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XI



THE  
PUBLICATIONS OF  
THE CHAMPLAIN  
SOCIETY

LESCARBOT:  
HISTORY OF NEW FRANCE  
VOLUME III



TORONTO  
THE CHAMPLAIN SOCIETY

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# THE HISTORY OF NEW FRANCE

BY

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IN THREE VOLUMES

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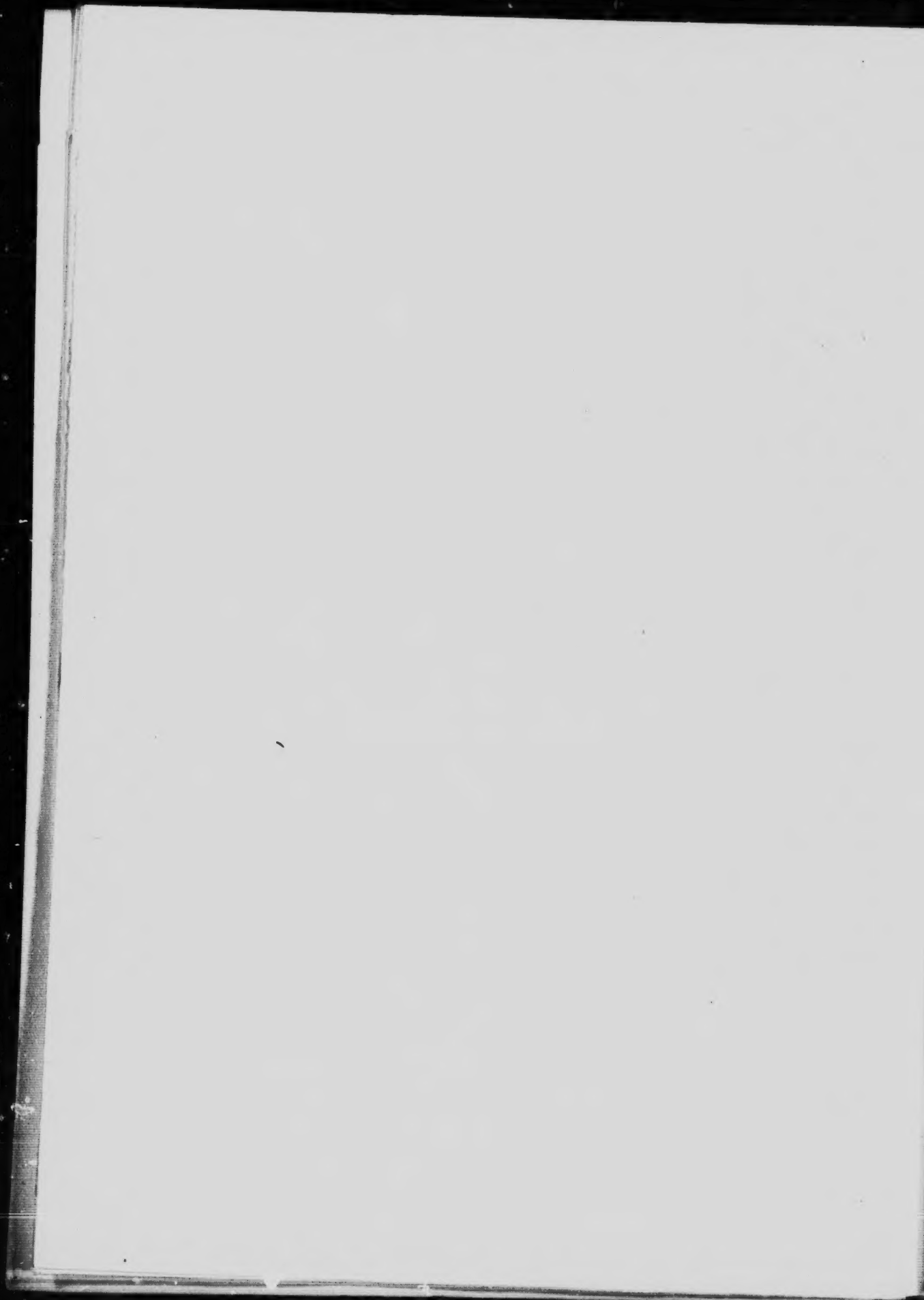
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THE FIFTH BOOK OF THE  
HISTORY OF NEW FRANCE

IN WHICH IS CONTAINED WHAT HAS BEFALLEN THERE  
SINCE OUR RETURN IN THE YEAR 1607.<sup>1</sup>

CHAPTER I

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**G**REAT enterprises befit the great and no man may win for himself an honour or renown among posterity save by actions fine beyond the ordinary and of difficult execution. This should the more impel us French to the design of which we treat, seeing that glory therein is certain, and the reward inestimable, such as God has prepared for those who gladly employ themselves to exalt His name. If our great King Henry IV of glorious memory had not had higher designs tending to bring together and into uniformity all the hearts of Christendom, and indeed of the whole world, he was well disposed to this affair of ours.<sup>2</sup> But

<sup>1</sup> To this volume most of the notes have been contributed by Professor W. F. Ganong, of Smith College, Northampton, Mass., U.S.A. His long and enthusiastic study of the Acadian matters here treated, and the high merit of his contributions to such learned societies as the Royal Society of Canada and the Champlain Society, are a guarantee of the thoroughness with which his work has been done. Notes not signed by his initials are the work either of Mr. H. P. Biggar or of myself.

In this, as in previous volumes, the translation has been made by myself, revised by Mr. Biggar, and then a final version made by myself. As explained in the translator's preface (vol. i.), the translation of Book VI. is based in large part on that made by P. Erondelle in 1609. The collation of the French text with the original has, as in previous volumes, been done by Mr. Biggar.—  
W. L. GRANT.

<sup>2</sup> This refers to the Great Design, "Le Grand Projet," of Henry IV, to bring about the United States of Europe, which figures so largely in the  
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hatred has cut short his days, to the great misfortune not of us only but of these poor savage tribes for whose complete conversion we were hoping speedily to obtain the means. Yet we must not lose courage; for in the most desperate straits God often intervenes and shows Himself merciful.

Hitherto none save Messieurs de Monts and de Poutrincourt have ventured upon this enterprise, and shown by action their desire to see this land Christianised. Both have, so to speak, worn themselves out in this cause, and yet, while they have breath and ever so scanty means, they will not quit the field lest they discourage those who are already disposed to follow in their steps. Since these two, then, have paved the way for others, and so far are the only ones who as leaders have incurred an outlay in the advancement of this work, it is of them and of their deeds that this book must speak. Let us begin at the beginning. After we had presented the fruits

Memoirs of the Duc de Sully. Henry's ideal, the practical steps toward which he had worked out in great detail, was "the formation of a Christian Republic whose political foundation should be the free confederation of the independent nations of Europe, whatever the form of their government, and whose religious foundation the mutual toleration of Catholicism and of the two great segments of the Reform, Calvinism and Lutheranism; each State should remain free either to choose its own religion, or to admit various creeds; but all were to forbid persecution and religious bloodshed, setting as a minimum, that in those States which refused to admit liberty of conscience, dissidents should be given a suitable time freely to sell their goods and emigrate. European congresses should avert wars and revolutions by giving an amicable decision on international disputes and by interposing as mediators between princes and peoples, in case of religious dissension. Trade should be free throughout the whole extent of the Christian Republic. The Christian Republic should act as a single nation in its relations with the rest of the world; it should hurl the Turks back to Asia; as for the great people, still barbarous, but Christian, which occupied the confines of Europe and Asia, the Muscovites, the Christian Republic should make arrangements for admitting them into its bosom at some future date. The first condition for attaining this end was the abasement of the House of Austria, the great enemy of religious toleration and of national independence through all Europe." (Henri Martin, *Histoire de France*, Book lxiii.)

In 1610 Henry IV formed a great European League against the House of Austria, and was on the point of setting out for the campaign when he was assassinated by Ravallac, and the League fell to pieces.

of our fields to the late King, to my Lord the Chancellor, and other persons of quality, M. de Monts made suit to his Majesty for confirmation and renewal of his monopoly of the beaver trade, which in that very year had been revoked at the insistence of the merchants of St. Malo, who seek their own gain, and not the advancement of the honour of God and of France. This his suit was granted in Council, but for one year only; and to carry out great designs on so feeble and transitory a foundation was impossible. Yet nothing is so natural as to permit to every man, save indeed to foreigners, the enjoyment of the goods of the land wherein he dwells, and especially in this case, where the cause is in itself so worthy of favour that it should have no need of advocates. The principal causes of this above-mentioned revocation were the high price of beavers, which was attributed to M. de Monts; also, that from the subjects of the King had been taken the liberty to trade to a country which they had frequented from time immemorial; to this was added that though the said gentleman had for three years enjoyed his monopoly, he had as yet made not a single Christian. I am not the paid advocate of his cause, but I know that to-day, now that freedom of trade is restored, beavers sell at twice the price which he received for them; for so great has been the greed and their jealousy of one another the merchants have spoiled trade. Eight years ago, for two biscuits or two knives, one had a beaver, while to-day one must give fifteen or twenty: and in this very year 1610 some have given away to the savages their whole stock-in-trade, in order to obstruct the holy enterprise of M. de Poutrincourt, so great is human avarice. So far, then, from this freedom of trade being of advantage to France, on the contrary it is extremely hurtful. Liberty of trade is a thing to be greatly favoured, since the King loves his subjects with the love of a father; but the cause of religion and of the first inhabitants of a province is still more worthy of favour. None of these mer-

chants will strike a sword-stroke in the service of the King, but in the future his Majesty will find across the sea men apt to execute his commands. From these private individuals the State derives no gain, but from a New France the whole of Old France will one day derive utility, glory, and honour. And as for the long-standing of the voyages thither, I shall reply that before the enterprise of M. de Monts, none of our mariners had passed Tadousac, save Captain Jacques Cartier, and that on the sea-coast none of the Newfoundlanders had extended his fishing beyond the Bay of Canso before our voyage. The failure to make Christians is no subject of blame. The Christian character is too noble to give it at the first encounter in an unknown land to barbarians who have no religious feeling. And if that had been done, what blame and regret would there not have been at leaving these poor folk without a shepherd or other aid, when by the revocation of our said monopoly we were constrained to leave all, and to set forth again on the road to France? The name of Christian must not be profaned, nor cause given to the infidel to blaspheme our God. Thus the said M. de Monts could not have done more, and any other man would have found himself effectually stayed. Three years passed before he discovered a fixed site where the climate was healthy and the soil fertile. On the island of St. Croix he found himself with scanty provisions surrounded on all sides by sick men, amid the rigours of winter, a sight only too fitted to daunt the hardest soul alive. When spring came, his courage bore him a hundred leagues further on amid a hundred perils to seek a healthier haven, which, as we have said elsewhere,<sup>1</sup> he did not find. One word I shall set down here in these two lines of the prince of our poets:

“’Tis little worth to criticise,  
He who improves alone is wise.”

---

<sup>1</sup> Book IV. chap. vii., *supra*.

## CHAPTER II

**S**LENDER though this encouragement was, M. de Monts, having obtained an extension for a year of the above monopoly, for the reasons given in the previous chapter, resolved to get together yet another crew, and with some partners sent to his colony three ships equipped with men and stores. And inasmuch as M. de Poutrincourt has chosen his estate upon the sea-coast, M. de Monts, in order not to impede him and from his desire to penetrate inland as far as the Western Sea, and thence on some future day to reach even to China, resolved to fortify himself at a place in the river of Canada, which the savages call Quebec, forty leagues above the river Saguenay. Here it narrows to a strait, not more than a cannon-shot across; and therefore the spot is admirably fitted to command the whole of this great river.<sup>1</sup> Champlain undertook the task of guiding and ruling this first colony sent to Quebec; and on his arrival he set to work to build houses for himself and for his flock. In this there was weariness and to spare, such as we can well imagine there was on the arrival of Captain Jacques Cartier at the place in the same river where he wintered, and of M. de Monts on the island of St. Croix;<sup>2</sup> whence came sickness which carried many of them across the river Acheron. For they found no wood ready to work, nor any buildings to shelter the work-

<sup>1</sup> The strait, here described, gave origin to the name Quebec. In various dialects of the Eastern Indians, a root *Kebek*, or something near it, means a narrow place in a river, or a place where a river narrows. (Compare Rand, *English-Micmac Dictionary*, 177, and *Micmac Dictionary*, 62.) Other explanations have been given, but they are mere guesses, without rational basis. [W. F. G.]

<sup>2</sup> *Supra*, Book III. chap. xxiv., and Book IV. chap. vi.

men; the wood had to be cut where it grew, the soil cleared, and the first foundations of the colony laid.

Now as we French have almost always proved mutinous in such enterprises, so among these were some who conspired against their Captain, Champlain.<sup>1</sup>

The chief of this conspiracy was a Norman locksmith, by name Jean Du Val, who had been wounded by the Armouchiquois during M. de Poutrincourt's voyage. He had won over three as great rogues as himself, and these had suborned several others, with the design of killing Champlain, breathing into their ears discontent about the food and the over-work, and saying that if Champlain were dead they could make a good thing out of it by plundering the provisions and the goods brought from France, and that after dividing these they would sail off to Spain in the Basque and Spanish vessels which were at Tadousac, there to live in comfort. This attempt was revealed by another locksmith named Antoine Natel, who had more fear and more conscience than the others; this man revealed to Champlain that they had arranged to seize him unawares, and to strangle him or to raise a false alarm by night, and to shoot him down as he came out; that this was to be done four days later, and that in the meantime the first to open his mouth was to be poniarded. After these things had been brought to light, the four leaders were seized, and sent to Tadousac in charge of M. du Pont of Honfleur. Meanwhile evidence was collected, and there-

<sup>1</sup> The sources of this account, and for most of what follows regarding Champlain, were partly given to Lescarbot by Champlain himself, partly taken from the edition of Champlain's voyages published in 1613. In the edition of 1611-12 he had had solely the oral account, and several times uses such expressions as "Selon que m'a recité ledit Champlain," "Ce qu'ayant entendu de la bouche dudit Champlain." In the present edition these expressions are omitted, doubtless in consequence of their quarrel, for which cf. vol. ii. p. 359 of this edition. Cf. also H. P. Biggar, *Marc Lescarbot of Vervins*, in *American Historical Review* for July 1901. The parallel passages in Champlain will be found in W. L. Grant, *Voyages of Samuel Champlain*, pp. 131 et seq. (New York, 1907).

upon the prisoners were brought back to Quebec to be confronted with it. All admitted their guilt, and pled for mercy. Thereupon in full Council the conspirators were condemned to be hanged and strangled. This sentence was executed upon the said Du Val, but the other three with the evidence against them were sent back to France to M. de Monts for fuller investigation; and he pardoned them. In his account of this affair Champlain puts himself among the judges, and gives the number of those suborned by Du Val as four, though in his own account one can find trace of three only. He further says that the conspirators, who were about to carry out their attempt in four days, had planned to deliver up the settlement to the Spaniards, though in truth work upon it had hardly begun.

The other workmen concerned in this conspiracy, after having confessed their fault and received pardon, found great peace of mind, and thenceforth showed fidelity, working hard at the buildings, first of all at the storehouse, in order to shelter the provisions and unload the long-boats. Meantime others worked at ploughing and at sowing wheat and garden herbs, and at replanting in rows the vines of the country. The products of this land have been very particularly set forth above by Captain Jacques Cartier in the chapter wherein he speaks of his arrival at the place which he called St. Croix,<sup>1</sup> near Stadacona, which is now Quebec. The animals of this district are the same as those of Port Royal; yet I have also seen brought from these parts skins of foxes, with long black hair streaked with a little white, of such excellent beauty that they seem to shame the marten.<sup>2</sup> Thus matters continued till the coming of winter; the first heavy snow fell on November 18th, but this melted in two days. The heaviest snowfall was on February 5th, and

<sup>1</sup> Book III. chap. xii.

<sup>2</sup> Obviously the black fox, a variety of the common red fox. Their furs are to-day so valuable that the artificial propagation of black foxes is becoming a regular industry in several parts of eastern Canada. [W. F. G.]

lay till the beginning of April, during which time many were attacked and laid low by that sickness called scurvy, of which I have spoken above.<sup>1</sup> Of this some died for want of prompt remedy. As for the tree *Anneda*,<sup>2</sup> so vaunted by Jacques Cartier, it is not found to-day; Champlain has made diligent search for it, but is unable to find any trace of it, though his residence is at Quebec, near the spot where the said Cartier wintered. About this I can have no other thought than that the tribes of that day have been exterminated by the Iroquois or other enemies of theirs. For to give the lie to the said Cartier, as some do, is not to my fancy; since it is not credible that he had the impudence to present to the King other than a true account of his voyage, since he had many persons of quality among his companions on the voyage to contradict him if he had falsely alleged a thing so remarkable. In brief, out of twenty-eight there died twenty, whether of this sickness, or from dysentery, caused, it was supposed, from feeding too much on eels.

<sup>1</sup> Book IV. chap. vi.

<sup>2</sup> Book III. chap. xxiv.; cf. vol. ii. p. 153.

### CHAPTER III

ON the coming of spring, Champlain, who had long been eager to explore new lands, deliberated whether to turn towards the Iroquois or to penetrate beyond the falls of the great river of Canada; and on the ground that southern lands, from their mild climate, are always the more agreeable, he resolved in the first year to visit the said Iroquois, who live near the forty-third parallel. But the difficulty lay in getting there. For of ourselves we are unable to make these journeys without the aid of the savages. These are not the plains of our own Champagne, or of Vatan,<sup>1</sup> nor yet the Landes of Brittany or of Bayonne. Everything is covered with high forests which threaten the clouds. While he was thinking this over, suddenly there arrived at Quebec two or three hundred savages from up the river, partly Algonquins, partly Ochateguins,<sup>2</sup> who are enemies of the Iroquois. The first dwell to the north of the said river beyond the great falls; the second in the other quarter over against them, and are likewise Iroquois, but enemies of the others of the same name; and therefore they are called the good Iroquois. These came partly to barter their furs with the ships at Tadousac, partly to make war on the bad Iroquois, if they were assisted by the French, as Champlain had promised them the year before. Seeing them thus resolved, he took those who were for war, with some Montagnais (who are those whom Jacques Cartier calls Canadians), and ten or a dozen

<sup>1</sup> Cf. Paul Joanne, *Dictionnaire géographique et administratif de la France*, iii. (Paris 1894), p. 1925, "La Champagne de Berry . . . vaste plateau calcaire uni, nu monotone et sec." Vatan is in the Department of Indre, not far from Châteauroux.

<sup>2</sup> The Hurons; cf. Champlain (ed. Laverdière), iii. 249.

Frenchmen; and set out from Quebec on June 18th, 1609. I do not wish uselessly to delay over a detailed account of all the incidents of the journey; suffice it to say, that on reaching the first fall of the river of the Iroquois,<sup>1</sup> Champlain's boat could go no further, but only the canoes of the savages. On this account he kept but two Frenchmen with him, and sent back the others. This fall is six hundred feet wide, and three leagues in length, the river tumbling down among rocks. On July 2nd they reached the top, and held a review, and found that they were but sixty men in twenty-four canoes, according to Champlain, which would be less than three in each, which does not seem credible. As they ascended the river they came upon many islands, large and small, of pleasant aspect. Yet because of the wars the country is wholly uninhabited. Still, the savage must live. And at this point I see my reader anxious to know how, which I shall tell him in one word. When at a distance from the enemy they divide into three bands, the advance-guard, the main body, and the hunters. The first go three leagues in advance, and scout noiselessly, while the main body reposes. The hunters remain behind in order that the cry of the chase may not warn the enemy of their coming. At two or three days' journey from their objective they cease hunting and join the main body, and all live on what has been caught, and on corn-meal carried as an emergency ration, whereof they make porridge.

Henceforth they march only by night, and during the day withdraw into the recesses of the woods, where, for fear of being discovered, they lie without making a noise or a fire. They are great believers in dreams, and after sleep each asks his comrade what he has dreamed; inasmuch that if the dream presages victory, they hold it for certain; if the contrary, they will withdraw. Moreover, their soothsayers question their devils on the event of the enter-

<sup>1</sup> The rapids of Sorel on the Richelieu.

prise; and if they promise success, and order a march, the captains plant in the ground as many sticks as there are soldiers, and in the array which they wish them to keep on the war-path; then they call them one after the other, and the soldiers keep without varying the rank assigned to them according to the arrangement of the said sticks; and in order not to fall into disorder at the onset, they have several drills, mingling confusedly like the dancers in a ballet, and finally appearing in the very place and rank assigned to them.

The savages of whom we are speaking, having practised these movements, at length reached the lake<sup>1</sup> which they were in search of. This, Champlain says, was eighty to one hundred leagues in length, and yet in his map he has drawn it as not more than thirty-five. It is adorned with four large wooded islands, and bordered on every side with trees, among which are many chestnuts, and quantities of very fine vines planted there by nature. To the east, not far from the water, are Alps covered with a mantle of snow at the hottest of the summer; and to the south others which seem as high, but yet are not snow-capped.<sup>2</sup> At the foot of these are fair valleys abounding in people, in grain, and in fruit, but this grain is that called sometimes Saracen grain, or maize, and not our European wheat.

<sup>1</sup> Lake Champlain.

<sup>2</sup> Champlain, whom Lescarbot here quotes, was mistaken about the snow in summer on these mountains (the Green Mountains of Vermont). Slafter, in the Prince Society's edition of Champlain's works (ii. 217) suggests that Champlain mistook white limestone for snow. The southern mountains were the Adirondacks, which lie south-west of the outlet of the lake, whence Champlain first saw them. [W. F. G.]

## CHAPTER IV

**A**T about ten o'clock in the evening of the 29th July, the warrior band of savages, while skirting the lake under cover of night, came suddenly and unexpectedly upon the Iroquois. Then great cries and yells arose on both sides; each warrior leaped to land and drew up his canoes along the shore. The Iroquois, taken unawares, built a barricade, cutting down the trees with wretched hatchets which from time to time they win in war, and with sharp stones which serve the same purpose. The others on their side likewise prepare, and advancing within bowshot of the enemy in the order already detailed, send two canoes toward them to inquire if they desire to fight. The Iroquois reply that for that, and that alone, they have come, but that the hour is not fitting, and that they propose to wait for the day. To this the others agree. Meantime the night is passed in dance and song, with railing, defiance, and reproaches on either hand.<sup>1</sup>

The herald of the day had no sooner shown his rosy face above the eastern sky-line than each man made ready and set himself in array. The Iroquois, to the number of about 200 men, came out from their barricade with Spartan sternness. The others too advanced in the same order, and pointed out to Champlain that the three leaders of the Iroquois troop, with feathers far loftier than the others, were the captains, and that at these he should aim. Thereupon they made an opening for him—for he had remained concealed among the band—and he went forward to within some twenty paces of the

<sup>1</sup> See Book VI. chap. xv., on dances and songs. [L.]

enemy, who seeing this newcomer armed with corslet, morion, and arquebus, stopped short, as did also Champlain, and they looked at one another. And as the Iroquois ranks quivered and were about to shoot, he aimed his arquebus, loaded with four balls, and fired at one of the three chiefs, two of whom fell at this shot, and a third was wounded, and died shortly after. This result caused great cries of joy among Champlain's band, and threw the Iroquois into great consternation, when they saw that neither their coats of woven cotton nor the shields of their captains had protected them from so sudden a death.<sup>1</sup> Meantime a hail of arrows fell on either side, and the Iroquois held firm till one of the comrades of Champlain fired another shot, whereat they became panic-stricken, and fled the field, scattering through the woods, where they were chased and fiercely harried in such sort that beside the killed, ten or a dozen were taken prisoners. The booty consisted of maize, meal, and the arms of their enemies. After dance and song there was talk of returning. Hard was the lot of the prisoners of war; for after they had gone some eight leagues, in the evening of that same day they began to harangue one of the prisoners on the cruelties formerly wrought by them upon those of their nation, without thinking that the chance of war is uncertain, and that one day the calamity in which these now saw themselves might befall them also. Thereupon they made him sing, but it was a song full of bitterness and sorrow. Then they lit a fire, from which each took a brand and burned him without pity, and at intervals threw water on him to prolong his torment. Next they tore out his nails, and put live coals upon the raw flesh, and on the point of his *membrum*

<sup>1</sup> The Indians soon abandoned the use of defensive armour, which was only an impediment against a foe armed with guns. They also gave up the manner of fighting in close array, described here, and shown in the pictures of the fight drawn by Champlain (Laverdière's edition, iii. 196). Among the Western Indians shock tactics lingered on. The famous victory of the Sioux over Custer (1876) was won by a cavalry charge.

*virile*. Then they scalped him,<sup>1</sup> and poured drops of melted gum upon his head, which forced piteous cries from this poor wretch. Others made incisions in his arms near the wrists, and forcibly wrenched out the sinews with sticks shoved underneath. This was a wretched spectacle for Champlain and his comrades, and on their being invited to do the same, Champlain replied that if they wished he would put a ball through him with his arquebus, but that he could no longer endure to look upon such cruelty. To this the barbarian band would not agree, saying that then he would die at once and feel no pain; but at length, seeing that he was walking off full of wrath, they called him back to do what he had said; this he gladly did, and in a moment delivered this poor wretch from all further tortures. This brutish folk, not content with what had been done, then opened the dead man's belly, and threw his entrails into the lake; tore out his heart, which they cut into pieces and gave to his own brother, who was also a prisoner, and to the others, his comrades, to eat, but these refused to swallow it. Finally they cut off the head, the legs, and the arms of this poor corpse, in a last access of rage, and threw the pieces hither and thither. Far better were it to die in battle, or in default thereof to kill one's-self (since this people has no God) than to be spared for such horrible tortures. And I believe that we Europeans would not do less if our warfare had such customs; since we are not without the example praised in the Holy Scriptures of that man who preferred rather to kill himself than to fall into the hands of his enemies, from whom in any case it is to be presumed that he would have suffered only the common and ordinary death of a prisoner of war.<sup>2</sup> I have not read or heard tell that any other

<sup>1</sup> Scalping was the habit of the Canadian Indians. See Friederici, *Skalpieren und ähnlich Gebräuche* (Brunswick, 1906). Those of Acadia and New England do not seem to have practised it, though they frequently carried off the heads of their foes. See vol. ii. p. 338; and *Champlain* (edited by W. L. Grant), pp. 106 and 166.

<sup>2</sup> 2 Maccabees xxiv.

savage tribe behaves thus to its enemies. But someone will reply that these did but repay the Iroquois who by similar deeds have given cause for this tragedy.

This done, the other prisoners who had beheld these torments went steadily forward with the victorious band, singing continually though without hope of better treatment. At the rapid of the river of the Iroquois the band divided, and each took the road to its own country. One of the Montagnais having dreamed that the enemy were in pursuit, they set off on the instant, though it was a very bad night with rain and heavy wind, and having found tall reeds in Lake St. Peter, they hid themselves among them until the day. Thence in four days they reached Tadousac, where they landed, each man with the scalps of his enemies tied to a stick in the bow of his canoe, and with songs of triumph for their victory. When the women saw this, they threw themselves naked into the water and came to meet them to take the said scalps, which they hung about their necks as a precious jewel; and in this fashion they passed several days with dances and songs.

## CHAPTER V

**A**FTER these happenings Captain Du Pont and Champlain took counsel to return to France, leaving the government of Quebec to Captain Pierre Chauvin. And fearing that in the coming winter the same maladies as before might break out, M. Du Pont resolved to have a supply of wood cut for five or six months, in order to relieve of this labour those who were remaining in the settlement. This he did to such an extent that the others grew angry, foreseeing that they would not know wherewith to busy themselves during the cold weather. Yet it was done as he bade, and in consequence this winter brought no mortality, especially as during it they had frequent supplies of fresh meat.

These arrangements made, the above two set sail on September 1st, found themselves on the fifteenth on the Grand Banks, and reached Honfleur on October 13th. M. de Monts did all he could to obtain a fresh concession, and the monopoly of the beaver trade in the lands explored by him; but failed, though it would seem no more than his due. Yet after this rebuff he ceased not to tempt fortune, and to fit out still another expedition at his own expense, so fain is he of goodly enterprises, and to penetrate into the depths of this country.

Of this expedition the leaders were the above-mentioned Captain Du Pont and Champlain, the former for the fur trade, the latter for exploration.

Taking with them, then, some few workmen, to reinforce the Colony of Quebec, they set out from Honfleur on April 18th,

1610, and reached Tadousac on May 26th. There they found some ships which had arrived a full week earlier, a thing not seen for more than sixty years, according to old sailors, for usually the entrances to the Gulf of Canada are closed by ice till the end of May. When well within the great river, a sad accident befell; on meeting a ship of St. Malo, a young man on board her who wished to drink the health of Captain Du Pont, chanced to slip overboard, and drank more than his fill in the salt sea, without possibility of rescue, so high were the waves.

The savages who had already come to Tadousac were greatly pleased at the arrival of Champlain, wishing to go with him upon some warlike exploit, according to his promise of the previous year. The Basques and Mastigoches, as they call the Normans and Malouins, had also promised to go with them on the war-path, but in distrust they asked Champlain if he thought them to be men of their word, and on his replying no, and that they had only come to lay hands on their furs: "Right!" they replied; "they wish to make war only upon our beavers; in truth they are nought but women."

On leaving Tadousac, the said Champlain found at Quebec in good health all whom he had left there, and some few savages who were waiting for him. These he feasted, and in return they feasted him and eight of his companions, who were treated after the fashion of the country.<sup>1</sup>

On June 14th Champlain left Quebec to go to the rendezvous, which had been given at the mouth of the river of the Iroquois, in order to meet there the savages of the three nations named in the previous chapter. There was no lack of messengers pressing him to push on, saying that in two days the Algonquins and Ojibeguins were due at the said rendezvous with four hundred men, the majority led by Captain Iroquet, who had been in last year's affray. One of

<sup>1</sup> See Book VI. chap. xii.

these messengers, who was also a chief, gave Champlain a copper blade a foot long, which he had picked up in his country, where they find near a great lake many pieces which they melt down, make into ingots, and fit into stone handles.

When Champlain reached the river Foix,<sup>1</sup> named by him the Three Rivers, though I know not why, for it flows into the river of Canada by a single mouth, he found there the Montagnais, in company with whom, on the nineteenth of that month, he arrived at an island near the mouth of the river of the Iroquois. Here news was hurriedly brought that the Algonquins had encountered the Iroquois, who to the number of a hundred were strongly barricaded with tall trees laid crosswise one above the other, and that it was impossible to storm this without the aid of the Mastigoches. At once the camp is in alarm, all take up arms pell-mell and embark, and with them Champlain and four of his men to aid him, after he had given orders to the pilot La Route, whom he left in charge of his long-boat, to send him others as a reinforcement, since he had no time to call them. There were on the spot several boat-loads of Mastigoches, of whom only one, Captain Thibault by name, had the courage or the hardihood to seek to win honour in such an affray, or to assist his compatriots. For this the savages jeered at them, and cried out that they were nought but women, fit only to make war on beaver-skins, and carry off lousy furs. They ceased not to ply their paddles at top speed, and pressed on to reach the shore, on arriving at which each took up arms, and without thought of Champlain rushed off through the woods with such speed that in a moment he lost sight of them, and remained without a guide, he and his comrades following their tracks as well as they could with much difficulty, both from the weight of their arms and body-armour, and from the nature

<sup>1</sup> Cf. vol. ii. p. 123.

of the woods which were full of pools and bogs; and from the wondrous insatiability of the forest flies, which, as we shall relate elsewhere, abound throughout that country.<sup>1</sup> They had not gone far before they lost all trace, and knew not whither to turn; but they caught sight of two savages, to whom they called for guidance; soon after another came running to hurry them up, saying that the Algonquins and Montagnais had tried to storm the Iroquois barricade, but had been repulsed with the loss of their best men, not to speak of the wounded; and that they had retreated to wait for aid. They had not gone far before they heard the cries of both sides, for skirmishes were still going on. But the besiegers raised a very different cry on the arrival of our men, who at once went close to the barricade to examine it, as did also our savage allies. Then our hackbutters did their duty, and astonishment came upon the Iroquois as they saw the effect of the hagbuts, which made light of their bucklers, and brought down many of their men, who were the easier to pick off because the said hagbuts were laid upon the barricade itself. Champlain was here wounded by an arrow, and one of his comrades as well. Seeing that the ammunition began to give out, he cried to the savages that they must storm the enemy by assault and break down the barricades, and that to do this they must crouch behind their shields and tie cords to the upright trees which held the others together, and pull these down in order to make a breach; and further, that some of the neighbouring trees must be felled so as to fall into the enclosure and crush the enemy; and that on his part he and his comrades with their hagbuts would prevent the enemy from injuring them. This was promptly carried out. As soon as the hagbuts began to play, those who had remained with the long-boats a league and a half behind heard the whole din, which roused a young man of St. Malo named Des Prairies to reproach his com-

<sup>1</sup> Book VI. chap. x.

panions with their ignominious cowardice in thus leaving their fellow-countrymen among the savages on such an occasion without showing concern or giving aid, declaring that for his part he would go to the battle, and would not endure the reproach of not having been there, if not among the first, at least in time to strike a good stroke. This courage of his aroused some others who were with him in his long-boat; and having landed near the Iroquois fort, he went to join Champlain, who on their coming bade the savages draw off, in order that the said fort might not be captured without their taking part in the glory of the combat. Then they began zealously to fire on the enemy, and to lessen their numbers, till they became incapable of further resistance, and a breach was made under cover of the harquebusades which pierced the enclosure, though there still remained trees piled one upon the other to the height of a man's head, which did not prevent them from making a fierce attack, in which the remnant of the Iroquois lost heart and took to flight, during which some were drowned in the rapid stream, others put to the sword or killed by the weapons of the savages, in such sort that of the whole original number there remained only fifteen alive, who were reserved for the tortures described in the previous chapter. Of the besiegers three were killed and fifty wounded. After this victory another long-boat arrived just in time to share in the booty, which was left to this greedy pack so fain of merchandise, since it was but the lousy old blood-stained rags of these poor wretched Iroquois; and for their dirty greed the savages jeered at them with a thousand mockeries.

As is their custom, they lifted the scalps from the heads of the dead, in order to make trophies of them on their return, after the manner described above. Then they cut a corpse into four pieces in order to eat it, as they said, so maddened are these barbarians against their enemies. Our sea-coast Indians are more humane, and are satisfied with

putting their enemies to an ordinary death, or with keeping them as slaves.<sup>1</sup>

The remainder of the day was passed in dance and song, since in their whole life they have but three sorts of occupation, that which I have just described, the chase, and war. On the morrow after leaving the river of the Iroquois, they tied three of their prisoners to a tree at the water's edge, and kept on alternately applying fire and water till these poor bodies collapsed, and then from the dead bodies each cut off a piece and threw it to his dog. The other prisoners were reserved to satisfy the women, who add yet others to these horrible tortures, so pitiless and merciless. Champlain saved the life of one of them who was given him as a gift, but though promised that no evil should befall him he ran away.

During these executions the merchants ceased not to barter for the furs which the savages had brought with them, and they carried off the profit which might have been expected from this tribe which Champlain had assisted at the price of so many labours.

On the morrow arrived Captain Iroquet, mentioned above, with two hundred men, full sore to have had no part in the affair. The bulk of the savages who were there had never seen a Christian, and could not get over their wonder as they gazed at our customs, our clothing, our arms, our equipment.

As the bands were on the point of withdrawing each to his own country, Champlain thought fit to send with the said Iroquet a youth who had volunteered to go, to learn the language of the Algonquins, and to note the lakes, rivers, mines, and other necessary matters, while he himself returned to

<sup>1</sup> That the Acadian Indians did not torture their prisoners, is fully confirmed by a statement in the *Jesuit Relations* for 1659-60 (Thwaites' *Jesuit Relations*, xlv. 69), and by the entire absence from all the writings relating to these Indians of any reference to a case of torture. [W. F. G.]

France. This was granted ; but the other savages raised objections, fearing that harm might come to the youth, who was not accustomed to their manner of life, which is in all respects hard, and that if any accident befell him the French would be their enemies. Champlain grew angry, and said that if they refused him this, he would not count them his friends. In answer to their objection he said that he knew we were all human and subject to death, and that if any mischance of sickness or death befell the young man through no fault of theirs, he would bear them no ill-will. Thereupon they agreed that Champlain should take one of their people in exchange, whom he should bring back in the following summer, and receive this youth again, whom in the meantime they would treat as their own child. I have often seen this savage of Champlain at Paris. He was a tall and sturdy youth named Savignon, who often when he saw two men quarrelling without coming to blows or killing one another, would mock at them, saying that they were nought but women, and had no courage.

In this year, on the publication throughout the seaports of the refusal to M. de Monts of the prolongation of his monopoly, so great was the greed of the merchants for beaver that three-quarters of them, thinking they were on their way to win the fleece of gold without striking a blow, did not win even fleeces of wool, so great was the number of the Argonauts.

The sad news of the King's death, which was carried even to these parts by the last comers, hastened the departure of the ships of M. de Monts, and the arrangements for the winter at the habitation of Quebec. Here a certain Du Parc was left in command. Thus Captain Du Pont and Champlain left Tadousac on August 13th, and reached Honfleur on September 27th. But I must not omit a very strange and rare incident which befell on this voyage, when their vessel ran over a whale which was asleep in mid-ocean, and so injured its back that it spouted up a great quantity of blood, without harm to the said ship. And

yet some authors, writing of the nature of fish, say that the sargo<sup>1</sup> alone of them all is able to sleep, of which we shall speak more at length in Book VI in the chapter on fishing.

<sup>1</sup> Also mentioned by Jacques Cartier as the *Sartre*; the *Sargo* is a Mediterranean fish, of which the nearest American representative is the Chogset or Cunner. See Ganong, *The Identity of the Animals and Plants mentioned by the Early Voyagers to Eastern Canada and Newfoundland* (R.S.C., 1910).

## CHAPTER VI

**S**INCE the voyage described above, Champlain has made several others, all of which have not come to my knowledge, but only those of the years 1611 and 1613, during which he explored some districts and lakes beyond the great fall of the river of Canada, in the land of the Algonquins, who live opposite the Iroquois, separated from them by a great lake fifteen days' journey in length. The first of these journeys was attended with many difficulties and perils, not on land but at sea; for in that year the winds and seasons were very adverse, insomuch that not being able to head to the southward, he was continually driven northward as far as the 48th degree of latitude, and before reaching the Grand Bank met more than one hundred leagues of ice, rising thirty or forty fathoms above the water-line, in which they often found themselves enclosed, so that one may imagine whether the vessel was safe, with the ice driven at the will of the wind, and able at the least shock to dash the vessel to pieces. Often after sailing the whole day or night among the bergs, in the hope of finding an outlet, they found themselves shut in, and were compelled to turn back to find a passage. Another evil increased their danger, which was that during these difficulties thick fogs hindered them from seeing farther than the ship's length. Moreover, rains, snow, and cold so distressed the sailors and stiffened their limbs that they could not shift the sails, and could barely stand on deck. Finally, after often thinking that they saw land instead of ice, and being as often deceived, they found themselves at Canso, whence they steered north, and drew toward Cape Breton, with the same fortune as before, until a great wind arose, which cleared the air, and enabled

them to recognise the island of Cape Breton four leagues to the north. But even so they were not yet out of the ice, and were afraid that the channel into the Gulf of Canada would not be open. And as they were coasting along the said ice, on May 1st they caught sight of a vessel in as great difficulties as themselves, of which M. de Poutrincourt's son was in command, who had set out from France three months before, and was on his way to meet his father at Port Royal. This meeting was a lucky one for him, since he had not yet had sight of any land, and was about to be engulfed between Cape St. Lawrence<sup>1</sup> and Cape Ray, which was the way to Canada, and not to the said Port Royal. Upon the former route Champlain entered on the morrow, and thenceforward had better weather, and reached Tadousac on May 13th, having left Honfleur with M. Du Pont on March 1st, 1611.

On their arrival everything was still covered with snow. Nevertheless some savages had not failed to come from the upper country beyond the falls as far as the said Tadousac, to barter some furs, though of little value; and even these few they were fain to employ to the best advantage while awaiting the arrival of a crowd of vessels—though there were three already there, besides Champlain's—to have our goods better cheap; wherein they are well skilled now that the avarice of our merchants has made itself known in those parts.<sup>2</sup> For before the expeditions of M. de Monts, Tadousac had hardly been heard of; at most the savages, and then only those of the neighbourhood, came perfunctorily to find the cod-fishers in the neighbourhood of Bacallaos,<sup>3</sup> and there

<sup>1</sup> The north-western extremity of Cape Breton island and the most northerly point of the island. This whole voyage will be found in detail in Champlain's *Œuvres*, Laverdière edition, iii. 231 *et seq.*

<sup>2</sup> The cleverness of the Indians in outwitting the traders is mentioned by other writers also, notably by Denys (*Description*, ii. 477, 478; Champlain Society's edition, 448), and by Father Biard (Thwaites' *Jesuit Relations*, iii. 81). [W. F. G.]

<sup>3</sup> Newfoundland.

bartered almost for nothing such things as they had. But to-day envy and rapacity have brought the merchants as far as the fall of the river of Canada, and Champlain is unable to go thither without a dozen long-boats at his heels to snatch from him what his toil and industry should have won for him, as was done on the preceding voyage and on the present one.

This fact, and the desire to explore new lands, made the said Champlain resolve to build a fort near the said fall, for the place is most suitable, since on either bank of the great river are the mouths of streams which extend some distance inland, and there is a large open space at the spot where was once the town of Hochelaga, described by Jacques Cartier, which was destroyed in the wars, and its inhabitants slain or driven off.<sup>1</sup>

Up to the present the said fall has been thought impassable, but on the north shore at least, the savages descend it amid the boiling water, sitting stark naked in their bark canoes; on the other side a young servant of M. de Monts, named Louis (whose death I deeply regret), was drowned this year along with a savage, who rashly attempted to descend, against the advice of another who was rescued by clinging tightly to the canoe, both on the surface and below it. If the country were inhabited, means might be found to facilitate the passage for boats by engines, as has been done at the Falls of the Rhine, a little below Schaffhausen, which are far higher than any of those composing this one.

This year three hundred Algonquins, Charioquois, and Ochateguins<sup>2</sup> were to come to go on the war-path against the Iroquois, and were long awaited, but the death of one of their chiefs broke off this enterprise, so that this voyage was of use only for trading, and Champlain made no other discovery than

<sup>1</sup> *Supra*, Book III. chap. xvii.

<sup>2</sup> In the 1632 edition Champlain altered this name to Hurons. Ochateguin was the name of a Huron chief. Cf. Laverdière, *Œuvres*, iii. 249.

the sight of a great lake<sup>1</sup> at eight leagues from the falls of the great river,<sup>2</sup> where the savages invited him to go, disgusted at seeing so many boat-loads of greedy, avaricious, envious fellows, without leader and without harmony. There they conferred with him concerning the present state of the country and its future, using as interpreter the young lad whom he had left there the year before, who had learned the language extremely well; and also Savignon, the savage whom he had brought back from France, of whose death some jealous merchants had spread a report. Both were loud in their praises of the treatment they had received; and Savignon was not at all pleased to resume his former hard life. He had a brother named Tregouaroti, a chief in the country of the Ochateguins, a hundred and fifty leagues from the falls. During the talks which Champlain had with them, he learned from four travellers that a great way off they had seen a sea, but that there were deserts between and rough places to cross; also that at times men came to them from beyond the country of the Iroquois, men who live on the borders of the South Sea. These are the Floridians. But there is no mention of walled towns, nor of houses three or four stories high, nor of domesticated cattle, as the author of the History of China<sup>3</sup> states there are in the far interior as one goes northward from Mexico, in the same book wherein he incidentally speaks of a voyage to Mexico, which makes one think that these are pure fables.

Thereafter Champlain, leaving two lads among the savages to inquire concerning the country, and to explore it, and having given orders concerning the habitation of Quebec, returned to France before the winter.<sup>4</sup>

<sup>1</sup> Probably Lake of the Two Mountains, at the mouth of the Ottawa.

<sup>2</sup> It is doubtful if there is a lake so near, for Jacques Cartier says not a word of it. See above, Book III. chap. xvii. [L.]

<sup>3</sup> Cf. Juan Gonçalés de Mendoce, *Histoire du grand Royaume de la Chine*, pp. 256 et seq. (Paris, 1588).

<sup>4</sup> For further details of this voyage see *Voyages of Samuel de Champlain* (edited by W. L. Grant), pp. 195, 202.

## CHAPTER VII

**I**N the year 1612 Champlain, seeing that his enterprises would be ruined by the avarice of the merchants unless some order were brought into the traffic with the savages in beavers and furs, resolved to put himself under the protection of some prince who would look favourably on his plan; and in consequence, in the year 1613, by the favour of my Lord the Prince of Condé, he obtained from the King a commission by which it was not allowable for any of his Majesty's subjects to barter with the savages within the great river, save for those who joined the company formed by him, into which all were allowed to enter. Having had this published throughout the ports of France, he embarked with four vessels belonging to the company, which were bound to furnish him with four men apiece, both to aid in exploration and in war with the savages should need arise. On his arrival at Tadousac he found the Montagnais reduced to extreme famine by the mildness of the winter, which had spoiled the hunting.<sup>1</sup> As for the people of Quebec, he found them all in good health, untouched by any malady. Then before going to the falls of the said river, he had the said commission published among the vessels which had arrived, though they had left France before him.

The profit was not so great as the merchants his partners had expected, because the savages, having been ill-used by certain Frenchmen in the previous year, in which Champlain was in France, had resolved to come no more; and in fact,

<sup>1</sup> Because the chief reliance of the Indians in winter was the moose, which could only be taken, in any numbers, when deep snows impeded their flight. The *Jesuit Relations* contain numerous references to the destitution, and even famine, among the Indians during mild winters. [W. F. G.]

very few had assembled at that time, all the rest having gone on the war-path or remained at home, save three canoes that arrived at the falls with some few furs. When the barter was over Champlain obtained, though not without difficulty, two of these canoes in order to ascend the rivers and lakes and explore the country of the Algonquins. With him he took but four men, one of whom was a certain Nicholas Vignau, who, perceiving Champlain's great desire was to find a passage to China, led him to believe that he had seen a sea in the north seventeen days' journey from the falls. This he affirmed while in France, and confirmed it on being brought across the ocean, with so many oaths, says Champlain, that he felt constrained to embark upon this voyage, especially as the story brought in circumstances which made his lying tale most plausible, to wit, that on the shore of this imaginary sea he had seen the wreck of an English vessel lost there, and the scalps of eighty English who had escaped from the wreck, but had been killed by the savages, whose grain they had endeavoured to carry off. He added that one young lad of these English had been spared, whom the savages had offered him. This partly agreed with what the English had published shortly before concerning the voyage of Henry Hudson, who in the year 1611 found, if report be true, along the parallels of 60° and 61°, a strait north of Labrador, which strait, when he had sailed for some hundred leagues, opened to the southward as far as the fiftieth parallel. This, however, he does not believe, for if it were so, the savages who come yearly to Tadousac from a far greater distance would have some news of it to give.<sup>1</sup> Champlain, however, let himself be carried away by the words of this liar, who gave him as much toil as a man can well bear.

<sup>1</sup> The earliest accounts of Hudson's voyage of 1610-11, and of his death, were published in Holland by Hessel Geritz in 1612-13, and by Van Meteren in 1614. No French account had at this time been published, but the tale must have been common property in all the seaports. In 1609 he had negotiated with President Jeannin, Lescarbot's patron. See G. M. Asher, *Henry Hudson the Navigator* (Hakluyt Society).

For I find by his account that full often he was compelled to drag his canoe up the streams by a rope, and that too in water wherein he was sometimes constrained to plunge deep, since there was no path along the banks. He had to pass more than ten rapids, at each of which they were forced to unload all the baggage and to carry it overland on their shoulders for a full league, more or less. Add to this the discomfort, or rather the cruelty of the forest flies, which like swarms of bees surround one in thousands and sting unceasingly the human flesh, whereof they are greedy. After all that, let us also picture to ourselves the manner in which he was forced to live during this exploit. Yet his courage overcame all these difficulties, insomuch that on the twelfth day he reached the home of a chief named Nibachis, who was more than overjoyed to see him, declaring he must have fallen from the clouds, to have come there through such rough country. This chief, after having entertained him of his best, had two canoes fitted out to conduct him eight leagues further to another old chief named Tessouat, who was not less astonished than the other at a thing so unlooked for. This Tessouat has his lodge on the shore of a great lake near the forty-seventh parallel,<sup>1</sup> among wastes altogether rough and wild, though in the neighbourhood there are lands good and fair enough. But to escape the surprises of their enemies these poor tribes are constrained to build their lodges in sheltered spots. Yet they would fain live in an ordered state if they had some fort or town to which to withdraw, and a governor to defend them. Such inconveniences in the first centuries constrained men to build on hill-tops, and to erect ramparts against the invasions of robbers, who would fain live on the toil of their fellows.

On the morrow Tessouat gave a feast in honour of Champlain, to which he summoned all his neighbours. The dainty meats were a soup made of maize pounded between two stones, also boiled flesh and boiled fish, and flesh roasted upon the coals,

<sup>1</sup> Lake Allumette.

the whole without salt. Of wine no mention is made in those parts. Tessouat entertained the gathering, but ate nothing himself, as is their custom; and the young men watched the doors of the lodges. At such banquets there are neither tables nor seats, but each man brings his porringer and his spoon, and sits where he pleases, with his rump on his heels or on the ground.

When all were satiate, the young men withdrew, and the others smoked one after the other for a good half-hour without a word being said; then they held council, at which Champlain told them that he had greatly desired to see them in order to bear them witness of his affection, and of his desire to aid them in their wars, and that he wished to make an alliance with the Nebicerini, who live six days' journey beyond them, in order to lead them also on the war-path. And inasmuch as he had heard that beyond their country lay a sea which he greatly desired to explore, he begged them to aid him in this enterprise. The savages, after many compliments, set forth that in addition to his tokens of affection in times past, Champlain had shown a further great testimony in having taken so much trouble to come to visit them; that in the previous year two thousand men had assembled at the falls of the great river to go on the war-path, but that he had failed them, and thinking that he was dead they had not gone there this year. They added that they had been ill-treated by certain Frenchmen; that as for the Nebicerini, they advised him not to undertake this journey, which was too difficult and could not be successfully accomplished; that the people in those parts were bad men, sorcerers, and poisoners, and no friends of theirs; moreover, men of no pluck or valour in war. I omit many other speeches made at this meeting. Finally, after much importunity they promised four canoes to Champlain; but one of them dreamt that if he went there he would die, and all the rest as well; the result was that no one was willing to act as guide, but all besought Champlain to wait until

the following year, when they would lead him thither with a good escort. Champlain growing angry at these replies, declared that this man of his had been in that country and had seen nothing of what they related. Thereat all regarded the man with an evil eye, especially Tessouat, in whose lodge he had wintered. This made him falter in his lies, and they would have torn him in pieces but for the presence of Champlain, for they mortally hate liars, and men double-minded of heart and tongue. His excuse was that he hoped by this lie to win some reward from the King, and that in view of the difficulties of the voyage he had no idea that Champlain would have pushed on so far. Throwing himself on his knees before Champlain he asked pardon, promising that if they would leave him there he would labour so diligently that in a year he would know the whole truth of the matter. Thereat Champlain abandoned his design of going further, and returned with forty canoes, and on the way they met other forty well loaded with goods. And as these poor wretches are in continual dread, and believe in dreams, it befell that a savage dreamed that he was being knocked on the head, and thereat leaped up with the cry of "I am killed," and threw the whole band into alarm, insomuch that thinking the enemy were upon them, they threw themselves pell-mell into the water to escape. At this noise Champlain and his men woke up, and were amazed to see this crew in such a state when no man pursued; and having inquired what had happened, the whole thing became a joke.

We must specially notice the number of lakes passed by Champlain on this voyage to the number of ten, and of the rapids common to the streams of this country, two of which are noteworthy, one<sup>1</sup> four hundred paces wide and twenty-five fathoms high, or thereabout, the water from which as it falls makes an arch under which the savages pass without getting wet. The other<sup>2</sup> is half a league across, and six or seven

<sup>1</sup> The Rideau Falls.

<sup>2</sup> Chaudière Falls.

fathoms high, beneath which the water by long course of time has made in the rock a basin of wondrous size. When the Algonquins pass by this spot on their way to Canada, they perform a ceremony worthy of remark. After carrying their canoes to the foot of the fall, one of the company takes up a collection, plate in hand, into which each man puts a piece of tobacco. The collection finished, all dance about the plate, singing after their fashion, and after the dance one of the chiefs makes an oration, pointing out to the young men that from the time of their ancestors they make in this place an offering which insures them against their enemies, and that if they omitted to perform this, evil would befall them. Then the orator throws the tobacco into the basin, and all together raise a great shout, and they think that without this offering their journey could not be a success; for usually their enemies lie in wait for them at this place, and come no further because of the difficulty of the country and of the ways through it. They call this fall Astikon, which in their tongue means a basin, or cauldron.<sup>1</sup>

This country produces wild grapes, and white cedars, crosses made of which Champlain set up at various points along his journey, with the arms of France carved upon them.

The tribes who are neighbours of the Algonquins on the north are called Nebicerini,<sup>2</sup> and Ouescarini;<sup>3</sup> on the south are the Matou-ouescarini; on the west the Charioquois<sup>4</sup> and the Ochateguins;<sup>5</sup> on the east the savages of Canada.<sup>6</sup>

The details of this last voyage have been given me by a

<sup>1</sup> The custom of making propitiatory offerings at remarkable localities was apparently widespread among the Eastern Indians. Champlain cites a case on the Kennebec River (*Voyages*, chap. vii.); another is mentioned in Thwaites' *Jesuit Relations* (lviii. 293, note 3); a case at Saint John is related by Denys (*Description*, i. 42; Champlain Society's edition, 117, 118); while an instance in our own times is related in Campbell Hardy's *Forest Life in Acadie*, 94. [W. F. G.]

<sup>2</sup> The Nipissings.

<sup>3</sup> Little Nation of the Algonquins.

<sup>4</sup> Hurons.

<sup>5</sup> Cf. *supra*, chap. vi. p. 26, and Laverdière, *Œuvres*, iii. 249.

<sup>6</sup> Montagnais.

Norman gentleman who was on his way to Italy. I have since found them verified by the account which the said Champlain has written of them, although at too great length, nor do I find him always consistent in his statements; for in three places he says that the lake above the falls of the great river of Canada is eight leagues distant, and afterwards he says that it is only two leagues, and makes it only twelve leagues in circumference, although on his map he makes it fifteen days' journey in length and more than fifty leagues distant from the said falls, without putting any other lake in between. Herein he must needs be in error, seeing that Jacques Cartier says,<sup>1</sup> that when standing on Mount Royal near the said falls he saw from thence this great river coming from as far as one could see, wide and spacious and passing near to three fair round mountains about fifteen leagues off,<sup>2</sup> and makes no mention of any lake. However, I see that he is in agreement with Champlain in saying that when from the top of this mountain he saw the country for thirty leagues round about, there were toward the north a range of mountains lying east and west (these are the Algonquins),<sup>3</sup> and likewise another towards the south, which are the mountains of the Iroquois spoken of above,<sup>4</sup> and that between them the soil, through the midst of which flows this great river, is the fairest that man could see, ready for the plough, level and flat. He says further that from the mountains to the north flowed a great river, which in my opinion is that by which the said Champlain visited the Algonquins, which he says was a league and a half wide after he had ascended it for the space of a week. He likewise says that there was there a yellow metal like gold, which corresponds to the tale of an Algonquin savage giving to Champlain a blade of copper mined and wrought in his country.

<sup>1</sup> *Supra*, Book III. chap. xvii.

<sup>2</sup> Beloeil, Rougemont, and Mt. Johnson.

<sup>3</sup> The Laurentides.

<sup>4</sup> The Adirondacks.

## CHAPTER VIII

**I**T is now fitting to speak of M. de Poutrincourt, a nobleman who had long set his heart on these things. After our return from New France he trusted too fully to the word of two noblemen whom he desired to please, for as much as they made pretence of desiring to undertake great preparations for these new lands; he thus incurred considerable damage, losing two years' time and incurring great expenses in this regard, especially by losing his crew which was ready in the year 1609. Wherefore seeing by this ill experience that men are deceitful, he resolved to wait no longer on anyone and to trust only to himself, as did the farmer ready for the harvest whose story is told by Aulus Gellius.<sup>1</sup> Therefore, after making his preparations at Dieppe, he put to sea on February 25th, 1610, with many worthy gentlemen and artisans. This voyage was very troublesome and unfortunate, for at the very beginning they were driven

<sup>1</sup> Aulus Gellius was a Roman writer of good family, in the second century A.D. He has left a work *Noctes Atticae* in twenty books, of which nineteen survive. It is a miscellany of extracts from Greek and Roman writers on every imaginable subject, strung together with no pretence at order from the author's commonplace book, and illustrated by abundant criticisms and discussions. The story here referred to is in Book ii. chap. xxix., and is taken from *Æsop*. It is to the following effect: "A certain lark found the corn, in which it had built its nest, ripe for cutting before its young were fledged. It therefore ordered them to report anything unusual which might happen in its absence. On the first day they announced that the master had been to the field and had sent to ask his friends to help him to reap the corn. On hearing this the mother said that there was no immediate need for them to leave the field. Next day they reported that the master, finding that his friends had not come, had sent to ask the aid of his relations. The mother again bade them to be in no fear, and went off again after food. On her return the young ones reported that the master had now determined to cut the corn himself. 'Then we must be off at once,' said the mother."

within sight of the Azores and thence almost perpetually beaten with contrary winds for the space of two months, during which, as Satan finds some mischief still for idle hands to do, some of them dared to form a secret conspiracy against him, proposing after they had made themselves masters to go to certain places where they heard that there were many savages in order to pillage and rob them, then to turn pirates and finally return to France to share their spoils, and take up a position on the highroad to Paris to carry on the same game, until gorged with possessions they could peacefully retire and pass their years in repose. This was the foolish plan of these wretches, whom nevertheless he pardoned with his accustomed gentleness.

These clouds of rebellion having been dissipated, he at last made land at the island of Mount Desert,<sup>1</sup> which is at the mouth of the bay into which flows the river of Norembega,<sup>2</sup> of which we have spoken at its proper place. Thence he came to the river St. Croix, where complaint was made to him, as I have seen in his letters, that a certain Frenchman who had arrived there before him was living with an Indian girl promised in marriage to a young man, also an Indian. Into this matter the said gentleman inquired, remembering the very express recommendation which M. de Monts had given him to be specially on his guard against the commission of such abuses in those parts and especially against fornication between a Christian and an infidel, a sin which Villegagnon when in Brazil had also held in great abhorrence.

After inquiring into matters along this coast, he came to Port Royal, where he brought great consolation to the Indians, who asked after the health of all whom they had known four years before in his company; and Membertou especially, their great chief, who hearing that I had proclaimed abroad his name in France, asked why I had not come. As for the buildings they were found whole and entire except for the

<sup>1</sup> Still so called.

<sup>2</sup> Penobscot.

roofs, and each article of furniture in the place where it had been left.

The first care of the said gentleman was to have the land tilled and made ready to receive the seeds of grain for the following year. When this was done he was unwilling to neglect spiritual things, and what he regarded as the chief end of his journey thither, to bring about the salvation of these poor savage and barbarous tribes. When we were there previously we had sometimes given them good beginnings of the knowledge of God, as may be seen in the account of our voyage and in my Adieu to New France. On the return of the said gentleman he taught them once more what he had formerly told them, doing so by means of his son the Baron de Saint Just, a young nobleman of great hopes, who gives himself up entirely to navigation, whereof in two years he has acquired great experience. After the necessary instructions had been given, on St. John the Baptist's Day, June 24th, 1610, they were baptized to the number of 21, to each of whom was given the name of some great man or notable personage of our country. Thus Membertou was named Henry after the name of the King, who was believed to be still alive. His eldest son was named Louis after the name of our young King who now reigns, whom I pray God to bless. His wife was named Mary after the name of the Queen Regent, and the others in succession, as may be seen from the extract from the Baptismal Register which I have here inserted.

*Extract from the Baptismal Register of the Church of  
Port Royal in New France.<sup>1</sup>*

1. On St. John the Baptist's Day, 1610, Membertou, great sagamos, aged over 100 years, was baptized by M. Jessé

<sup>1</sup> A monument in commemoration of this first baptism of the Indians of Acadia by Father Fleché was dedicated on its three hundredth anniversary, June 24th, 1910, at Sainte Anne de Restigouche, the largest Micmac settlement

Flech , priest, and named Henry by M. de Poutrincourt after the King.

2. Actaudinech, the third son of the said Henry Membertou, was named Paul by the said M. de Poutrincourt after Pope Paul.

3. The wife of the said Henry was sponsored by the said M. de Poutrincourt in the name of the Queen and called Mary after her.

4. Membertouchis, the eldest son of Membertou, more than 60 years of age, also baptized and named Louis by M. de Biencourt after my Lord the Dauphin.

5. The daughter of the said Henry was sponsored by the said M. de Poutrincourt and named Marguerite after Queen Marguerite.

6. The eldest daughter of the said Louis, aged 13 years, was also baptized and named Christine by the said M. de Poutrincourt after Madame, the eldest daughter of France.

7. The second daughter of the said Louis, 12 years of age, was also baptized and named Elizabeth by the said M. de Poutrincourt after Madame, the younger daughter of France.

8. Arnest, the cousin of the said Henry, was sponsored by the said M. de Poutrincourt in the name of the papal Nuncio and named Robert after him.

9. The eldest son of Membertoucoichis, called at present Louis Membertou, 5 years of age, was baptized and sponsored by M. de Poutrincourt, who called him John, after himself.

10. The third daughter of the said Louis, sponsored by the said M. de Poutrincourt in the name of his lady wife, was also baptized and named Claude.

in Eastern Canada. The inception and execution of this task are due to Reverend Father Pacifique, a learned and devoted Capuchin missionary to these Indians. Consult his pamphlet, *Souvenir of the Micmac Tercentenary Celebration in 1910*, or the independent account given by J. M. Clarke in the *Bulletin No. 158 of the New York State Museum*, 1912, page 189. [W. F. G.]

11. The fourth daughter of the said Louis, sponsored by M. Robin for Mademoiselle his mother, was named Catherine.

12. The fifth daughter of the said Louis was named Jear and called thus by M. de Poutrincourt after one of his daughters.

13. Agoudegouen, cousin of the said Henry, was named Nicholas by the said M. de Poutrincourt after M. des Noyers, advocate in the Parliament of Paris.

14. The wife of the said Nicholas, sponsored by the said M. de Poutrincourt in the name of his nephew, was named Philippa.

15. The eldest daughter of the said Nicholas was sponsored by the said gentleman for Madame de Belloy, his niece, and named Louise after her.

16. The younger daughter of the said Nicholas, sponsored by the said gentleman for Jacques de Salazar his son, was named Jacqueline.

17. The other wife of the said Louis was sponsored by the said M. de Poutrincourt in the name of Madame de Dampierre.

18. One of the wives of the said Louis was sponsored by M. de Joui for Madame de Sigogne and named after her.

19. The wife of the said Paul was named Renée after Madame d'Ardanville.

20. The sixth daughter of the said Louis, sponsored by René Maheu, was named Charlotte after his mother.

21. The niece of the said Henry, sponsored by the said M. Robin, was named Anne.<sup>1</sup>

It must therefore be admitted that it is in good faith and not deceitfully that the said M. de Poutrincourt advances in this enterprise, and that all Christendom owes him these

<sup>1</sup> This list or register is given in somewhat different order by Lescarbot in his *La Conversion des Sauvages* (see Thwaites, *Jesuit Relations*, vol. i. p. 109); other facts about the conversion of the Indians are given by Lescarbot in his *Relation Dernière* (Thwaites, *op. cit.*, ii. p. 123). [W. F. G.]

first fruits of the offering made to God of these lost souls whom he has regained and led along the path of salvation. As long as matters were in doubt it was not fitting to imprint the mark of Christian on the forehead of these infidel tribes for fear that if we were constrained to abandon them, they might return to their vomit, to the scandal of the name of God; but since the said nobleman has given this proof of his goodwill and since his desire is to live and die among them, he would seem to have an evident right to go forward, founded on the example of the children whom we baptize on the faith of their godfathers and godmothers.

Membertou, the chief sagamos of these parts, driven on by a religious zeal but without knowledge, says that he will declare war on all who refuse to become Christians. This must be taken in good part from him, but could not be received from another, for it is certain that religion will not come by compulsion, and by this method one will never become a good Christian. Therefore it has been rejected by all who have judged of this matter with any ripeness. Our Lord did not induce men to believe His gospel by the sword—that befitted Mahomet—but by His word.<sup>1</sup> The laws of the ancient Christian emperors are express in this, and though Julian the Apostate was a great enemy of the Christians, yet he did not think it right to compel them to do sacrifice to the false gods, as we can gather from his epistles. I know that St. Augustine was sometimes of contrary opinion, but when he had well reflected he withdrew. And so did the Emperor Maximus, who, on the persuasion of St. Martin, revoked the edict which he had made against the Donatists, according to the account of Sulpicius Severus.

The best method of attracting the tribes of which we are speaking is to give them bread, to assemble them together, to

<sup>1</sup> It is not the part of religion to compel religion, which should be embraced not forcibly, but of free-will (Tertullian, *Ad Scapulam*). [L.]

teach them the Christian doctrine and the arts, which cannot be done all at once. The men of to-day are not wiser than the apostles. But I would not charge their minds with so many things which depend on man's institution, seeing that our Lord has said: "My yoke is easy, and my burden is light."<sup>1</sup> The apostles have left for simple folk the *credo* for belief and the *paternoster* for prayer, first teaching the meaning of both that men may not believe and pray a thing which they do not understand. What is over and above is for the more instructed, who may wish to make themselves capable of instructing others. Let this be said by way of advice and counsel to those who shall form the first colonies, for I do not think that it is less allowable for me to say it by writing than by word of mouth, which I would do if I were there.<sup>2</sup>

The pastor who accomplished this masterpiece of Christian piety is M. Jessé Fleché, a priest of the diocese of Langres, a man of good life and good learning, sent by my lord the Nuncio Robert Ubaldini, though in my opinion the commission of a French bishop would certainly have been at least as good as that of one who is a foreign bishop. He gave him by his letters patent, which I have copied from the original, permission to hear in those parts the confessions of all persons, and to absolve them from all sins and crimes not expressly reserved for the apostolic see, and to enjoin on them penitences according to the character of the sin. Further, he gave him power to consecrate and bless chasubles and other sacerdotal vestments and the fittings of altars, except monstrances, chalices, and censers. This is in brief the power contained in his commission.

<sup>1</sup> Matt. xi. 30.

<sup>2</sup> In the edition of 1611-12, Chapter V. ends here, and is followed by Chapter VI., which brings the book to a close, and which is omitted in the edition of 1617-18; owing to its interest we have reproduced it as an appendix. See pp. 527-531.

## CHAPTER IX

**T**HESE spiritual births having been thus completed, M. de Poutrincourt resolved to send back his son to France to bring out a new cargo of provisions and merchandise fit for barter with the savages. To this end he set out on July 8th, 1610, with command to return in four months. His father accompanied him as far as Port La Have,<sup>1</sup> 100 leagues or thereabouts from Port Royal, to which, when he desired to return, he was surprised near Cape Fourchu<sup>2</sup> by a land wind, and carried so far out to sea that he was six days without seeing anything but sky and sea, without other provision than some birds captured beforehand among the islands, and without other fresh water than what could be gathered in the sails of his pinnace as it fell from the clouds. Finally, by his industry and judgment, he reached the shore of the island of St. Croix, where Oagimont, the chief of the district, came to his aid with some biscuits. Thence he crossed over as far as Port Royal, where he arrived five weeks after his departure, to the great contentment of his men, who had already begun to despair of him, and were projecting a change which could only have been disastrous.

On the report of what had taken place on the day of St. John the Baptist many savages had come thither that they too might receive holy baptism. To this they were admitted, and many others after them, but perchance too soon and by too ardent a zeal. For although it had indeed been fitting to baptize Membertou and his family, who were resident at Port

<sup>1</sup> The place now called Green Bay, just west of the mouth of La Have River. [W. F. G.]

<sup>2</sup> A cape still so called, near Yarmouth, N.S.

Royal, there is not the same reason in the case of the others, who dwell far off and have no pastors to hold them to their duty. But what was M. de Poutrincourt to do in that regard: for he was importuned by the savages, who would have felt themselves scorned had he refused. In truth their zeal was such that there was one of them, all skin and bone with no flesh on him, who with great difficulty dragged himself to three cabins searching for the patriarch, as they called the pastor, to be instructed and baptized.

Another living at St. Mary's Bay,<sup>1</sup> more than twelve leagues away, feeling ill, sent hastily to tell the said patriarch that he was ill, and desired to be baptized for fear of dying without becoming a Christian. This was granted him.

Another, formerly called Acouanis but now Loth, also feeling ill, hastily sent his son from more than twenty leagues off to recommend him to the prayers of the Church and say that if he died he wished to be buried with the Christians.

One day when M. de Poutrincourt had gone to the breaking up of a stag killed by Louis the son of Henry Membertou, on his return, as each one was drifting about in the harbour of Port Royal, it befell that the wife of the said Louis brought forth a child, and the savages seeing that the child had but a moment to live, cried out "*Tagaria, tagaria*"<sup>2</sup>—"Come here, come here." They went, and the child was baptized.

This may be given as one of many proofs in witness of the zeal of this poor people, who are not, I confess it, sufficiently instructed in points of religion, but are more fit to possess the kingdom of heaven than those who know much

<sup>1</sup> Still so called.

<sup>2</sup> This word *Tagaria* is evidently Micmac, but its modern equivalent is not, at first sight, obvious. Father Pacifique, however, suggests that it is probably identical (possibly with some misprint) with the modern *Tjogoia*, or as Rand would write it, *Chkooed'* (compare Rand's *English-Micmac Dictionary*, 63), the imperative of *Oetjgoiei* (or *Wechkooed'*, Rand, *op. cit.*), meaning "to come." [W. F. G.]

and do the works of darkness; for they believe and carefully practise what is told them, while in these parts we see in men nought but infidelity. And if one reproaches them for their ignorance, the same reproach must be brought against the greater part of us here, who are Christians only in name. In short, I shall set down here in Latin the saying of St. Augustine: "*Surgunt indocti, et rapiunt caelos, nos cum scientia nostra mergimur in infernum*"—"The ignorant rise up and take the kingdom of heaven by violence; we with our knowledge are plunged into hell."

I shall add here an instance of the simplicity of a neophyte named Martin of Port La Have, who when ill of the disease whereof he died, on being told of the celestial paradise, asked if he should eat pasties there as good as those which had been given him to eat. In reply he was told that there were better things, and that he would be content there. A few days afterwards he died and was buried with the Christians, though not without debate, the savages wishing to bury him with his fathers, inasmuch as he himself had so desired.

I would here have set down a register of the names of the persons of these parts who had the honour of having godsons and goddaughters across the sea, and after whom names were given (to wit, their own) to many savages who were baptized to the number of more than one hundred. But they have not shown themselves worthy, for there is not one of them who has shown himself touched with any charitable compassion towards them.

And yet God has shown in divers happenings that He wishes to favour this enterprise. But as the proverb says, He sells us all things at the price of travail and pain, so it is His will that by labour and patience this land should be colonised.

1. We must notice that never has a single vessel been lost in this enterprise; that if there have been illnesses unknown to the French when there was no necessity for

them, 2. yet in time of famine God has made this rod to cease. 3. That though there have been obstacles and strange envies against the undertakers, these still hold out. 4. That when famine (whereof we shall speak later) had come upon them, God caused them to find roots which are to-day the delicacies of many tables of France. At Paris some ignorantly call these *topinambours*, others with greater truth *Canada* (for they have come thence to us), and I believe that they are the *Afrodiles* of which I speak hereafter in my chapter on the earth.<sup>1</sup>

5. We have remarked above that Master Nicholas Aubry was lost in the woods and only found on the sixteenth day.<sup>2</sup>

6. Towards the end of spring in the year 1610 the sons of Membertou tarried so long at the hunting that it came about that the said Membertou was wrung with hunger. In this want he remembered that he had formerly heard our men say that God who nourishes the fowls of the air and the beasts of the fields never abandons those who trust in Him. Thereupon he set himself to pray to Him, and sent his daughter to the mill-stream. He had been but a short time at this duty when up she came running and crying in a loud voice, "*Nouchich', beggin pech'kmok, beggin pech'kmok*" — "Father, the herring has come, the herring has come": and there was abundance of provision.<sup>3</sup>

<sup>1</sup> Consult the note on page 254 of this volume.

<sup>2</sup> See vol. ii. pp. 232, 243.

<sup>3</sup> The modern equivalent of this Micmac sentence is easily found. *Nouchich'* means "my father," as noted in connection with the vocabulary on page 120 of this volume. *Beggin* must be connected with the modern *pég'esin*, meaning "to arrive" (Rand, *English-Micmac Dictionary*, 21). As to *pech'kmok*, Father Pacifique suggests that it is identical with the modern *esgemag*, meaning fresh fish, or green fish of any kind (the root of Esquimaux, "raw fish eaters"), here appropriately used for the fish *par excellence* for which they were waiting. In the use of this phrase in his *Relation Dernière* (Thwaites' *Jesuit Relations*, ii. 184), Lescarbot makes the final phrase read, *Beggin éta pech'kmok*. This additional word *éta* is obviously equivalent to the modern Micmac *edook*, meaning "certainly" (Rand, *Micmac-English Dictionary*, 39), thus making the phrase mean, "the fish really have come." This fish was not,

I have seen two men who were always ill and gouty in France who there felt no pain.

I would be too tedious if I wished to particularise all that could be recorded on this subject, wherein there is no less miracle than in those which Father Biard says were performed in the places where he has visited the sick; but I would give some credit in this to nature, who continually takes her sport in showing marvellous things which appear in a thousand fashions both in inanimate things and in the healing of our bodies, which we often see revived after they have been given up by the doctors and after hope of recovery has been altogether lost.<sup>1</sup>

however, the true herring, for that never comes up the mill-streams, but the very similar gaspereau, or alewife, which does. Champlain's narratives show that they came in great abundance to the mill-stream now called Allens River, near De Poutrincourt's settlement; and no doubt this is the exact place to which Lescarbot refers. [W. F. G.]

<sup>1</sup> There is an interesting difference here between copies of the edition of 1617-18, which is discussed in the note on the French text. Some editions read: "Wherein there is no less miracle than in those which the Jesuits tell of themselves in their histories. Therefore I bring this chapter to an end to see what will be the issue of the voyage of the young De Poutrincourt, whom for the future we shall call M. de Biencourt, whom we lately left at La Have."

## CHAPTER X

**I**N the last chapter we left the son of M. de Poutrincourt, whom for the future we shall call M. de Biencourt, at Port La Have. Now for the rest of his voyage! On reaching the Grand Banks he had news of the death of the King, which caused him great anguish of mind, since he thought that France would be all in trouble and confusion. By whom or how this assassination had been wrought he could not hear, save that some too credulous English accused the Jesuits.<sup>1</sup> It was indeed a marvel that in so great confusion France remained calm, so that at this very time they carried out the design of the siege of Juliers. Now, not to wander from our subject, the said M. de Biencourt on his presentation to the Queen Regent found her very glad to learn what had taken place at the spiritual rebirth of the savages. At this meeting the court Jesuits who saw the occasion opportune did not fail to seize it by the hair, saying that the late King had promised them to send thither some of their company with an annuity of 2000 francs. And in truth a certain Du Jarric of Bordeaux had so written a long time before. To this the Queen consented, and very strongly recommended to M. de Poutrincourt, as did also Madame de Guercheville, those who were destined to this work, to wit the Fathers Pierre Biard and Enemond Massé. But they will pardon me if I repeat here what I told them at the time and what M. de Poutrincourt had already told them, that the time was not yet come, and that they should not make so much haste to go thither, where they would see only solitude and a manner of life difficult and insupportable to men

<sup>1</sup> Other copies read: "Save that an English ship told him that it had been done by those whom I would fain name."

of their sort: insomuch that their labour could be better employed in these parts. Yet whether by zeal or greediness to see and know everything and to establish themselves everywhere, they pursued their point and wrought so well with the said Biencourt, at that time eighteen years of age, that rendezvous was given them at Dieppe for October 24th.

M. de Poutrincourt having had great losses, as we have seen above, and being no longer able unaided to find funds for the enterprise, had associated with him two honourable merchants of the said town of Dieppe, Du Jardin and Du Quene.<sup>1</sup> The ship was almost ready to set sail to return to New France within the appointed time and to rescue the said Poutrincourt, but both he and his company had ample leisure to wait and to pick their teeth until the end of June, and that on account of what follows.

When the said merchants saw the Jesuits on the point of embarking in their ship with their crew (a thing widely different from their intention), they refused to receive them, saying that the death of the King was still too recent, and that they did not wish to keep up a colony which would be in the service of Spain, and that they could not feel their property safe in the company of these fellows. They offered, however, to receive any other manner of Order, Capuchins, Cordeliers, Recollets, &c., but not the Jesuits, unless the Queen was willing to send the whole pack of them across the sea. Otherwise they asked for their money back.

Thereupon arose complaints to her Majesty, who wrote concerning them to M. de Cigogne, the Governor of Dieppe.<sup>2</sup> For all that the merchants did not give way but persisted in asking for their money back. Three months passed in coming and going. At last the Queen orders 2000 crowns to be given them in repayment, a fair occasion to take up collections at the houses of the princesses and devout ladies of Paris,

<sup>1</sup> Cf. Thwaites' *Jesuit Relations*, i. 312.

<sup>2</sup> Cf. Thwaites, *op. cit.*, i. 314, note 37, and 312, note 32.

Rouen, and elsewhere. This was done with a success which could have carried the affair to perfection, but the Fathers employed therein only 4000 livres, at which price they elbowed out the said merchants and took over their company in order to participate in the profits and emoluments of the voyage. For this a contract was passed on January 20th, 1611, before Le Vasseur, notary at Dieppe, and Béné, his partner, in the following terms :

"To all those to whose sight or hearing these present letters shall come, from Daniel de Guenteville, citizen, Councillor and Alderman of the town of Dieppe and secretary of the deeds of the Viscounty of the said place, acting for the very high and very powerful lord, Monseigneur the most reverent and illustrious François de Joyeuse, by divine permission, Cardinal of the Holy Apostolic See, Archbishop of Rouen, Primate of Normandy, Count and Lord of the said Dieppe by right from the King our sire, greeting : We do give you to know that before Thomas Le Vasseur, sworn notary of the said Dieppe, and René Béné, his partner, were present Thomas Robin, Esquire, Lord of Collognes, living in the town of Paris, and Charles de Biencourt, Esquire, Lord of St. Just, at present residing in the town of Dieppe, who voluntarily and without any constraint have by these presents recognised and confessed that they have associated with them the Venerable Fathers Pierre Biard, Superior of the mission to New France, and Enemond Massé of the Company of Jesus here present, and stipulating both for themselves and for the province of France in the said Company of Jesus for half of all and each the merchandises, victuals, instalments, and generally of the whole of the cargo of the ship named *The Grace of God*, belonging to the said Biencourt, which is at present in the port and haven of this said town of Dieppe, ready to begin her voyage at the first fitting time which it shall please God to send, to the said land and country of New France, all which cargo has been found to amount by the count, computation and

calculation which the said parties have announced they have made among themselves and in which they have remained in accord and content, to the sum of 7600 livres, error in the account and calculation apart. The present association made in consideration of the amount and sum of 3800 livres which the said MM. de Biencourt and Robin have acknowledged and confessed themselves to have received in advance for the said half of the said cargo of the said ship from the said Fathers Biard and Massé, both for themselves and in the said name of the Company, wherewith the said MM. Robin and de Biencourt consider themselves satisfied, by reason whereof they have agreed and consented that the said Fathers Biard and Massé both in their names and in the above-mentioned quality enjoy and have to their profit the complete half of all and each the merchandises, profits and other things, circumstances and dependencies which may arise from the trade which shall be carried on in the said place of New France. In addition the said MM. Robin and de Biencourt have acknowledged and confessed that they have received from the said Fathers Biard and Massé in their names and in the said quality the sum of 737 livres, in pure and loyal loan which they admit has been made to them by the said MM. Biard and Massé in their said qualities, which sum of 737 livres the said MM. Robin and de Biencourt undertake and agree to pay and return to the said MM. Biard and Massé or others having power and commandment from them in the said town of Paris or in the town of Rouen on their return from the said voyage. And the said M. de Biencourt on his part has recognised and confessed that he has been paid by the said Fathers Biard and Massé and M. Robin the sum of 1225 livres for the refitting of the said ship *The Grace of God*, the said M. de Biencourt promising to pay and hand over this sum of 1225 livres on the return of the said ship from the said voyage to New France, or to deduct and diminish this sum upon the freight of the said ship, which amounts to the sum

of 1000 livres, and the remainder amounting to 225 livres shall be paid by the said M. de Biencourt on his return as is stated. For the accomplishment and performance of these things above-mentioned the said parties have pledged each for his share and regard all and every their goods and revenues present and future, swearing never to go contrary thereto, and have made requisition that these presents be enrolled in accordance with the edict. In witness whereof we on the account given by the said notary and his partner have put the said seal to these presents. This was done and passed in the said Dieppe in the house called The Golden Beard on Thursday afternoon, the 20th day of January, in the year of grace 1611. Present the honourable men, Jacques Baudouin, merchant, dwelling in the said town of Dieppe, and Abraham Ruaut, mariner, of the said Dieppe, witnesses who signed this minute with the said contracting parties, the notary and his partner in accordance with the ordinance. Signed, Le Vasseur and Bensé, and sealed."

Many have cried down and spoken of this contract to the disadvantage of the Jesuits; whether well or ill I leave it to speak for itself.

As for the surplus of the alms, we do not know whereon it was employed. Certain it is that it was not on this our affair; and if the judgment of Brutus were given, which, by the report of Aulus Gellius, adjudged him a thief who had employed a beast of burden at any other task than that which he had named when he hired it, the fathers who received the said alms would also be considered in the wrong.<sup>1</sup> Certainly such actions are the more to be blamed in that they quench the desire to aid and assist this enterprise in those who otherwise would be disposed thereto. Therefore if anything was to

<sup>1</sup> A. Gellius, Book vii. chap. xv. "Brutus was wont to say that he who used a beast of burden for any other purpose than that for which it had been entrusted to him was guilty of theft. Pomponius says the same in the place in which he speaks of goods entrusted." [L.]

be given it should have been to Poutrincourt and not to the Jesuit, who cannot get on without him. I mean that aid should first have been given to set up the State, without which the Church cannot exist, inasmuch as according to an ancient Bishop, "the Church is in the State and not the State in the Church."<sup>1</sup>

When the ship was ready they put to sea on January 26th, but so many contrary winds arose at this season as passes belief. Having passed the Grand Bank our friends met with icebergs as high as mountains, more than fifty leagues in extent, which are thought to empty out of the Great River of Canada into the sea, and do not all come from the Icy Sea as might be thought. They have reason for their opinion, for the long voyage having exhausted the fresh water in the vessel necessity made them make trial of the ice.

The Holy Spirit, the consoler of the afflicted, at last brought M. de Biencourt to Port Royal on the day of Pentecost,<sup>2</sup> for which solemn thanks were given to God. But the voyage proved to be useless and ruinous, inasmuch as, for lack of coming at the time appointed, the savages, who have nothing stored up, had felt the lack of food during the winter, at which time they cannot fish and hunting is difficult for them when the season is too mild. They had therefore eaten part of their furs, and had bartered almost all the rest with the men of St. Malo and La Rochelle, who had reached these shores long time before.

The length of the voyage had likewise caused great consumption of provisions, and there was no possibility of employing the remainder to barter for beavers. And yet money had to be found to pay the wages of the sailors and to return for aid. The result was that they set aside for barter the

<sup>1</sup> Optatus Milevit. [L.]; a fourth-century bishop of a small African town, who wrote against the Donatists. If Lescarbot really quotes from the original, nothing could better show the extent of his reading, but he may have taken his quotation from St. Augustine, who sometimes quotes Optatus.

<sup>2</sup> May 22nd, 1611.

least possible amount of provisions. Meanwhile M. de Poutrincourt, having been informed by the savages that the said men of La Rochelle and St. Malo were in the country of the Etechemins at a harbour called the White Stone,<sup>1</sup> went off thither, partly to get from them some provisions, remembering the previous year, and partly to do justice among the said savages on the complaint they made to him that a man of Honfleur had pillaged them and killed one of their women, and that another had carried off one of their girls. There they proceeded in due legal form against the latter. His case was tried and judged, but not that of the other, who could not be found. Father Biard made himself intercessor for the captive, even to excess and importunity, insomuch that on certain considerations he obtained his pardon, though not without this frank remonstrance to the said Biard: "My Father," said Poutrincourt, "I pray you leave me to do my duty, which I know very well, and hope to go to Paradise as well with my sword as you with your breviary. Show me the path to heaven: I will give you good guidance on earth." By this one may see that there was already ill-feeling between the Jesuits and their Captain, the cause of which is said to have been that the said M. de Poutrincourt could not agree to their wish to take too much on themselves and to have a finger in too many pies, details of which would take too long to recount. This has gone on continuously ever since, and has brought great damage to this undertaking, as will be seen by the remainder of this History.

And this antipathy has been found to be of ill augury from the commencement, not only between the Jesuits and the French, but also between them and the baptized savages. These have by natural liberty the custom of polygamy, that is to say, of marrying several wives, as in the first centuries of the birth and re-birth of the world, but the Jesuits wished

<sup>1</sup> This is believed to be the harbour now called White Head, on Grand Manan Island. [W. F. G.]

to reduce them at once to monogamy, *i.e.* to the society of a single wife, a change which could not be made without many scandals among these tribes; as indeed occurred, for the savages, seeing that they were commanded to leave their wives, instead of conceiving a good opinion of the Jesuits, said that they were blackguards. In this affair that prudence should have been used which our Lord commanded to His apostles, so that the change would have come about with good will on either side, or else things should have been left in the state in which they were found, with the same tolerance which God extended to the ancient fathers, among whom polygamy is nowhere blamed, nor considered a vice. Nor has that permission which we see in the law of nature and in the written law been expressly revoked in the Gospel law. I have at odd moments, when I had leisure, written a pamphlet on this subject in favour of polygamy, to which I have never found anyone who could give me a valid reply; not that I care about that, but in order by way of paradox to defend the honourable and natural liberty, which for so many centuries was approved through all the world, except in the Roman Empire, in which the majority of the apostles went about their ministry and easily accommodated themselves to the civil and political law under which they were living.

## CHAPTER XI

**W**E have said above that the length of the last voyage had consumed great store of provisions, and that there was need to return to France with little done in order to re-victual anew. The said M. de Poutrincourt took upon himself to command, leaving to his son the government beyond the seas. There were then—it was in the month of August—some ships along the coast of the Etechemins, to wit, Captain Platrier of Dieppe at the river St. Croix, and at the river St. John Robert Gragé, son of Captain Dupont of Honfleur, and a certain Chevalier of St. Malo. Father Biard, who was held in distrust, having had a quarrel at Port Royal, asked leave to go to meet the said Dupont, to learn the language of the country and to translate into it the Lord's Prayer, the Apostles' Creed, and to prepare a brief Catechism for the instruction of the savages. This M. de Biencourt refused to allow, owing to his suspicion that the Jesuit was weaving a plot to turn him out. But he offered to take him there himself in a few days, or indeed to make the desired translation himself as far as the language would allow, since the said Dupont was no more skilled in it than himself. To this the Jesuit refused to agree.<sup>1</sup>

At the end of the month M. de Biencourt went off to the Etechemins to have himself acknowledged by the above-mentioned captains in his quality of Vice-Admiral, wherewith he had been commissioned some years back, and to have them bring their charter parties. Platrier made meek submission and agreed to pay the fifth part of the beavers which he had

<sup>1</sup> The other side of the story is given in Father Biard's own *Relation*. See Thwaites, *Jesuit Relations*, i. 48. [W. F. G.]

bartered and to assist the said gentleman, complaining of the hindrance done him in his traffic by the English. But the others did not follow his example, for as in the previous year there were rebellions and acts of violence which I do not wish to detail here.

After the return from this voyage there died, on September 18th, 1611, Membertou, the great Sagamos of the savages. He received the last sacrament and gave noble exhortations to his children on the concord which they should maintain among themselves and the love which they should bear to M. de Poutrincourt, whom he called his brother, and his friends. And above all he charged them to love God and to remain firm in the faith which they had received, and thereupon he gave them his benediction. When he had passed from this life his body was carried to the grave in arms, with beat of drum, and he was buried with the Christians.

At this season, while the weather still allowed long journeys, desire seized Father Biard's companion, called Enemond Massé, to go to pass some days at the river St. John, with Louis, son of the late Henry Membertou, thinking that he had sufficient strength to live as a nomad, or rather as a savage. But he and a servant whom he had brought soon saw themselves fallen away in weight, and so thin that the Jesuit fell sick of it, with his eyes as it were paralysed for lack of a good dressing. The said Louis, seeing him in this evil estate, feared that he would die, and therefore said to him: "Listen, Father, you are about to die; I predict it. Write then to Biencourt and to your brother that you have died of sickness and that we have not killed you." "I shall take good care not to do that," said the Jesuit, "for after I have written the letter you might kill me, and this letter would say that you had not killed me." Thereupon the savage came to himself, and with a laugh said: "Very well, then, pray Jesus that you do not die, lest we be accused of having killed you."

Another time Father Biard wished to accompany M. de

Biencourt to the bottom of French Bay, which is between Port Royal and the river St. John. They had a favourable wind in going, but on the return found themselves in double peril, with a foul wind and with their supplies exhausted, for they had only brought enough for eight days, and already they had reached the fifteenth. In this extremity the Jesuit persuaded the crew to make a vow to our Lord and to His Blessed Mother that if He would be pleased to give them a favourable wind the four savages who were with them would become Christians. On the morrow the wind was favourable, but the savages did not become Christians.

This, then, was what was taking place across the sea, while M. de Poutrincourt was labouring in our parts at a new embarkation to succour his men. And since, as has already been seen, instead of getting on, he had for the last four years been tricked by all sorts and conditions of people and had made ruinous voyages, his estate was greatly exhausted; the Jesuits therefore who were interested in the affair made him, for a certain sum, take as partner Madame the Marchioness of Guercheville.<sup>1</sup> But I should prefer to hear it said of them that they had liberally employed for this purpose the alms which they had received, which had been given with this object. By means of this partnership she acquired a large part of the soil of New France, without, however, the said gentleman having specified to her what was comprised in his own reserve, since he had not his title-deeds in hand, which he had left in New France. When the said lady saw this, she was advised (Father Biard says that she had plenty of shrewdness) to take over from M. de Monts all the rights, claims and pretensions which he had ever had in New France by gift from King Henry IV, save only Port Royal, to which the said Jesuit declared that Poutrincourt was confined and enclosed as in a prison. A goodly recompense indeed for so many losses and labours! But he did not say that the said title-deeds

<sup>1</sup> Thwaites' *Jesuit Relations*, i. 313, note 33.

declare that the King gives to the said gentleman "Port Royal and the adjacent lands, as far and as wide as they may extend." So that if he has the requisite force he will soon have all.

A Jesuit named Gilbert Du Thet was sent by the said lady as administrator of her company, and named coadjutor with the others across the sea, who, as the saying is, had no use for him. The said M. de Poutrincourt remained in France, and so the vessel set out from Dieppe at the end of December under the charge of Captain L'Abbé, and arrived at Port Royal a month later, to the great contentment of those who were expecting her.

## CHAPTER XII

**T**HE coming of the said Gilbert did not heal the malady of contention and bad feeling which had long been formed in this little company: for he wished to mix himself up with an accusation against a certain Simon Imbert, of having sold some grain that should have been put on board at Dieppe, and put in his account two barrels of biscuit more than there were, while he in his turn accused the priest of many words spoken on shipboard during the voyage which had a very ill-sounding and unpleasant coloring. And Father Biard in his apology does not parry this blow save by saying that there are good and authentic proofs of the innocence of the said Gilbert.

Also he has made a very ill parry to the complaint of M. de Biencourt, who alleges that a certain Merveille had planned to kill him under cloak of sacramental confession, having in his possession a pistol loaded, primed, and the hammer cocked at the very spot where he was confessing, while the said Biencourt was off on a journey to the river St. John.

The said Father Biard passes over in silence seven months of time, namely from January to the end of August, during which there was between them a very memorable separation which has its part in history. For it is said, and M. de Poutrincourt writes, that the Jesuits after having explored the country and made maps of it wished to steal off and to return stealthily to France in the ship of Captain L'Abbé. To carry this out they withdrew secretly without saying good-bye. When M. de Biencourt heard of it he arrested the said captain, who was on shore, until he had given him back his men: for he said prudently that perhaps they had consulted

together to carry the ship to Spain or elsewhere, and not to Dieppe. Likewise that the King and the Queen Regent, his mother, had very specially recommended them to his father, and that therefore he could not lose them from sight. Further, that he saw no order of recall from their General or from anyone else; and in brief that they should not leave there a troop of Christians without the exercise of religion, and that they should remember with what object they had come thither, adding that they were the cause of the return to France of a very honest man, a priest with whom everyone was very well content. The captain seeing himself caught, begged the Jesuits to come forth from his ship, but after repeated prayers they refused to do anything, except that Father Biard sent to the said Biencourt a very ample written excommunication both against him and his adherents, which is set forth at length in the factum of M. de Poutrincourt against the said Biard and Massé. When Louis the son of Membertou heard of this he offered to despatch them, but the said Biencourt forbade him very expressly to do them wrong, saying that he was responsible for them to the King. In short, it was necessary to break open the doors, and to order Biard in the name of the King and of the said M. de Biencourt to come on shore and speak with him, to which reply was made that he would do nothing of the kind, and recognised him only for a thief (this is put down in the legal statement of the affair), and would excommunicate any man who touched him. I am fain to believe that it was anger which made him speak so, and say many other things; for when he was appeased he landed, seeing that he must needs come to that; but they were more than three months without conducting any service or public act of religion.

At last, on the day after the Feast of St. John the Baptist,<sup>1</sup> the said Biard, looking further ahead, came to ask for peace and reconciliation, apologising in a long speech for all that had

<sup>1</sup> June 25th, 1611.

passed, and begging that it be forgotten. That done he said mass, and after vespers begged the said gentleman to send Gilbert to France in some ships which were at the Etechemins—for L'Abbé had set off in the month of March—which being granted him, he wrote a letter to M. de Poutrincourt full of praises of his son, with a candour and humility that nothing could exceed. But already L'Abbé had no sooner arrived at Dieppe than the Jesuits of Rouen and of Eu had seizure made in the name of the said lady of all that was in the ship, which was consumed in comings and goings and in legal expenses, in such sort that there was the poor gentleman stripped to his skin, whereof ensued a sickness which came near to ending him completely. Meanwhile with the coming of winter there was no means of sending fresh help to those who were in great misery across the sea, compelled to live by picking up acorns, in doing which they found roots most excellent to eat, of which I speak below in my chapter on the soil. Thereafter came spring and brought them fish in abundance.

To understand what followed the said seizure it is well to set down here what the said gentleman wrote to me in a letter dated at Paris on May 15th, 1613, while I was in Switzerland, for Father Biard makes no mention of it, in spite of all the details which he gives in his reply to the factum published against him and his partners. "As I was seeking," he writes, "to have the excommunication declared invalid, Father Cotton<sup>1</sup> sent for me through a certain Du Saulsay to renew our friendship and succour our men. I willingly agreed, in view of the necessity in which they were. They put me in touch with a merchant to whom my wife and I entered into a personal obligation for the sum of 750 francs. They implied the Marchioness had given as much by a writing signed with her hand. The said Du Saulsay took the money and entered into a contract to make the voyage, but when he was ready to set out, lo and behold, the said Gilbert turned up, who upset the

<sup>1</sup> The celebrated Jesuit Confessor of Henry IV.

arrangement in such sort that Du Saulsay was countermanded, the succour abandoned, and my money lost. Seeing myself thus treated I had Father Cotton brought up at the Chatelet to set before me the said Du Saulsay, or to restore to me my money or the bond. He said that he did not know the said Du Saulsay. Yet he is their Lieutenant-General in their secret enterprise under the name of the said Marchioness. I was personally condemned to pay the merchant. As I was having our ship refitted at Dieppe they had me arrested. This long series of mishaps has greatly retarded me, but afterwards God permitted my ship to reach La Rochelle, wherein MM. Georges and Macquin have loaded what was lacking, and at the beginning of this month she has set sail. May God have her in his keeping! I do what I can to free myself from the miseries of these parts. His Highness the Prince has taken over the whole affair of New France excepting what was ceded to me, &c."

### CHAPTER XIII

**S**UCH was the fruit of the reconciliation spoken of above, which did not end there, for it is evident to one who can read between the lines that the Fathers after spying out the land wished to have their share of the cake and to reign under the borrowed name of a lady. Therefore during the time when they were holding M. de Poutrincourt under arrest, they loaded a ship to go to his neighbourhood across the sea to take possession of the said land. To effect this they brought with them a good number of men and collected great alms. The Queen, says Father Biard, had given them four tents or Royal pavilions and munitions of war. Peradventure he does not say all. Others had contributed to furnish the rest. Thus well-equipped they put out from Honfleur on March 12th, 1613.

On arriving at La Have they erected a cross and set upon it the arms of the said Marchioness as a mark of possession.<sup>1</sup> Then they came to Port Royal, where they found only two men, for M. de Biencourt had gone off with his men on an expedition of discovery, and the two Jesuits Biard and Massé, whom they received into their ship to accompany them to the place where they were going to plant their colony, to wit at Pentegoet, otherwise called the River of Norombega.<sup>2</sup> Here from the first quarrels arose, which were the advance-guard of their defeat and ruin. In this one may surely see the effect of the judgment of God, who could not approve of this

<sup>1</sup> It is possible that Cross Island, just to the eastward of La Have, was the scene of this incident, and may derive its name from it. [W. F. G.]

<sup>2</sup> Penobscot River.

enterprise after so many wrongs done to M. de Poutrincourt; for they had no sooner arrived than some savages gave warning thereof to certain English from Virginia who were upon the coast. These came up to see what manner of men they were, friends or enemies, whereat it is said that the Jesuit Gilbert Du Thet began to cry "To Arms! To Arms! these are English," and thereupon fired the cannon, to which vigorous reply was made in such sort that the Englishman, after having killed three of them, among whom was the said Gilbert, and wounded five, took possession of the ship, which he pillaged from end to end. Then he landed and continued his pillage without resistance, for Captain Du Saulsay had fled like a coward into the woods with fourteen of his crew, and the pilot Isaac Bailleul with other fourteen had likewise retreated behind an island awaiting the issue of the affair. The remainder were either dead or prisoners. On the morrow Du Saulsay came under a safe conduct, but when he was unable to produce his commissions and his charter party, which they demanded, they accused him of being a corsair and a pirate, and in consequence thereof they distributed the booty to the soldiers. The English Captain was called Samuel Argall and his lieutenant William Turnel, who, not wishing to encumber themselves with so many men, kept only the Jesuits, the ship's captain, Charles Fleury of Abbeville, a certain La Motte and a dozen workmen, sending off the remainder in a long-boat with a few provisions to seek fortune where they would. These while in this plight, by unexpected good fortune met amid the islands the pilot Bailleul with fourteen of their crew, and with great difficulty made their way along the coast as far as the island of Manan, which lies between Port Royal and the island of St. Croix, the first home of our French. Thence they crossed French Bay and reached Long Island,<sup>1</sup> where they looted a magazine of salt belonging to M. de Poutrincourt, which aided them to lay in

<sup>1</sup> On the east side of the Bay of Fundy.

a store of fish. Thence crossing St. Mary's Bay,<sup>1</sup> they came to Cape Fourchu, where Louis the son of Membertou made them a *tabagie*, that is to say a feast of an *ornigac* or elk. Further on near Port Mouton they met with four skiffs of savages, who liberally gave them each half a sea-biscuit, which is a very considerable gift, showing a marvellous charity in these tribes; this came in very opportunely to these poor fellows, who had not eaten bread for three weeks. These savages informed them that not far off were two French ships of St. Malo, in which they returned to France.

Meanwhile the English resumed their course toward Virginia with their spoil, where on their arrival Father Biard says that the name of Jesuit was so odious that all the talk was of gibbets and of hanging them all there and then. This Captain Argall resisted, since he had given them his word for their safety, but Biard also says that after consultation it was resolved to send the three vessels above-mentioned to scour the coast, to rase all the settlements of the French and to put to the sword anyone who resisted, pardoning however and sending back to France any who were willing to surrender. In the English Captan.'s ship was Argall, and with him Captain Fleury and four other French. Turnel with the Jesuits was in the captured vessel. The long-boat above-mentioned also accompanied them.

<sup>1</sup> Still so called, on the south coast of Nova Scotia.

## CHAPTER XIV

**I**N this expedition the English returned first to Pentegoet, where they burned the fortifications begun by the Jesuits, and in place of their crosses set up one bearing engraved on it the name of the King of Great Britain. They did the same at the Island of St. Croix, whence they crossed to Port Royal, but found no one there, for M. de Biencourt suspecting no enemy had put to sea, and part of his men were engaged in ploughing two leagues from the fort. They thus had a good opportunity to steal everything there, wherein they did not fail, but carried off the cattle which were in the fields, horses, cows and pigs: then they burned the building, and with picks and chisels defaced the fleur-de-lis and the names of MM. de Monts and de Poutrincourt cut in a rock near the dwelling. Father Biard writes that he twice went on his bended knees to Argall imploring him to have pity on the poor French who were there, and to leave them a long-boat and some provisions to pass the winter: also that the Englishman was enraged at him for having refused to show him the Island of St. Croix or guide him to Port Royal, but that an Indian Sagamos was run down and captured, who performed this office. But M. de Poutrincourt gives another account of this affair in a letter which I received from him in the following year 1614, while I was still in Switzerland. "You have heard," he writes, "how these envious fellows, desirous of supremacy, separated from us, not being able to accomplish their evil designs against my son and me, for which God has given me vengeance to their ruin but not without some of the disgrace rebounding upon myself. When I arrived in the month of May 1614 I found our building burned, the

Royal arms and my own broken down, all our cattle carried off, and our mill alone left because they were unable to reach it owing to the falling tide and because some of our men were ploughing, to whom Biard, one of the clever fellows of his order, made a speech, trying to persuade them to go off with the English, saying that they were good fellows, and what did they expect to do here with their penniless captain (speaking of my son), with whom they would be constrained to live like beasts. To this a certain La France replied, 'Be off with you, or else with this hatchet I will cut your throat,' *i.e.* 'Get thee behind me, Satan.' At this moment up comes my son, who had gone off towards Long Island, having been warned by the savages, and offers single combat just as they were, but instead of this, the English captain asked to speak with him in private. This was granted, and he landed with one companion and said that my son was a gentleman and that he much regretted what had happened, but that these traitors had aroused their general in Virginia to send him to carry out this disgraceful act, having made him believe that we had captured an English ship, which was untrue: that I was coming with thirty cannon to fortify myself at Port Royal, and that thereafter it would be impossible to capture us; that if this were allowed us, France was so populous that there would come there such quantity of folk that they would dispossess the English of Virginia, but that at the moment M. de Biencourt was feeble, and that the general wished him to be put to death, if they did not get the better of him; that if Biencourt were killed or deprived of provisions, he and his men would die of famine, and his father would lose all courage and be unable to accomplish his enterprise. Remember the story of Laudonnière, on whose voyage those who wished to leave him brought the Spaniards upon them. If you knew all the details you would have ample material wherewith to swell your history. Good-bye, my dear friend."

I do not wish to take upon me to judge between these contrary statements: but from the story of Father Biard there is reason to believe that he was the guide of the English in these matters; for with what object would they bring him there, in order afterwards to take him back to Virginia, where, says he, Argall intended to put him to death, whereby he would have won the praise of fidelity to his duty. The reason for putting him to death was that he had refused to point out the Island of St. Croix and Port Royal. It is to be assumed therefore that he had promised to do so. But who had told the English that there were cattle and also swine feeding on the acorns in the woods, and men ploughing two leagues away, if not Father Biard? Moreover, he does not tell who this chief was who was captured, nor where he was put on land, and to me it seems impossible to have captured a savage by force, since he can easily keep away from us in the woods on foot and at sea in his bark canoe.

To this I add, and here Father Biard agrees with me, that the savages have no love for the English, because of the outrages that they have done them, in such sort that these savages some years ago killed one of their captains. In accordance with this there is no likelihood that a savage chief would have consented to do them this good office, but would rather have allowed himself to be cut in pieces.

Now if at law the first plaintiff and informer is received to the prejudice of him who brings counter-charges, M. de Poutrincourt will in this without doubt have judgment given in his favour, for the apology of Father Biard dates only from the year 1616, whereas the complaint of the said gentleman, the tenor of which is as follows, was made before the Judge of the Admiralty of Guienne at the tribunal of La Rochelle on July 18th, 1614:

"M. Jean de Biencourt, Knight, Sieur de Poutrincourt, Baron of Saint-Just, Seigneur of Port Royal and of the lands adjacent in New France, represents to you that on the last

day of the month of December last he left this town and brought out of this port and harbour a ship of seventy tons or thereabouts named *La Prime* of La Tremblade,<sup>1</sup> to set sail and go by direct route to Port Royal, where he arrived on the 17th of last March. And on reaching it he was informed by the report of Charles de Biencourt, his eldest son, Vice-Admiral and Lieutenant-General in the countries, lands, and seas of all New France, that the general of some English in Virginia, distant six score leagues or thereabouts from the said Port, had at the persuasion of Father Biard, a Jesuit, sent to the said Port a tall ship of two to three hundred tons, another of a hundred tons or thereabouts, and a large long-boat, all well manned, who on the day of the Feast of All Saints last had landed, and led by the said Biard had gone to where the said De Poutrincourt had made his settlement, and for its service and that of the French who dwelt there had made a little square fort, which was found unguarded since the said Sieur de Biencourt had gone off along the coast to visit these tribes with the greater part of his men, in order to maintain friendship with them: seeing also that at the said place there was no cause for fear since he was not at war with any, and therefore there was no reason to think that at the said time any foreign ships would come to the said fort and settlement; and as for the rest of his men, they were two leagues off engaged in tilling the soil. And on this occasion the said English pillaged everything in the said settlement, took all the munitions of war which were there, and all the provisions, merchandise, and other things, demolished and tore down the carpenter's work and joiner's work which they thought would be of use, and carried it off in their vessels. This done, they set fire to what remained, and not content

<sup>1</sup> *La Prime* = *The Prist*. La Tremblade is a seaport about 28 miles south of La Rochelle, in the department of Charente Inférieure. In the sixteenth and seventeenth centuries it was of importance, but being largely inhabited by Protestants, was ruined by the revocation of the Edict of Nantes.

with this, driven on and guided by the said Biard they broke down with an iron hammer the arms of our Lord the King, which were cut upon a rock, and also those of the said M. de Poutrincourt and those of M. de Monts. Then they went off to a wood a league distant from the said habitation to capture a number of swine which had been driven there to feed and to eat acorns: and from there to a meadow where the horses, mares, and colts were usually sent, and took all. Then, under the guidance of the said Biard, they went to the spot where the ploughing was going on, in order to seize on those who were there, whose boat they took, and not being able to capture the men themselves because they had withdrawn to the top of a hill, the said Biard left the English and went towards the said hill to induce those who were there to leave the said De Biencourt and go off with him and the said English to the said place of Virginia. When they refused to comply with this he went off with the said English and embarked in one of the said ships. But before they had set sail, the said M. de Biencourt arrived, and seeing what had occurred, placed himself in a wood and had the captain of the said English summoned, pretending to wish to treat with him in order to be able to surround him, and by this means to attempt to bring him to book for the evil which he had done. But the Englishman suspected something of the kind and refused to land. When the said M. de Biencourt saw this, he came forth, and on the said English captain stating that he wished to speak to him, he replied that if he would land no harm should befall him. This done, after each had given his promise to the other and plighted faith to refrain from ill deed or word, the said captain with one other landed and remained nearly two hours with the said De Biencourt, to whom the said English captain gave to understand the tricks which the said Biard had used to dispose the general of the said English to go to the said spot, where the said De Biencourt had lived with

his men from the day of the Feast of All Saints<sup>1</sup> up to March 27th, when the said M. de Poutrincourt, his father, reached him, without any provisions, being all reduced to eat roots, g. a, and the buds of trees. And when the earth was frozen and they could get neither grass nor roots, nor go through the woods, they were constrained to go among the rocks to gather the grass clinging to them, whereof some, and those the strongest, were unable to nourish themselves, and died of hunger, and the others were very ill and would also have died had it not been for the help received by the arrival of the said M. de Poutrincourt, to whom the whole of the above has been described many times and oft by his said son and others who were with him, in presence of those of the crew of the said ship named *La Prime*, whom he had taken from this town, whither he returned on the — day of the present month: and although he and his said son have made official statements of all the above events, to which, having regard to their quality, credence should be given, yet he desires to present them to His Majesty and my Lord the Admiral, whose lieutenant in the said counties the said De Biencourt is, in order that all these things may be attended to as shall be meet, that the truth thereof may the less be called in doubt. And to this end the said M. de Poutrincourt would fain have the said crew heard and questioned on the above facts and on the state in which he found the place where was the said habitation at Port Royal, as is set forth in the official statement which he has had drawn up. This considered, &c. To be communicated to the King's solicitor, &c., July 18th, 1614. Signed, P. Guillaudeau. The King's solicitor will impose no impediment, &c. The said suppliant is allowed, &c."<sup>2</sup>

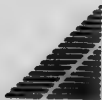
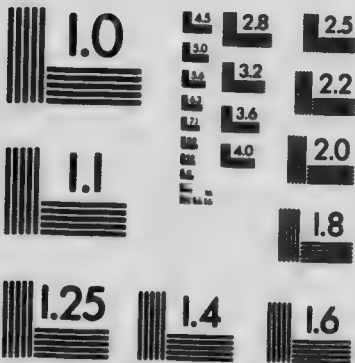
<sup>1</sup> November 1.

<sup>2</sup> This account of Argall's raid on the French in Acadia is the fullest we possess. It is substantiated by other accounts, though all these, especially on the English side, are remarkably scant. Father Biard has much to say of it in his *Relation*. For a modern account see Parkman, *Pioneers of France in the New World*, chap. viii. [W. F. G.]



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Now if the acts set out above are true, we can with good right apply to this affair that portion of an admirably written complaint presented by the elders of the town of Canton in China against the Jesuits, reported by themselves in their histories in these words: *Unde non immerito formidamus eos (Jesuitas) esse ceterorum (Lusitanorum) exploratores, qui secreta nostra scire adlaborent, quos post multum deinde temporis veremur ne cum rerum novarum cupidis uniti ex ipsa nostra gente grande aliquod Reip. Sinensi malum calamitatemque procurent, et gentem nostram per vasta maria ut pisces ac cete dispergant. Hoc ipsum est quod libri nostri forte praedicunt. Spinās ac urticas in miti solo seminastis, serpentes draconesque in aedes vestras induxistis, &c.*, which is being translated: "Which gives us just cause to fear that they (*i.e.* the Jesuits) may be the spies of others (*i.e.* the Portuguese), by means of whom they endeavour to spy out our secrets. And we fear that in future times they may unite with revolutionaries of our own race and bring about great harm and calamity to the state of China, and scatter our race over the spaces of the sea like fishes and sea-monsters. And it may be that it is this which our own books foretell, saying, you have sown thorns and planted nettles in a pleasant soil, you have brought serpents and dragons into your own houses, &c."

These great exploits performed at Port Royal, the English departed thence on November 9th, with the intention, says Biard, of returning to their Virginia, but on the morrow so great a storm arose, that it scattered the three vessels, which afterwards did not catch sight of each other. The captain's ship came safely to harbour in the aforesaid Virginia; of the long-boat no news has since been heard, but the vessel captured from the Jesuits, in which they themselves were, after having long time fought with the winds, by common consent set her course for the Azores, there to refit, and thence to England.

## CHAPTER XV

**S**UCH was the end of the over-seas voyages of the brave, generous, and redoubted Poutrincourt; may his memory ever be held in benediction. Such are the irreproachable witnesses to his incomparable piety, the spur which drove him on to face so many dangers and hazards, for which he has been so ill repaid. He burned with so great a desire to see New France Christianised that his every word and plan had that alone for its aim, and in that alone he consumed his substance. I read over often, and with pleasure mingled with regret, many letters which he wrote me on the subject of his voyages, but especially one confirming what I have just said, which begins as follows:

"Sir, my departure (from France) was so hasty that I found no opportunity to bid you good-bye save by message. My regret at not having seen you is extreme, and still greater that you are not here at Port Royal, you who laboured so well at the cultivation of your garden, and hewed down wood for its ornament; to aid me to labour in the garden of God, and to hew down the devil. For there are always spirits of contradiction. I would fain see you withdrawn from the distractions wherewith one is too often overwhelmed in France, and be able here to enjoy your pleasant company. Keep me in your good graces, and I will keep you in those of the great and invincible Sagamos Membertou, who to-day by the grace of God has with his whole family become a Christian, &c."

At the time of his return to France occurred the movement excited by Monsieur the Prince<sup>1</sup> and his associates

<sup>1</sup> Of Condé.

because of the marriage of the King, during which he was sought out by the inhabitants of the town of Troyes, and commanded by his Majesty to retake the town of Méry on Seine, and Château Thierry, wherein the said most noble Prince had put garrisons. He began then by Méry, besieged it and took it. But he was killed in the manner which all men know,<sup>1</sup> and which may be seen in the following epitaphs, of which one is at Saint-Just in Champagne, where he is buried, and the other has been sent to New France.

## THE EPITAPH

## OF THE MOST NOBLE HERO

## DE POUTRINCOURT

To the eternal memory of the great hero De Poutrincourt, who, when once the wars in France had been ended, wherein he won especial military glory, and faction had been quelled by the great valour of the great Henry, took upon him the Christian task of the foundation of New France; but who, while there he endeavoured to subdue varied monsters, was recalled from the task which he had set before him by the breaking out of new confusion in France, and was ordered by his Lord to capture the town of Méry in the country of the Tricasses;<sup>2</sup> he fulfilled his task, but in his emulous search for military glory was pierced by many wounds, and was treacherously killed by a tyrant by a cannon shot in the breast in the month of December 1615, in the fifty-eighth year of his age.

In affectionate remembrance, this monument was erected to the honour of the hero, in glad and dutiful discharge of a vow.<sup>3</sup>

<sup>1</sup> See Appendix.

<sup>2</sup> A Gallic tribe inhabiting the district in Roman times.

<sup>3</sup> The Latin initials at the conclusion of this epitaph stand for: "Monumentum statuit pie recordationis ergo heroi benemerito. Libens merito votum solvit." The words *a Pisandro*, which I have translated *by a tyrant*, are obscure. Pisander was a Greek tyrant, of the fifth century B.C., and the reference to him may be one of Lescarbot's rather pedantic literary allusions.

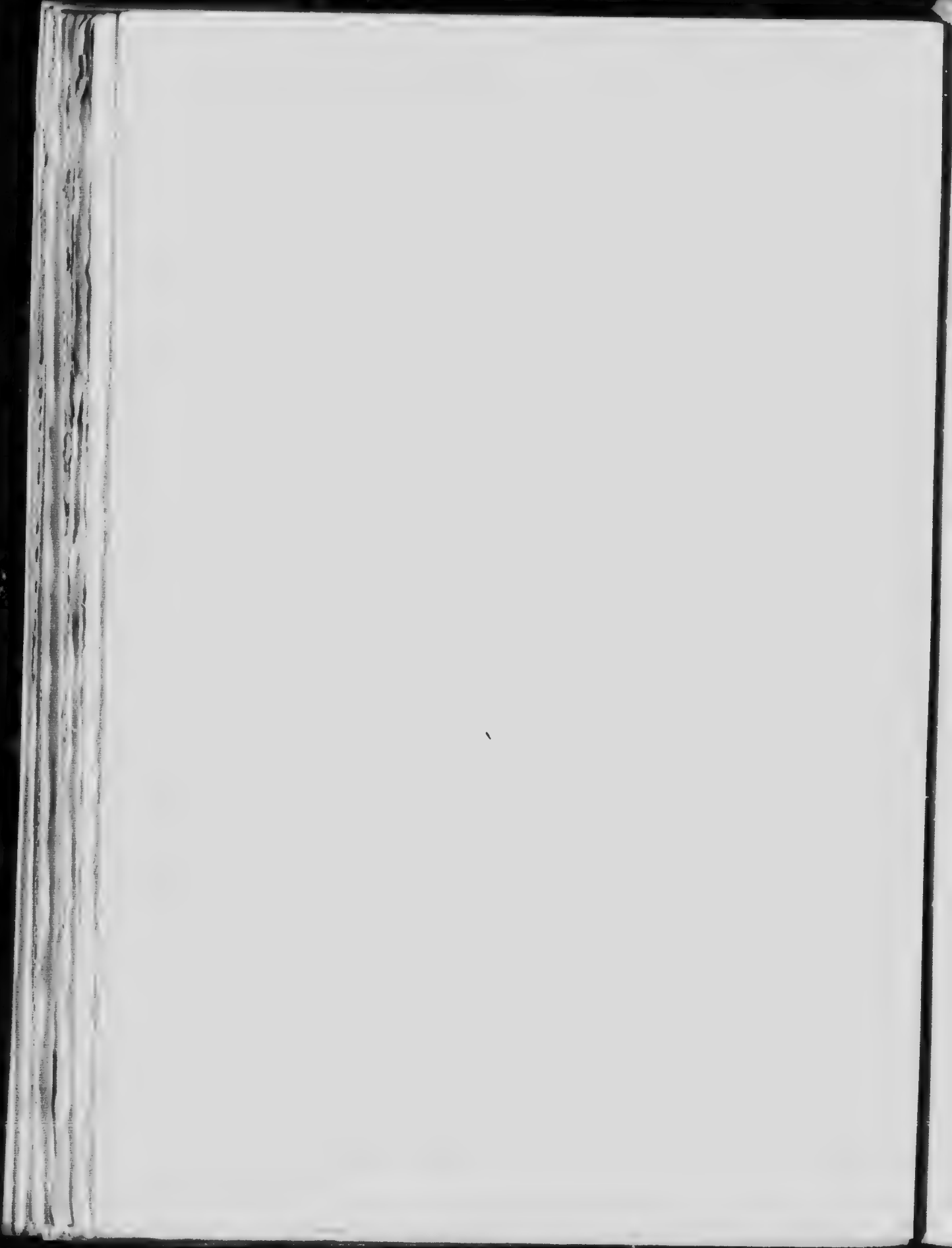
THE EPITAPH  
OF THE SAME GREAT HERO  
PUBLISHED ABROAD IN THE COASTS OF NEW FRANCE,  
AND GRAVEN ON MARBLE AND ON THE TREES.

Dear children of God, my neophytes,  
Dwellers in New France,  
Followers of Christ,  
Who are mine.

I am that great Sagamos of yours,  
DE POUTRINCOURT,  
Known above the stars,  
In whom was once your hope.  
If envy has robbed you of me,  
Lament.

My valour took me from you,  
To give my glory to another  
I could not brook.  
Again lament.<sup>1</sup>

<sup>1</sup> There is another translation of these epitaphs in Murdoch's *History of Nova Scotia*, vol. i. p. 60.



# THE SIXTH BOOK OF THE HISTORY OF NEW FRANCE

IN WHICH ARE CONTAINED THE MANNERS AND CUSTOMS  
OF LIFE OF THE PEOPLES OF NEW FRANCE, AND  
THE PRODUCTS OF THE LANDS AND SEAS  
OF WHICH WE HAVE SPOKEN IN  
THE PRECEDING BOOKS

## PREFACE

**A**Lmighty God, in the creation of this world, hath so much delighted Himself in diversity, that whether it be in heaven, or in the earth, or under the earth, or in the depth of the waters, the effects of His might and glory do shine forth in every place. But the wonder that far exceedeth all others is, that in one and the self-same kind of creature, I mean in man, more variety is found than in other things created. For if one enters into consideration of his face, two shall not be found who in every respect resemble one another; if of his voice, the same variety is found; if of his speech, all nations have their own special language whereby one is distinguished from the other. But in manners and customs of life, the difference is especially marvellous, as we see visibly in our very neighbourhood, without troubling ourselves to cross the seas to have experience thereof. Now forasmuch as it is a small matter to know that people differ from us in manners and customs, unless we know the particularities thereof, and likewise a small thing to know that only

which is near us; whereas the fair science is, to know the manner of life of all nations of the world, for which reason Ulysses hath been esteemed, because he had seen and known much; therefore it hath seemed necessary unto me, to give myself, in this sixth book, unto this subject, in so far as it touches the nations spoken of by us, seeing that I am under obligation to do so, and that it is one of the best parts of history, which without it would be very defective, since I have so far but slightly and casually handled those things that I have reserved to speak of here. This I do also to the end that, if it please God to take pity on those poor people, and by His holy spirit to bring about their entrance into His fold, their children may know hereafter what their fathers were, and bless them that have employed themselves in their conversion, and in the reformation of their incivility. Let us therefore begin with man from his birth, and then, when we have marked out the general course of his life, we shall conduct him to the grave, there to let him rest, and that we ourselves also may rest.

## CHAPTER I

**T**HE author of the book of Wisdom witnesseth unto us a most true thing, that "All men have a like entrance into the world, and the like going out." But each nation hath added some ceremonies, after these things are accomplished: for some have wept, seeing the birth of man upon the theatre of this world, there to be as it were a spectacle of miseries and calamities; others have rejoiced at it, both because nature hath given to every creature a desire to preserve his own kind, as because, man having been made mortal by sin, he desireth to be in some sort restored to that lost right of immortality, and to leave some visible image of himself by the procreation of children. I will not here discourse upon every nation, for there would be no end to it, but I will say that the Hebrews, at the birth of their children, performed some special rites, spoken of by the prophet Ezekiel, who when charged to set her abominations before the city of Jerusalem, reproacheth her, saying, that she is issued and born out of the Canaanians' country, that her father was an Amorite, and her mother an Hittite; "and, as for thy birth," says he, "in the day that thou wast born thy navel was not cut, neither wast thou washed in water to soften thee, nor salted with salt, nor any wise swaddled in clouts." The Cimbri put their newborn children into the snow to harden them; and the Franks plunged theirs into the Rhine, to know if they were legitimate; for if they sank they were esteemed bastards, but if they floated they were legitimate; as though to show that Frenchmen ought naturally to swim upon the waters. As for our savages of New France, when I was there, with no thought of this History, I took no heed of many things which I might

have observed; yet I remember, that when a woman was delivered of her child, they came to our fort, to make most instant demand for some grease or oil, to give the child to swallow before they gave him the dug or any food.<sup>1</sup> They can render no reason for this, but that it is a custom of long continuance: whereupon I conjecture that the devil, who hath always borrowed ceremonies from the Church, as well in the ancient as in the new law, wished that his people, as I call them that believe not in God, and are out of the communion of saints, should be anointed like to God's people, which unction he hath made to be inward, because the spiritual unction of the Christian is so.

<sup>1</sup> Lescarbot's recollection on this point is confirmed by Father le Clercq, who says that the new-born infants, after they were washed in the river, were made to swallow some bear's, or seal, oil (*Nouvelle Relation de la Gaspésie*, 44; Champlain Society's edition, 88). [W. F. G.]

## CHAPTER II

**A**S for bestowal of names, they give them by tradition, that is to say, they have great quantity of names, which they choose and bestow upon their children; but the eldest son commonly bears his father's name, adding at the end some diminutive; thus the eldest son of Membertou will be called Membertouchis, as it were the little or the young Membertou; a younger son does not bear his father's name, but they give him such name as they list; and his younger brother bears his name, with a syllable added; thus the second son of Membertou is called Actaudin, and the third son Actaudinech. So Memembourré had a son named Semcoud, whose younger brother was called Semcoudech. Yet to add this termination *ech* is not an invariable rule, for the younger son of Panoniac, of whom mention is made in Membertou's war against the Armouchiquois, which I have described in the Muses of New France, was called Panoniagués; so that this termination changes in accordance with the name which precedes it.<sup>1</sup> But they have a custom that when this elder brother, or father, is dead, they change names, in order to avoid the sorrow that the remembrance of the deceased might bring unto them. This is the reason why after the death of

<sup>1</sup> This is the only account known to me of the method of name-giving to Micmac children, and is doubtless correct. The termination *chis* (cf. Membertouchis) is a common Micmac diminution, signifying *little*, as Lescarbot says; it is generally used for the smaller of two related things. The termination *ech* or *ach* (cf. Semcoudech) is commonly used to designate a younger individual, especially among animals (as shown by examples in Dr. Silas Rand's *First Reading Book in the Micmac Language*, 43-45); while the termination *gués* (cf. Panoniagués) is, I am very sure, precisely the same thing in the language of Panoniac's tribe. [W. F. G.]

Memembourré and Semcoud, who died this last winter of 1607, Semcoudech dropped his brother's name, and has not taken his father's, but has styled himself Paris, because he has lived in Paris. And after Panoniac's death, Panoniagués forsook his name, and was by one of our men called Roland; which I find wrongly and indiscreetly done, thus to profane the names of Christians, and to impose them upon infidels, as I remember another that was called Martin. Alexander the Great, though he was an heathen, would not that any should be honoured with his name, till he had made himself worthy thereof by virtue. And when one day a soldier, bearing the name of Alexander, was accused before him of being a voluptuary and a lecher, he commanded him either to forsake that name or to change his life.

I do not find in our books that any other people have had this custom of our savages of changing the name, in order to avoid the sadness occasioned by taking thought on the dead. I do indeed find that the Chinese change their names four or five times in the course of their life; for there is the name borne in childhood, at school, at marriage, and the name of honour when they reach man's estate; there is also their religious name, when they enter any sect; but they have no custom like that of our savages. Many men, both now and of old time, on changing their estate and fortune, change and have changed their names. Abram in the beginning had an excellent name, signifying a high father; but after the promises God commanded that he be called Abraham, the Father of many races and nations. And to the same intent his wife Sarai, or Lady, was called Sara, Mother of a great multitude. So too Jacob, after his struggle with the angel, or God, was called Israel, *i.e.* a prince with God, or one who prevails over the mighty God. So too Esau, the hairy, was called Edom, the red, because of a dish of broth, or red pottage, which he bought from his brother Jacob at the price of his birthright. Since these first centuries many kings have followed

this tradition, of whom the earliest were those of Persia, spoken of by the learned Joseph Scaliger in the sixth book of his *De emendatione temporum*.<sup>1</sup> Likewise did the Greek Emperors, of whom several examples are given by Zonaras in the third book of his Annals. So too did the Kings of France, according to Aymon the Monk, in the fourth book of his History, with which Ado, the Archbishop of Vienne, agrees in his Chronicle for the year 669. The popes also, in imitation of the Apostle Peter, who was first called Simon, have desired to share in this privilege, especially since the year of our Lord 800, whereof, says Platinus, the cause was the vile name of one of them, who was named Pig's Belly, and took the name of Sergius. Many new orders of monks, and others who assume the name of religious men, go among the people to-day in the same manner, whether to be led thereby to forget the world, or to keep the better concealed the children whom they take to themselves against the will of their parents.<sup>2</sup>

The Brazilians, according to John de Léry,<sup>3</sup> give to their children the names of the first things that come before them; thus if a bow and its string come into their minds, they will call their child Ourapacen, which signifies a bow and its string; and so on.<sup>4</sup> As for our savages, they have nowadays names without meaning, which perchance when first given signified something, but as languages change, the knowledge thereof is lost. Of all the names of those whom I have known, I have learned only that Chkoudun means a trout; and Oigoudi, the name of

<sup>1</sup> Joseph Justus Scaliger (1540-1609), the greatest scholar of modern times, a French Huguenot of Italian descent. The book here referred to, published in 1583, is a revised chronology of ancient times, and laid the foundation of all modern study of Greek and Roman history.

<sup>2</sup> This was a frequent charge brought against the monks of the day, and also against the Jesuits.

<sup>3</sup> The earlier editions add here, "whom I had rather follow in that which he hath seen than a Spaniard."

<sup>4</sup> Paul Gaffarel, *Jean de Léry*, ii. 88. (Paris, 1880.)

the river of the said Chkoudun, a voice.<sup>1</sup> It is very certain, that names have not been imposed upon anything whatever, without reason; for Adam gave its name to every living creature, according to the property and nature thereof; and consequently the names given to men signify something; thus Adam signifies man, or, that which is made of earth; Eve, the mother of all living; Abel, weeping; Cain, possession; Jesus, a Saviour; Devil, a slanderer; Satan, an adversary,<sup>2</sup> &c. Among the Romans some were called Lucius, because they were born at the break of day; others Cæsar, for that the mother's belly was cut open at the birth of him who first bore this name. In like manner Lentulus, Piso, Fabius, Cicero, &c., are all nicknames given by reason of some accident, like the names of our savages, but with more judgment.<sup>3</sup>

In the same way our early kings shared in this manner of name, as one may see in Claude the Hairy, Charles the Hammer, the tall, the bald, the foolish; in Louis the meek, the stammerer, the fat, the hunter; in Pepin the short; Hugh Capet, &c. But these nicknames have usually not been given them till after their death. Among the common people also names have been handed on to children, a notary getting the surname of Clerk, a blacksmith, horse-shoer, or locksmith being called

<sup>1</sup> If Lescarbot is correct as to the meaning of *Chkoudun*, that chief must have been a Maliseet and not a Micmac—with which his residence at St. John would be consistent; for the Maliseet word for trout is *Skotum*, while the Micmac word is totally different.

As to *Oigoudi*, there is little doubt that Lescarbot (like Champlain, who makes the same statement) is wrong in supposing that the word is the Indian name of the St. John River, though he is correct in applying it (page 169) to the village at St. John; for *Oigoudi* or *Wigoudi* signifies a *village* or *camp site* in Maliseet, and the Micmac name for the St. John River is totally different. (Cf. *Transactions of the Royal Society of Canada*, II. 1896, ii. 269.) The Micmac word for *voice*, with which Lescarbot would identify the name, is probably connected with *Wegoodimk*, Micmac for "calling" (Rand, *English-Micmac Dictionary*, p. 48). [W. F. G.]

<sup>2</sup> Though modern Hebrew scholars have despised some of Lescarbot's etymologies, his references here and elsewhere show him to have been fully abreast of the linguistic scholarship of his day.

<sup>3</sup> In the .609 edition the chapter ends here.

Workman or Smith or Smythe, &c. Many men have been given the name of their country or of the place of their birth. Others have inherited from their fathers names of which to-day neither the cause nor the origin is known, such as Lescarbot, my own family name. Yet in the districts of Artois, of Maine, and of Lower Brittany near St. Paul de Leon there are very noble families called thereby.

As for the names of provinces, we see in Sacred History that the first inhabitants gave their names to them. This the Psalmist seems to blame when he says :

"their wealth, when dead,  
To others they let go.  
Their inward thought is, that their house  
And dwelling places shall  
Stand through all ages; they their lands  
By their own names do call.  
But yet in honour shall not man  
Abide continually."

But he is speaking of those who seek after this with too much greed and think to be immortal here on earth. For in truth, if places, districts and provinces must be given names, these may as well be the names of their founders as of another, if only in order to rouse future generations to good deeds; for they too are sad when they know not the name of the author of their being and the cause of their prosperity. And with this greed have been touched even those who have hated the world, and have withdrawn from human society, many of whom have founded sects, which they have called by their names.

### CHAPTER III

**A**LMIGHTY God, wishing to show the duty of a true mother, saith by the prophet Isaiah, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" This pity which God requires in mothers, is to give the breast to their children, and not to change the food which they have given unto them before their birth. But to-day the most part make their breasts to serve for allurements to whoredom; and in their wish for enjoyment send their children into the country, where peradventure they are changed, or given to bad nurses, whose corruption and bad nature they suck in with their milk, and thence come the changelings and weaklings, degenerate from the right stock whose name they bear. The savage women bear a greater love than that towards their young ones; for none but themselves do nourish them,<sup>1</sup> and that is general throughout all the West Indies. Likewise their breasts are no baits of love, as in these our parts, but in those lands love is nourished by the flame that nature kindles in every one, without adding thereto any arts, either of painting, or of poisonous philtres, or otherwise. And for this manner of nursing their children the women of ancient Germany are praised by Tacitus, because every one nursed her children with her own breasts, and would not have suffered another than herself to give suck to her children; a custom which for the most part they have religiously preserved until to-day. Now our savage women give unto them, with the dug, the meats which they use, having first well chewed them; and so

<sup>1</sup> This statement is fully confirmed by Father le Clercq (*Nouvelle Relation*, 49; Champlain Society's edition, 91). [W. F. G.]

little by little bring them up. As for the swaddling of them, they that dwell in hot countries, and near the Tropics, have no care of it, but leave them unbound. But further north, the mothers have a very smooth board, like the covering of a drawer or cupboard, upon which they lay the child wrapped in a beaver fur, unless it be too hot, and tie it thereupon with a swaddling band, and carry it on their backs, with its legs hanging down; then on coming back to their cabins they set it in this manner erect against a stone or something else. And as in these our parts one gives small feathers and gilt things to little children, so they deck out theirs by hanging a quantity of beads and small square toys, diversely coloured, upon the upper part of the said board.<sup>1</sup> <sup>2</sup> Thus they nurse them with the care due from good mothers and love them, as do also their fathers, observing this law which nature hath grafted in the hearts of all creatures, except in lewd women, to have care of them. And when the question is raised of asking them for some of their children—I speak of the Souriquois, in whose land we dwelt—in order to bring them into France, and show it to them, they will not give them; and if any one of them yields, presents and great promises must be made him, or hostages given. Of this we have already spoken at the end of Book IV. chap. xvii. Thus I consider that they are wronged in being called barbarous, seeing that the ancient Romans were far more barbarous, who oftentimes sold their children to obtain wherewith to live. Now the cause of their loving their children more than we do in these parts, is, that they are the maintenance of their fathers in their old age, whether it be to help them to live, or to defend them from their enemies: and in this regard nature keeps in them

<sup>1</sup> The method here described of carrying the children, was well-nigh universal among the Northern Indian tribes. A much fuller account thereof is given by Denys (*Description*, ii. 363; Champlain Society's edition, 403), while Father le Clercq emphasizes the loving care bestowed on the ornamentation of the cradle (*Nouvelle Relation*, 45; Champlain Society's edition, 89). [W. F. G.]

<sup>2</sup> In the earlier editions a new chapter began here.

her right whole and entire. By reason whereof, their greatest wish is to have many children,<sup>1</sup> to be thereby so much the mightier, as in the first ages of the world, when virginity was a thing reprobable, because of God's command to men and women to increase, multiply and replenish the earth; but after it was filled, this love waxed marvellous cold, and children began to be a burden to their fathers and mothers, many of whom have disdained them, and very often have procured their death. To-day the way is open to France to remedy this; for if it please God to guide and prosper the voyages of New France, whosoever in these parts shall find himself oppressed, may pass thither, and there end his days in rest, and without poverty; or if any one finds himself overburdened with children, he may send half of them thither, and with a small portion they shall be rich, and possess the land, which is the most assured condition in this life. For we see to-day labour and pain in all vocations, even in those of high degree, who are often crossed by envy and wants; others will make a hundred cappings and crouchings for a living, and yet do but pine away; others live in perpetual serfdom. But the earth never deceives us, if we cherish her in good earnest; witness the fable of him, who by his last will and testament declared to his children that he had hidden a treasure in his vineyard, and when they had well and deeply digged and turned it, they found nothing, but at the turn of the year they gathered so great a quantity of grapes, that they knew not where to bestow them. So through all the holy scripture, the promises made by God to the patriarchs Abraham, Isaac, and Jacob, and afterwards to the people of Israel, by the mouth of Moses and of the Psalmist,<sup>2</sup> are, that they shall possess the land,

<sup>1</sup> The affection of these Indians for their children is confirmed by Denys, who speaks of their desire to have many (*Description*, ii. 366; Champlain Society's edition, 404), and by Father le Clercq, who mentions also their unwillingness to be separated from them (*Nouvelle Relation*, 51; Champlain Society's edition, 91). [W. F. G.]

<sup>2</sup> Ps. xxxvi. 4, 10, 12, 24, 32, and 37.

as a certain heritage that cannot perish, whereon a man hath wherewith to sustain his family, to make himself strong and to live in innocency; according to the word of Cato the Elder, who was wont to say, that the sons of husbandmen are usually valiant and strong and think no evil.<sup>1</sup>

<sup>1</sup> Pliny, Book xviii. chap. 5.

## CHAPTER IV

**M**AN having been created after the image of God, it is quite right that he acknowledge, serve, worship, praise and bless his Creator, and that therein he employ his whole desire, his mind, his strength and his courage. But the nature of man having been corrupted by sin, this fair light that God had at first given unto him has been so darkened, that he has reached the point of losing the knowledge of his origin. And forasmuch as God does not show Himself unto us in a certain visible form, as a father or a king might do, man finding himself overcome with poverty and infirmity, and not setting himself to contemplate the wonders of this Almighty workman, and to seek Him out as he ought, has with a base and brutish spirit, miserably forged to himself gods, according to his own fancy; and there is nothing visible in the world, but has been deified in some place or other; yea even imaginary things have been raised to this degree, such as Virtue, Hope, Honour, Fortune, and a thousand such; infernal gods also, and sicknesses, and all manner of plagues, every one worshipping the things of which he stood in fear. Yet though Cicero has said, speaking of the nature of the gods, that there is no nation so savage, or brutish, or so barbarous, but is imbued with some faith in them, nevertheless there have been found, in these later ages, nations with no feeling thereof; which is so much the stranger, that among them there were, and still are, idolaters, as in Mexico and Virginia, and if we will, we may add Florida. Notwithstanding, all being well considered, while the condition of both is to be lamented, I count of higher worth him that worships nothing, than him that worships creatures without

life or sense; for at least, bad as he is, he blasphemes not, and gives not the glory due to God to another, living (indeed) a life not much differing from brutishness; but that man is yet more brutish who adores a dead thing, and puts his confidence in it. And besides, he who is not imbued with any bad opinion, will much more easily take on the true adoration than the other; being like to a bare canvas, which is ready to receive whatever colour one will give to it. For when any people has once received a bad imprint of doctrine, one must root it out before replacing it by another; which is very difficult, both because of the obstinacy of men, who say, our fathers have lived in this sort; as also for the hindrance given by the teachers of such a doctrine, and others whose life depends thereupon, who fear to lose their daily bread; such as was Demetrius, the silversmith, mentioned in the Acts of the Apostles.<sup>1</sup> This is why our savages of New France will be found ready to receive the Christian doctrine, if once the province be thoroughly inhabited. For, to begin with them of Canada, Jacques Cartier in the account of his second voyage gives a report in agreement with what I have just said, in these words, which are not set down above in the third book.<sup>2</sup>

"This said people (he says) have no belief in God of any worth, for they believe in one, whom they call *Cudoûagni*, and say, that he often speaks to them, and tells them what the weather will be. They say that when he is angry with them he casts dust in their eyes. They believe also, that when they die they go into the stars, and afterwards into fair green fields, full of fair trees, flowers, and gorgeous fruits. After they had made us to understand these things, we showed them their error, and that their *Cudoûagni* was an evil spirit that deceived them, and that there is but one God, who is in heaven, who gives us all, and is creator of all things, and that in Him only we

<sup>1</sup> Acts xix. 24.

<sup>2</sup> Liv. III. chap. xi.

must believe, and that we must be baptized, or go into hell. And many other things of our faith were showed them; which they easily believed, and called their Cudouiagni, Agoiuda.<sup>1</sup> So much so that many times they requested our captain to cause them to be baptized, and the said lord (that is to say, Donnacona), Taiguragni, Domagaya, with all the people of their town came thither for that purpose; but because we knew not their intent and state of mind, and because there was nobody to instruct them in the faith, we excused ourselves to them for that time, and bade Taiguragni and Domagaya make them understand that we would return on another voyage, and would bring with us priests and chrism, giving them as excuse, that one cannot be baptized without the said chrism. This they believed, and were very glad of the promise which the captain made them to return, and thanked him for it."

Samuel Champlain, who has of late made the same voyage as Captain Jacques Cartier, has discoursed with the savages of to-day, and has reported the conversations between him and certain of their Sagamores concerning their belief in spiritual and heavenly things, which, as I have touched on them above,<sup>2</sup> I shall refrain from narrating. As for our Souriquois, and other their neighbours, I can say only that they are destitute of all knowledge of God, have no worship, and perform no divine service,<sup>3</sup> living in a pitiful ignorance; which ought to touch the hearts of Christian princes and prelates, who very often employ upon frivolous things that which would be more than sufficient to establish there many colonies,

<sup>1</sup> Agoiuda signifies wicked. [L.]

<sup>2</sup> Book III. chap. xi.

<sup>3</sup> This statement, repeated two pages later, as to the lack of worship or idea of God among the Micmacs, is confirmed by other writers; cf. Denys, *Description*, ii. 392 (Champlain Society's edition, 415). Both Fathers Biard (*Jesuit Relations*, Thwaites' edition, iii. 133) and le Clercq (*Nouvelle Relation*, 165; Champlain Society's edition, 143) describe certain ceremonies involving a rudimentary worship of the sun. [W. F. G.]

which would bear their names, and about which these poor tribes would gather. I do not say that they should go thither in person, for their presence is more necessary here, and every one is not fit for the sea; but there are so many well disposed persons who would employ themselves thereon, if they had the means, that they who can do it are altogether inexcusable. Our present age is fallen, as one might say, into a lethargy, without either love or Christian charity, and retains almost nothing of that fire which kindled our fathers, either in the time of our first kings, or of the crusades for the Holy Land; yea, if a man venture his life, and what little means he has, upon this work, the most part mock him for it; being like the salamander, which does not live in the midst of flames, as some imagine, but is of so cold a nature that she extinguishes them by her coldness. All men are fain to run after treasures, and would fain carry them away without painstaking, and afterwards live frolic; but they miss their chance; and would be well off if they had faith as they should in Him that hath said: "*Seek ye the kingdom of God, and all these things shall be added unto you.*"<sup>1</sup>

Let us return to our savages, for whose conversion we must now pray to God, that it will please Him to afford the means to make a plentiful harvest, to the advancement of the gospel; for ours, and generally all those tribes as far as Florida inclusively, may easily be brought to the Christian religion, as I may conjecture of those whom I have not seen, by the accounts given in histories. But I find that there will be greater ease with those in the nearer lands, from Cape Breton to Malebarre, because they have no trace of religion (for I call it not religion unless there be some ritual and divine service) nor tillage of the ground, at least as far as Choüakoet, which is the chief thing to draw men to believe as one would, since out of the earth come all the necessities of life, over and above the general use we have of the other elements. Our life

<sup>1</sup> Luke xii. 31.

has need chiefly of meat, drink, and shelter. These tribes have none of these, as one may say, for it is not to be called sheltered, to be always wandering about lodged under four poles, with a skin upon one's back: neither do I call it eating and living, to eat at a sitting all one has and to starve on the morrow, with no provision for the future. Whoever then will give bread and clothing to this people, that man will be their God, and they will believe his every word, even as the patriarch Jacob promised to serve God if He would give him bread to eat and raiment to put on.<sup>1</sup> God has no name; for all that we can say cannot comprehend Him; but we call him God because He gives; and man in giving may, by resemblance, be called God. "*Cause*," says St. Gregory Nazianzen, "*thyself to be a God towards the needy, in imitating God's mercifulness. For man hath nothing so divine in him as a kind act.*"<sup>2</sup> The heathen knew this, and, among others, Pliny, when he says, that it is a great sign of divinity in a mortal man to help and aid another mortal man.<sup>3</sup> These people then enjoying the fruits of the use of trades and tillage of the ground, will believe whatever they are told, *in auditu auris*, at the first voice that shall sound in their ears. And of this I have certain proofs, because I have known them wholly disposed thereunto by the intercourse they had with us; and some of them are Christians in mind, and perform the acts of a Christian, in such wise as they can, though they be not baptized, among whom I will name Chkoudun, captain, alias Sagamos, of the river St. John, mentioned in the beginning of this work,<sup>4</sup> who eats nothing without lifting up his eyes to heaven, and making the sign of the cross, because he saw us do so; yea, at our prayers he knelt like ourselves; and having seen a great cross planted

<sup>1</sup> Gen. xxviii. 20.

<sup>2</sup> Greg. Nazianzen in the prayer on the care of the poor. [L.]

<sup>3</sup> Pliny, Book ii. chap. 3.

<sup>4</sup> *Supra*, Book I. chap. iii.

near our fort, he has made the like at his house, and in all his cabins; and carries one at his breast, saying, that he is no longer a savage, and acknowledging plainly, that they are brutish (so he says in his language), but that he is like unto us, desiring to be instructed.<sup>1</sup> And what I say of him, I may affirm of almost all the others; and though he were alone, yet he is capable, if instructed, of bringing in all the rest.

The Armouchiquois are a great people, who likewise have no worship; and being settled, because they till the ground, one may easily gather them together, and exhort them to that which is for their salvation. They are vicious and bloody men, as we have seen above,<sup>2</sup> but this insolency proceeds from the feeling of strength given them by their numbers, and because they reap the fruits of the earth, and so live more at ease than the others. Their country is not yet well known, but that small part which we have explored I find a conformity, with them of Virginia, except in the superstition and error in matters concerning our subject. For the Virginians begin to have some opinion of something superior in nature which governs this world of ours. According to an English historian who dwelt there, they believe in many gods, whom they call Montoac, but of sundry sorts and degrees.<sup>3</sup> One alone is chief and great, who is eternal, who purposing to make the world, made first other gods, as means and instruments whose aid he might employ in the work of creation and govern-

<sup>1</sup> This respect thus paid to the Cross, in imitation of the French, by Chief Chkoudun, was not unique, for Father Perrault, in 1635, mentions a similar usage among the Micmacs of Cape Breton (*Jesuit Relations*, Thwaites' edition, viii. 163). These instances have perhaps some bearing on the origin of the respect paid to the Cross by the Micmacs of Miramichi, described so fully by Father le Clercq (*Nouvelle Relation*, 172; Champlain Society's edition, 146), though I think there is little doubt that the cross of the Miramichi Indians originated in a tribal totem sign (*op. cit.*, 38). [W. F. G.]

<sup>2</sup> *Supra*, Book IV. chaps. vii. and xiv.

<sup>3</sup> See Quaritch's reprint of Hariot's *Briefe and True Report of Virginia*, p. 37. (London, 1893.)

ment; then afterwards the sun, the moon, and the stars, as demi-gods, and instruments of the other principal order. They hold that woman was first made, who by connexion with one of the gods had children. All these people generally believe in the immortality of the soul, and that after death good men are at rest, and the wicked in pain: now their enemies are the wicked, and they the good men; so that, in their opinion, after death they shall all be well at ease, especially when they have defended their country well, and killed many of their enemies. And touching the resurrection of the body, of that too some nations in those parts have some glimpse; for the Virginians tell tales of certain men who rose again, and told strange things: as of one wicked man, who after his death went near to the mouth of Popogosso, which is their hell,<sup>1</sup> but a god saved him, and gave him leave to come again into the world, in order to tell his friends what they ought to do to avoid coming into this miserable torment. Likewise, in the year that the English were there, it came to pass at sixty-two leagues off from them, so said the Virginians, that a body returned to life, as had the other, and told them that while his body lay dead in the pit, his soul was alive, and had travelled very far, through a long and broad way, on both sides of which grew very fair and pleasant trees bearing the rarest possible fruits; and that, in the end, he came to very fair houses, near which he found his dead father, who expressly commanded him to return, and to declare unto his friends the good which it behoved them to do to enjoy the pleasures of this place; and promised that after he had done his message he should come thither again. The General History of the West Indies reports<sup>2</sup> that before the coming of the Spaniards

<sup>1</sup> Cf. Harriot, *op. cit.*, 38.

<sup>2</sup> Fumée's translation of Gomara (Paris, 1569), pp. 143-145, or Gomara's own text in *Historiadores primitivos de Indias*, edit. Vedia, i. 234 (Madrid, 1852).

into Peru, they of Cusco and thereabouts likewise believed in the resurrection of the body. For seeing the Spaniards with cursed avarice opening the sepulchres to have the gold and the riches therein, and scattering the bones of the dead here and there, they begged them not to scatter them so, lest this should hinder them from rising again: which is a more perfect belief than that of the Sadducees, and of the Greeks, who, as the gospel and the Acts of the Apostles witness unto us,<sup>1</sup> scoffed at the resurrection, as did also almost all ancient heathendom.<sup>2</sup>

Concerning this resurrection, some of our western Indians have thought that the souls of the good go into heaven, and those of the wicked into a great pit or hole, which they think to be far off towards the setting sun, which they call Popogosso, there to burn for ever: and such is the belief of the Virginians:<sup>3</sup> others, such as the Brazilians, hold that the wicked after death go with Aignan, who is the evil spirit that torments them; but that the good go behind the mountains to dance and make good cheer with their fathers.<sup>4</sup> Many of the ancient Christians, grounding their opinion on certain passages of Esdras,<sup>5</sup> of St. Paul,<sup>6</sup> and others, have thought that after death our souls were set apart in places under the earth, as in Abraham's bosom, waiting for the judgment of God: and there the *Gen*<sup>7</sup> hath thought that they are as in a school of souls: a place of instruction, where they learn the causes and reasons of the things they have seen upon the earth, and by reasoning make judgments of the consequences of things past, and of things to come. But such opinions have been rejected by the resolution of the doctors of the Sorbonne in the time of King Philip the Fair, and since then by the council of Florence. Now if

<sup>1</sup> Luke xx. 27, and Acts xvii. 32.

<sup>2</sup> Cf. Plato's *Phædo*, in Jowett's *Dialogues*, ii. 209 *et seq.* (Oxford, 1892.)

<sup>3</sup> Cf. Harriot, *op. cit.*, 38.

<sup>4</sup> Gaffarel's *Jean de Léry*, ii. 62.

<sup>5</sup> 4 Esdras vii. 31, 32.

<sup>7</sup> Origen, Book ii. of *Principles*.

<sup>6</sup> St. Paul to the Hebrews, xi. 40.

Christians themselves have held that opinion, it is much for these poor savages to have reached those ideas which we have related.

Concerning the worship of their gods, of all the tribes outside the Spanish dominion, I find none but the Virginians who use any divine service, unless we also comprehend therein the practices of the Floridians, which we shall recite hereafter. The Virginians then represent their gods in the shape of a man, and call them *Kewasowuock*.<sup>1</sup> One only is named *Kewas*. They place them in houses and temples, made after their fashion, which they call *Machicomuck*, wherein they make their prayers, songs, and offerings to those gods. And as we are speaking of infidels, I praise rather the ancient Romans, who were above 170 years without any images of gods, according to St. Augustine, Numa Pompilius having wisely forbidden them to make any, because such a foolish and senseless thing brought the gods into contempt, and this contempt caused the people to cast out all fear, whereas nothing is better than to worship them in spirit, seeing they are spirits. And indeed Pliny says that nothing shows more the weakness of man's wit, than to seek to assign some image or figure to God; for in what part soever God reveals Himself, He is all sense, all sight, all hearing, and all soul, all understanding; and finally, He in Himself is all without using any organ. The ancient Germans, with knowledge of this doctrine, not only allowed no images of their gods, according to Tacitus, but also would not that they should be depicted upon the walls, nor represented in any human form, thinking that to derogate too much from the greatness of the heavenly power. It may be said among us, that figures and representations are the books of the unlearned; but leaving disputes aside, it were fitting that every one should be wise and well instructed, and that nobody should be ignorant.

Our Souriquois and Armouchiquois savages have the art

<sup>1</sup> In Hariot, *op. cit.*, this word is spelled *Kewasowoh*, and the other *Kewas*.

both of painting and carving, and make beasts, birds, and men in stone and also in wood, as prettily as good workmen in these parts; and yet they do not employ them in worship, but only to please the sight, and to use as private tools, such as tobacco-pipes.<sup>1</sup> And in that, as I have said at the first, though they are without divine worship, I praise them more than the Virginians, and all other sorts of people, who, more brutish than the very beasts, worship and reverence senseless things.

Captain Laudonnière in the history of Florida says that the people of that country have no knowledge of God, nor of any religion, save that they have some reverence for the sun and moon;<sup>2</sup> to whom, nevertheless, I do not find in all the said history that they perform any worship, saving that when they go to war the Paracousi makes to the sun a prayer for victory, and on the winning of it gives him praise, with songs in his honour, as I have told at greater length above.<sup>3</sup> Yet Belleforest writes that he has taken from the said history his account that they make bloody sacrifices, like those of the Mexicans, assembling themselves in a field, and setting up their lodges, where, after many dances and ceremonies, they lift up in the air and offer to the sun him upon whom the lot has fallen to be the sacrifice. If he is bold on this point, he presumes no less when he writes the like of the tribes of Canada, whom he makes sacrificers of human bodies, although they have never thought of it. For ' Captain Jacques Cartier saw some of their enemies'

<sup>1</sup> The Micmac and Maliseet Indians to this day are skilled carvers in wood and stone, often exercising their art on paddles and stone pipes in particular, as I have myself seen. Their painting is also briefly mentioned by other writers, though mostly in connection with its use upon their own persons. Lescarbot does not describe their ornamental work with coloured porcupine quills, in which, according to other early writers, they were (as they still are) very skilful. [W. F. G.]

<sup>2</sup> Laudonnière, *Histoire Notable de la Floride*, 8 (Paris, 1853). English in Hakluyt's *Collection*, iii. 370 (London, 1810).

<sup>3</sup> Book 1. chap. x.

scalps, dressed like leather, stretched upon pieces of wood, it does not follow that they were sacrificed; for it is their custom to do so, like the ancient Gauls, *i.e.* to strip off all the scalps of their enemies whom they have killed, and to set them up in, or outside their cabins as a trophy; which is customary through all the West Indies.

To return to our Floridians, if anyone wishes to call the honour they do the sun an act of religion, I have no objection. For in the old time of the golden age, when ignorance found place amongst men, many (considering the admirable effects of the sun and of the moon, which God employs to govern things here below) attributed unto them the reverence due to the Creator: and this manner of reverence is expounded unto us by Job, when he saith: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge, for I should have denied the God that is above."<sup>1</sup> As for kissing the hand, it is a kind of reverence still used in doing homage.<sup>2</sup> Not being able to touch the sun, they stretched forth their hands towards him, then kissed them: or they touched his idol, and afterwards kissed the hand that had touched it. And into this idolatry the people of Israel sometimes fell, as we see in Ezekiel.<sup>3</sup>

As for the Brazilians, I find by the account of Jean de Léry, that not only are they like our savages, without any form of religion or knowledge of God, but that they are so blinded and hardened in their cannibalism that they seem to be in no wise capable of the Christian doctrine. Also they are visibly tormented and beaten by the devil (whom they call *Aignan*),<sup>4</sup> and with such rigour, that when they see him come, sometimes in the shape of a beast, sometimes of a bird, or in some strange form, they are as it were in despair: which is

<sup>1</sup> J. 3 xxxi. 26-27.

<sup>2</sup> Ezek. viii. 16.

<sup>3</sup> Pliny, Book xxviii. chap. 2.

<sup>4</sup> Gaffarel's *Jean de Léry*, ii. 62.

not so with the other savages, more hitherward, towards Newfoundland, at least not with such rigour. For Jacques Cartier reports that he casts earth in their eyes, and they call him Cudoüigni; and where we were, where they call him *Aousem*,<sup>1</sup> I have sometimes heard that he had scratched Membertou in his character of soothsayer of the country. When one tells the Brazilians that they must believe in God, they fully agree, but by and by they forget their lesson and return to their own vomit, which is a strange brutishness, not to be willing at the least to redeem themselves from the devil's vexation by religion; which makes them inexcusable, especially since they have some faint tradition of the deluge, and of the gospel, if it be so that their report be true; for they make mention in their songs that once the waters overflowed and covered all the earth, and all men were drowned except their grandfathers, who saved themselves upon the highest trees of their country: and of this flood other savages, mentioned by me elsewhere, have also some tradition. As concerning the gospel, the said De Léry says, that having once found occasion to show unto them the origin of the world, and their miserable condition, and the necessity of belief in God, they gave ear unto him with great attention, being all amazed at what they had heard; and that, thereupon, an old man began to speak, and said that in truth he had told them wonderful things, which made him call to mind what they had often heard from their grandfathers, that long ago a *maîr*, that is to say, a stranger, clothed and bearded like the Frenchmen, had been there, thinking to bring them to the obedience of the

<sup>1</sup> A little later Lescarbot gives the plural of this word as *Aoutmoins*. Father Biard, in his *Relation* (Thwaites' edition, iii. 133), uses it in the form *Autmoîn*, precisely in the same sense. The word appears not to be known in modern Micmac, having probably fallen into disuse as a consequence of the conversion of these Indians to Christianity. But its roots are doubtless related to those in *Ootooömûl*, meaning Totem (Rand, *English-Micmac Dictionary*, 267), and *Mûndo*, Devil (*op. cit.*, 81). Its equivalent is given by Father le Clercq as *Ouahiche* (*Nouvelle Relation*, 47; Champlain Society's edition, 90). [W. F. G.]

God whom he declared unto them, and had used the like language, but that they would not believe him; and, therefore, there came another thither, who, in sign of a curse, gave them the weapons wherewith since then they have killed one another: and that there was no likelihood they would forsake that manner of life, since all their neighbour nations would mock them for it.<sup>1</sup>

But our Souriquois, Canadians, and their neighbours, are not so hardened in their wicked life; no, nor yet the Virginians and Floridians, and they will receive the Christian doctrine very easily, when it shall please God to stir up men able to succour them. Therefore they are not visibly tormented, beaten, and torn by the devil, as is this barbarous people of Brazil, which is a strange curse, special unto them more than to the other nations of those parts: which makes me believe that the voice of the apostles may have reached so far, according to the saying of the said old man, and that they bear a special punishment for having stopped their ears to it, not shared by the others, who peradventure have never heard the word of God since the deluge, whereof all those nations, in more than 3000 leagues of ground, have an obscure knowledge, which has been given them by tradition from father to son.

<sup>1</sup> The Micmac tradition of the deluge is given by Father le Clercq (*Nouvelle Relation*, 36; Champlain Society's edition, 88). [W. F. G.]

## CHAPTER V

I WILL not call, as some have done, by the name of priests those who perform the ceremonies and invocations of devils among the Indians of the West, save inasmuch as they make use of sacrifices and gifts which they offer to their gods, since, as the apostle says,<sup>1</sup> every priest or bishop is ordained to offer gifts and sacrifices; such as were those of Mexico, the greatest whereof was called *Papas*, who offered incense to their idols, of which the chief was that of the god whom they called *Vitzilipuztli*, although nevertheless, the general name of him whom they held for supreme lord and author of all things was *Viracocha*, to whom they attributed excellent qualities, calling him *Pachacamac*, which is creator of heaven and earth; and *Usapu*, which is admirable, and other such like names. They had also human sacrifices, as the Peruvians still have, and that in great number, of which Joseph Acosta gives a long account.<sup>2</sup> These may be called priests or sacrificers; but as for those of Virginia and Florida, I do not see any sacrifices they make, and therefore I shall call them wizards, or masters of the ceremonies of their religion. In Florida I find that they are called *Iarvars* and *Joanas*; in Virginia, *Vuiroances*; in Brazil, *Caraibes*; and among ours, *i.e.* the Souriquois, *Aoutmoins*. Laudonnière, speaking of Florida, says: "They have their priests, unto whom they give great credit, because they are great magicians, great soothsayers and callers on devils. These priests serve them for physicians and surgeons, and carry always with them a bag full of herbs and drugs to physic the sick, who are for the most part infected with the pox; for they love women and maidens

<sup>1</sup> Heb. viii. 3.

<sup>2</sup> Joseph Acosta, Book v. chaps. 20 and 21.

very much, whom they call the daughters of the sun ; if there is anything to be treated, the king calls the Iarvars, and the men of greatest age, and demands their advice."<sup>1</sup> See, moreover, what I have written above in the sixth chapter of the first book. As for those of Virginia, they are no less subtle than those of Florida, and procure credit to themselves, and win respect by such shows of religion as those which we have spoken of in the preceding chapter, speaking of some dead men risen again. It is by such means, and under pretext of religion, that the Incas made themselves heretofore the greatest princes of America. And those in this hemisphere, such as Numa Pompilius, Lysander, Sertorius, and others more recent, who would fain befool the people, have likewise used this same subtilty, doing, as Plutarch says, as do the players of tragedies, who, desirous to represent things surpassing human strength, have recourse to the superior power of the gods.

The *Aoutmains* of the last land of the Indies, which is the nearest to us, are not so dull but that they know well how to win credit from the common people ; for by their impostures they live and make themselves necessary, playing the part of physicians and surgeons as well as the Floridians : of this take the great Sagamos Membertou as an example. If anybody be sick, he is sent for, calls on the devil, blows upon the afflicted part, makes incisions in it, sucks out the bad blood ; if it be a wound, he heals it by the same means, applying a round slice of the beaver's stones. Finally, some present is made unto him, either of venison or skins. If it is a question of having news of things absent, after consulting with his spirit, he gives oracles commonly doubtful, very often false, but sometimes true ; as when on being asked whether Panoniac were dead, he said, that unless he returned within fifteen days, they need not expect him any more, and that he was killed by the Armouchiquois ; and in order to have this answer, he must be given a gift ; for the Greeks have a trivial proverb, to the effect that with-

<sup>1</sup> Laudonnière, *op. cit.*, 8 ; Hakluyt, *op. cit.*, iii. 370.

out money Phœbus' oracles are dumb. The same Membertou gave a true oracle of our coming to the Sieur du Pont, when he left Port Royal to return to France, seeing the 15th day of July had passed without news of us. For he maintained and affirmed that a ship would come, and that his devil had told it him. So too when the savages are a-hungred, they consult Membertou's oracle, and he tells them, "Go to such a place and you shall find game." It happens sometimes that they find some, and sometimes none. If it chance that none be found, the excuse is, that the beast is wandering and has changed place; but very often they find some; and this it is which makes them believe that this devil is a god, and they know none other, to whom notwithstanding they yield no service or adoration in any set ritual.

When these *Aoutmoins* make their mops and mows, they fix in a pit a staff, to which they tie a cord, and putting their head into this pit, they make invocations or conjurations, in a language unknown to the others that are about, and this with beatings and howlings, until they sweat with the effort. Yet I have not heard that they foam at the mouth as the Turks do. When the devil is come, this master *Aoutmoin* makes them believe that he holds him tied by his cord, and holds fast against him, forcing him to give him an answer before he lets him go. By this is known the subtilty of this enemy of nature, who thus beguiles these miserable creatures, and his pride withal, in willing that those who call upon him should yield him more submission than ever the holy patriarchs and prophets have done to God, who have only prayed with their faces towards the ground. Indeed, I have sometimes heard tell that in this conflict this chief of the devils scratched Membertou; and this came to my mind in reading in the history of Pliny a similar tale, of how this great ape scratches and buffets his priests when they are negligent in their office.

That done, he begins to sing something to the praise (as I think) of the devil, who has shown them some game, and

the other savages who are there make answer in a rough sort of harmony. Then they dance after their manner, of which we shall speak later, with songs which I do not understand, nor do those of our men who understood their speech best. But one day going for a walk in our meadows along the river, I drew near to Membertou's cabin, and wrote in my tables part of what I heard, which is written there yet, in these terms: *haloet ho ho hé hé ba ba haloet ho ho hé*, which they repeated divers times. The tune is also in my said tables in these notes: *re fa sol sol re sol sol fa fa re re sol sol fa fa*. One song being ended, they all made a great exclamation, saying, *Hé-t-t-t!* Then they began another song, saying: *egrigna hau egrigna bé hé hu hu ho ho egrigna hau hau hau*; the tune of this was: *fa fa fa sol sol fa fa re re sol sol fa fa re fa fa sol sol fa*. Having made the usual exclamation, they began yet another in these words: *Tameja alleluyah tameja douveni hau hau hé hé*. The tune whereof was: *sol sol sol fa fa re re re fa fa sol fa sol fa fa re re*. I listened closely to this word, *alleluyah* repeated many times; and could make nothing else of it; which makes me think that these songs are in praise of the devil, if indeed this word means with them what it signifies in Hebrew, which is, praise ye the Lord.<sup>1</sup> All the other nations of that country do the like; but nobody has described their songs in detail, saving Jean de Léry, who says that the Brazilians in their orgies also sing in harmony; and being one day at such a feast, he reports that they said, *hé hé hé hé hé hé hé he hé hé*, with this note, *fa fa sol fa fa sol sol sol sol sol*. And that done, they cried out and howled after a fearful manner for the space of a quarter of an hour, and the women leaped violently in the air, until they foamed at the mouth: then began again their music, saying, *heu beür aüre beür a beür aüre heura heura ouech*. The

<sup>1</sup> All the early writers give much attention to the jugglers or medicine-men, agreeing with Lescarbot as to the importance, methods of operation, and remedies used by these aboriginal priest-physicians; but Lescarbot's account of the music accompanying their ceremonies is the only description hereof that has come down to us. [W. F. G.]

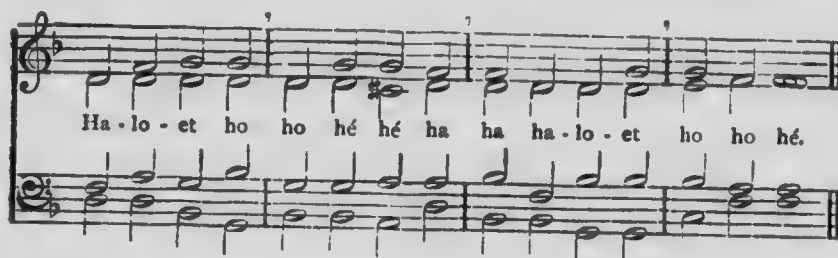
note is, *fa mi re sol sol sol fa mi re mi re mi ut re.*<sup>1</sup> This

<sup>1</sup> I am indebted to a musical friend for the following note:

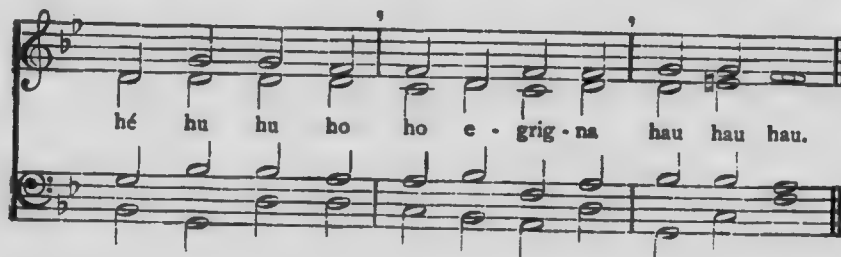
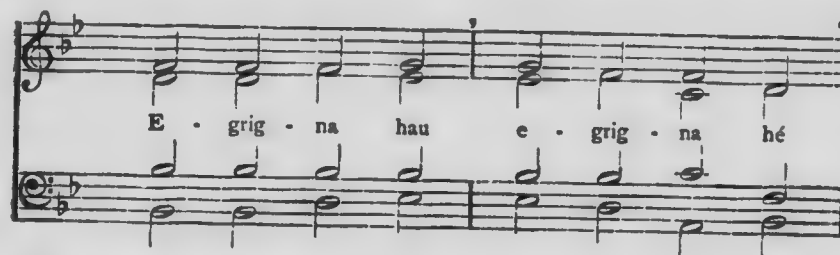
"Lescarbot, of course, used the old French seventeenth-century names for the notes. Little, however, can be done to reproduce the chants in modern garb till we know what key he meant. Taking C on the staff as representing 'ut' (Doh), and working from that, all your Indian 'tunes' seem to be in F, or B, or G, or D minor, and I have harmonised them accordingly. Of course, harmony was unknown to these noble savages, and they doubtless yelled, or crooned, their canticles in unison, *i.e.* they sang only the top line of the music appended. The melodies (such as they are) much resemble those based on the Gregorian modes, and a purist would look black at my rather modern harmonies. I have 'barred' the harmonisations, though rhythm can hardly be said to exist in the melodies. This again is an anachronism; it would, however, be useful if you were having them sung by a choir as illustrations to a lecture. The divisions of the words are, of course, guesswork."

[The sign , indicates suggestions for taking breath in singing.]

I

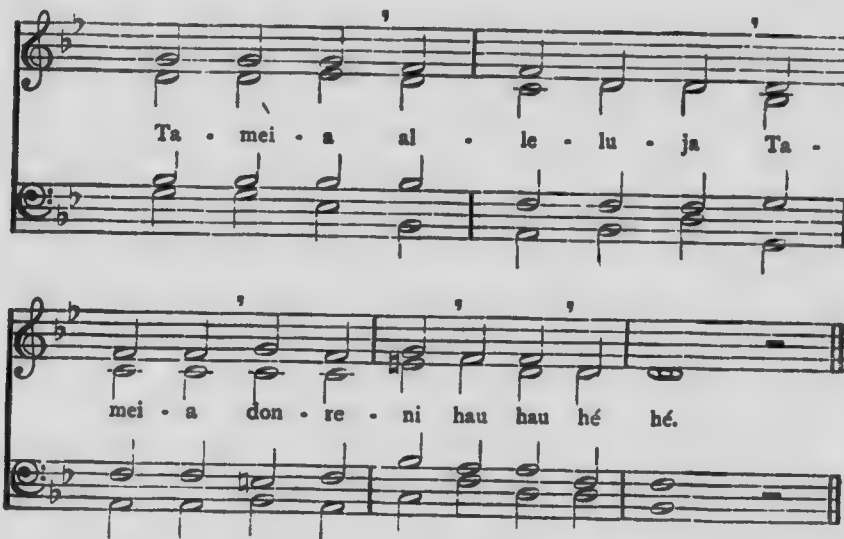


II



author says that in this song they bewailed their deceased fathers who were so valiant; and nevertheless they comforted themselves, for that after their death they were assured that they should go to them behind the high mountains, where they would dance and be merry with them. Likewise that they had, with all vehemency, threatened the Ouetacas, their enemies, that they would soon be taken and eaten by them, according as their Caraibes had promised them; and that they had also made mention of the flood spoken of in the former chapter. I leave to writers upon Demonomania to philosophise upon this. But I must also say that whilst our savages sing thus, others do nothing else but say *hé* or *het* (like a man cutting wood) with a motion of the arms; and dance in round, not holding one another, nor moving out of place, striking with their feet against the ground, which is the form of their dances, like those which the said De Léry reports of them of Brazil, who are more than 1500 leagues from that place. After these things, our savages make a fire and leap over it, as did the ancient Canaanites, Ammonites, and some-

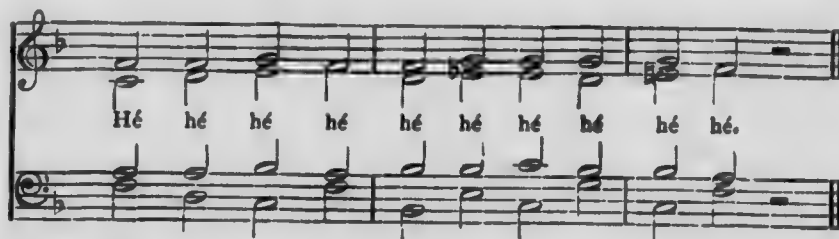
## III



times the Israelites;<sup>1</sup> but they are not so vile, for they do not make their children pass through the fire to the devil. Besides all this, they put half a pole out of the top of the cabin where they are, at the end of which is some matachias, or something else tied, which the devil carries away. Thus have I heard tell of their customs in this matter.

We may here consider a bad custom of leaping over the fire, and of making children pass through the flame of the bonfires upon St. John Baptist's day; which custom endures to this day among us, and ought to be reformed: for it comes from the ancient abominations so hated by God, whereof Theodoret speaks thus. "I have seen," he says, "in some towns piles of wood kindled once a year, and not only children leaping over them, but also men, and mothers bearing their children through the flame, which they thought was an expiation and purification. And this in my judgment was the sin of Ahaz."<sup>2</sup>

## IV



## V



<sup>1</sup> Lev. xx. 23; Deut. xii. 31, xviii. 10; 2 Kings xvii. 17, 31; and Ps. 105.

<sup>2</sup> Theod. on chap. xvi. of 2 Kings.

These fashions have been forbidden by an ancient council held in Pora, near Constantinople: whereon Balsamon<sup>1</sup> observes that on the twenty-third day of June (which is the vigil of St. John Baptist) men and women assembled at the seashore and in houses, and the eldest daughter was dressed like a bride, and after they had made good cheer and well drunk, they danced, with exclamations and fires, over which they leaped all night, with prognostications of good and bad luck. These fires have been continued long us to better intent; but the abuse should be swept away.

Now as the devil is ever fain to play the ape, and to have a service like that which is given to God, so he would that his officers should have the mark of their trade, the better to deceive simple people. And indeed Membertou, of whom we have spoken, as a learned *Aoutmoin*, carries at his neck the mark of this profession, which is a purse trianglewise, covered with their embroidery, *i.e.* with *matachias*; within which there is I know not what, the size of a hazel nut, which he says is his devil, called *Aoutem*,<sup>2</sup> whom the Canadians call *Cudouïagni*, according to Jacques Cartier. I will not confuse sacred things with profane, but as I have said that the devil plays the ape, this recalls to me the Rational or Pectoral of judgment, which the high priest carried before him in the ancient law, whereon Moses had put *Urim* and *Thummin*. Now Rabbi David says that it is not known what these *Urim* and *Thummin* were, and it seems that they were stones. Rabbi Selomoh says that it was the name of God, Jehovah, an ineffable name, which he put in the folds of the Pectoral, whereby he made his word to shine. Josephus thinks that they were twelve precious stones. St. Jerome interprets these two words to

<sup>1</sup> A prelate of the Eastern Church, who died in A.D. 1200 as Patriarch of Antioch. He has written largely on Church customs.

<sup>2</sup> This description of Membertou's professional wallet agrees to perfection, so far as it goes, with Father le Clercq's account of a juggler's bag which he examined (*Nouvelle Relation*, 343; Champlain Society's edition, 220). [W. F. G.]

signify doctrine and truth. This should be noted by our bishops and chief clergy, whose life, manners, and speech should be a perpetual doctrine teaching the people to live well, and an unchangeable truth which does not flatter or fear, and which with a note like the sound of a trumpet announces the word of God with purity.

And as the priestly office was successive, not only in the house of Aaron, but also in the family of the great priest of Memphis, whose office was assigned to his eldest son after him, as Thyamis tells us in the Aethiopian history of Heliodorus: even so among these people this office is successive, and they teach the secret thereof by word of mouth to their eldest sons. For Membertou's eldest son (who was named Judas, in jest, for which he was angry, understanding it was a bad name) told us, that after his father, he would be *Aoutmoin* in that precinct, which is a small matter: for every Sagamos has his *Aoutmoin*, or is one himself, yet they covet the office for the profit which comes of it.

The Brazilians have their Caraibes, who travel through the villages, making the people believe that they have communication with spirits, and that by means of these they can not only give them victory against their enemies, but also that on them depends the fertility or sterility of the ground. They have commonly in their hands a certain kind of bells, which they call *maracas*, made of the fruit of a tree, as big as an ostrich's egg, which they hollow out, as is done here with the bottles of the pilgrims to Santiago de Compostella.<sup>1</sup> These they fill with small stones, as we do a pig's bladder, and make a noise with them in their ceremonies; and going from village to village they beguile the inhabitants, telling the people that their devil is within. These *maracas*, well decked with fine feathers, they stick in the ground by the staff which runs through them, and place them all along and inside the houses, commanding that meat and drink be given to them. In this wise these

<sup>1</sup> A celebrated Spanish shrine, near Corvuna.

cogging rascals make the other poor idiots believe (as the sacrificers of Bel did heretofore, of whom mention is made in the book of Daniel) that those fruits do eat and drink in the night ; and every householder giving credit thereto, fails not to set near these *maracas* meal, flesh, fish, and drink, which service they continue for a fortnight or three weeks ; and during that time they are such fools that they persuade themselves that in sounding with these *maracas* some spirit speaks unto them, and they attribute divinity unto them in such sort that it would be a great misdeed to take away the meats set before those fair bells ; with which meats those reverend Caraibes fatten themselves right well. And so under false pretexts is the world deceived in every quarter.

## CHAPTER VI

**T**HE effects of the confusion of Babel have reached these tribes whereof we speak, as well as our world here. For I see that the Patagonians speak another language than the Brazilians, and these otherwise than the Peruvians, and the Peruvians are distinct from the Mexicans; the isles likewise have their peculiar speech: in Florida they speak not as they do in Virginia; our Souriquois and Etechemins do not understand the Armouchiquois, nor these the Iroquois; in short, every nation is divided by language; yea in one and the selfsame province languages differ, even as in Gaul the Fleming, the people of Lower Brittany, the Gascon, and the Basque do not agree. For the author of the history of Virginia states that there every *wiroan* or lord has his special language.<sup>1</sup> For example, the chief man or captain of a district (whom our historians Jacques Cartier and Laudonnière call by the name of king) is called in Canada, Agohanna; amongst the Souriquois, Sagamos;<sup>2</sup> in Virginia, Wiroan; in Florida, Paracussi; in the isles of Cuba, Cacique; the kings of Peru, Incas, and so forth: I have left out the Armouchiquois and others, whom I know not. As for the Brazilians, they have no kings; but the old men, whom they call *Peorerouptchech*, because of their experience of things past, are they who govern, exhort, and dispose of all things. The languages themselves change, as we see that with us we have no longer the language of the ancient Gauls, nor that of the time of Charlemagne (at least it differs greatly). The Italians no longer speak Latin,

<sup>1</sup> Quaritch's reprint of Hariot, p. 36.

<sup>2</sup> This word *Sagamos* is pure Micmac; it is spelled by Rand *Sakumow'* (*English-Micmac Dictionary*, 57). [W. F. G.]

nor the Grecians the ancient Greek, especially in the sea-coasts, nor the Jews the ancient Hebrew. In like manner, Jacques Cartier has left us a kind of dictionary of the language of Canada, whereof our Frenchmen who to-day frequent those parts understand nothing, and therefore I see no need to insert it here: only I have there found *Caraconi*, signifying bread, and now they say *Caracona*, which I consider a Basque word.<sup>1</sup> For the satisfaction of some, I shall here set down some numbers of the ancient and new languages of Canada.<sup>2</sup>

*The old*

1. Segada
2. Tigneni
3. Asche
4. Honnacon
5. Oniscon
6. Indaic
7. Ayaga
8. Addegue
9. Madellon
10. Assem.

*The new*

1. Regou
2. Nichou
3. Nichtoa
4. Rau
5. Apateta
6. Coutouachin
7. Neouachin
8. Nestouachin
9. Pescouades
10. Metren

*The Souriquois say*

1. Negout
2. Tabo
3. Chicht
4. Neou
5. Nan
6. Kamachin
7. Eroeguenik
8. Megumorchin
9. Echkonadek
10. Metren

*The Etechemins*

1. Bechkon
2. Nich
3. Nach
4. Iau
5. Prenchk
6. Chachit
7. Coutachit
8. Erouïguen
9. Pechcoquem
10. Peïock

<sup>1</sup> Compare the note under this word in Lescarbot's vocabulary on page 123, where it is shown to have, apparently, a pure Micmac origin. [W. F. G.]

<sup>2</sup> This list of the "old" numbers is copied directly from the narrative of Cartier's second voyage, and most of the words bear a recognisable relation to the list of numerals of the Iroquois tribes given in the comparative voca-

Concerning conformity of languages, words are sometimes found here which mean something there, as Jean de Léry says that *Leri* in Brazil signifies an oyster; and in the land of the Souriquois, *marchin*, the name of an Armouchiquois chief, means a wolf;<sup>1</sup> but very few words are found which bear the same signification. In the Oriental History of Maffeus,<sup>2</sup> I have read *sagamos* in the same meaning as that given to it by our Souriquois; to wit, a king, duke, captain. Thinking sometimes thereon, I have been minded to believe that this word comes to us from the earliest ages; the more so that,

bularies published by Gallatin in the *Transactions of the American Antiquarian Society*, ii., 1836, 358, thus confirming the current belief that the Indians met by Cartier on the Saint Lawrence were Iroquois. As to the source of the "new" numbers, the words from 1 to 8 are closely enough like the Montagnais numerals contained in a vocabulary in the *Collections of the Massachusetts Historical Society*, vi., 1799, 27, to make it certain that Lescarbot obtained the words from a Montagnais source; but the words for 9 and 10 are different, and appear to be confused with words in the Micmac and Etechemin lists. As to the list of Micmac numerals, they are mostly easily recognisable in Rand's works, e.g. his *Reader*, 19. He gives them thus:—1, *nāookt* (seeming to show an accidental transposition of syllables in Lescarbot's form); 2, *taaboo*; 3, *seest*; 4, *nāoo*; 5, *nan*; 6, *ūs'oogom*, which is obviously a totally different word: but in Maliseet, six is *ka-ma'-tchin* (Chamberlain, *Maliseet Vocabulary*, 50), showing that Lescarbot here accidentally introduced the Maliseet for the Micmac word; 7, *ūloo'gūnūk'*, obviously identical with Lescarbot's form except for the usual French substitution of *r* for the Indian *l*; 8, *oogūmoolchīn* (identical except for the first syllable, and use of *r* for *l*); 9, *pēs'koonāddēk* (identical except for the first letter); 10, *'mtūln* (the same word with *r* for *l*).

As to the list of Etechemin words, they are evidently a mixture brought back by the leaders of the exploring expeditions along the New England coast; for while 1, 2, 3, and 5 are obviously identical with the Abenaki numerals in Gallatin's vocabularies above cited, those for 9 and 10 are identical with the corresponding Massachusetts numerals, but those for 6, 7, and 8 are totally different from the corresponding words in those vocabularies, and must have been introduced through some misunderstanding. [W. F. G.]

<sup>1</sup> This word must have been obtained by Lescarbot from his friend Chkoudun, the Maliseet chief, for *marchin* is evidently the Maliseet *mal'-sūm*, meaning wolf (Chamberlain, *Maliseet Vocabulary*, 34), the Micmac word for that animal being quite different. [W. F. G.]

<sup>2</sup> Giovanni Pietri Maffei, a learned Jesuit. His principal work is *Historiarum Indicarum*, libri xvi. (Florence, 1588). A French translation appeared at Lyons in 1603.

according to Berosius, Noah was called *Saga*, meaning priest or pontiff, for having taught to the Scythians of Armenia, whom writers on geography call Sages, theology, the ceremonies of divine worship, and many secrets of the things of nature which had been written down and entrusted to the hands of the priests. And it may be that from these tribes of Sages are sprung our Toulousans, whom the ancients called Tectosages. This word *Saga* is not disdained by the Hebrews, in whose tongue סגן *Sagan* means, according to Rabbi David, a great prince, and sometimes he who holds the next place to the High Priest. In some passages of Isaiah and of Jeremiah this word is used to mean Magistrate, in the usual version of the Bible;<sup>1</sup> yet Santes Pagninus and others interpret it as Prince.

But enough of speculation about this; on we go. Those who have been to Guinea say that *Babougie* means there a little child, or the fawn of a beast, which is the sense in which this word is used by the Souriquois.<sup>2</sup> So in France we have many words not taken from the Greek, but which the Greeks have taken from us; as from the word *moustache* comes μύσταξ, and from our French saying, *boire à tire-larigot*, to drink one's eyes out, come λάρυγξ, λάρυγγος; so from *brasser*, to brew, comes βράζω, to boil; from *chiquaner*, to quibble, κιχάνειν, meaning to light upon some deceitful trick; from *colle*, paste, comes κόλλα; from the Toulousan word *trufer*, i.e. to mock, ἐντροφάω, &c. And the Greek words παράδεισος, βόσπορος come from the Hebrew עֵדֶן and תְּרֵבֶת.

Like the Greeks and Latins they use the word Thou (Kir)<sup>3</sup>

<sup>1</sup> Isa. x. 21, 25, and Jer. li. 23.

<sup>2</sup> This word I cannot identify, unless it is connected with *pape*, "to play," on the resemblance of which word to *baby*, Rand comments in his *English-Micmac Dictionary*, 198. The termination could easily represent a form of the diminutive, usually written *chick*. It would thus mean "little player." [W. F. G.]

<sup>3</sup> This word is the pure Micmac *keel* (with the usual substitution of *r* for *l*), still used in this sense by the Micmacs. [W. F. G.]

in speaking to anyone, and have not yet adopted the custom of speaking to one person in the plural number, as the Hebrews formerly did out of respect, and as our European nations do to-day.

As to the cause of the change of language in Canada, whereof we have spoken, I think that it has been caused by the destruction of a tribe; for some years ago the Iroquois assembled themselves to the number of eight thousand men, and discomfited all their enemies, whom they surprised in their enclosures. To this I add, concerning the change of language, the traffic which they carry on in furs now that the Frenchmen come for them; for in the time of Jacques Cartier, beavers were held in no esteem; the hats made thereof are in use only since that time; though the discovery thereof is not new, for in the ancient privileges of the hat-makers of Paris, it is said that they are to make hats of fine beaver (which is the same animal); but whether for the dearness or otherwise the use thereof had long since been left off.

As for pronunciation, their words are very easy, and not drawn from the depths of the throat as do sometimes the Hebrews, and among the peoples of to-day the Swiss, the Germans, and others; nor do they call in the nose to aid their pronunciation as do the said Hebrews in some words; which seems to me to be an advantage in intercourse with them. As an example of this I shall here set down some common words, which they pronounce as I have written them; wherein one must remember that the *ch* is pronounced, not like the Greek  $\chi$ , but as in such French words as chair, cheval, béche.

Man	Metaboujou, or Kessona
Woman	Meboujou
Husband	Taoetch'
Married woman	Nidroech, or Roka
Father	Nouchich'
Mother	Nekich'
Elder brother	Necis

Full brother	Skinetch'
Brother of my wife	Nemacten
Dear brother	Nigmach'
Nephew	Neroux
Sister	Nekich'
Son	Nekouls
Daughter	Netouch', or Pecene-mouch'
Child	Babougic

Fire	Bouktou
Smoke	Nedourouzi
Coal	Pchau
Powder	Pechau
Stone	Knoudou
Water	Chabaŭan, or Orenpeec
Earth	Megamingo
Mountain	Pamdenour
Heaven	Oŭajek
Sun	Achtek
Moon	Knich'kaminau
Star	Kercooetch'

Head	Menougi
Hair	Mouzabon
Ears	Sckdoagan
Forehead	Tegoeja
Eyes	Nepeguigour
Eyebrow	Nitkou
Nose	Chich'kon
Mouth	Meton
Lip	Nekoui
Tooth	Nebidre
Tongue	Nirnou
Beard	Migidoïn
Throat	Chidon
Neck	Chitagan
Arm	Pisquechan
Hands	Nepeden
Fingers	Troeguen
Stomach	Migedi

Navel	Niri
Penis	Carcaria, or Ircay
Pudenda muliebria	Match'
Genitals	Nerejou, or Marjos
Rump	Menogoy
Knees	Cagiguen
Legs	Mecat
Feet	Nechit
Robe	Achoan, or Aton
Sleeve	Argeniguen
Hat	Agoscozon
Shirt	Atouray
Breeches	Mezibediazeguen
Stockings	Piscagan, or Pessagagan
Shoes	Mekezen
Bed	Enaxé
Needle	Mocouschis
Pin	Mocouchich'
Awl	Mocous
Rope, or Thread	Ababich'
Crook	Naporo
Cauldron	Aollau, or Astikov
Wood	Kemouch, or Makia
Bark	Bouotiac
Forest	Nibemk
Leaf	Nibir
Hatchet	Temieguen, or Achetoutagan
Cabin	Ollagoan
Bread	Caracona
Wine	Chabauan saaket
Flesh	Ioux
Grease	Mimera
Wheat	Cromcouch'
Butter	Cacamo
Salt	Saraoé
Hunger	Peskabattan, or Pech'ktemay, or Keouigin

Flour	Oabeeg
Peas	Ierraoné
Beans	Pichkageguin
Cake	Mouschcoucha
Cook	Atoctegis
Bow	Tabi
Arrow	Pomio
Arrowhead	Nachoutugan
Quiver	Pitrain
Harquebus	Piscoué
Sword	Ech'pada
Captain	Sagmo, Hirmo
Enslaved prisoner	Kichtech'
Knife	Hottagan
Platter, or Dish	Ouragan
Spoon	Nememekouën
Stick	Makia
Comb	Arcoenes <sup>1</sup>

<sup>1</sup> The great majority of the words in Lescarbot's list are readily recognisable in modern Micmac, though some are not, as the following notes will show. In their preparation I have had much valued aid from Rev. Father Pacifique, the scholarly missionary to the Micmacs at Sainte Anne de Restigouche. The page references all refer to Rand's works, especially his *English-Micmac Dictionary*, which is meant when no work is specified.

Man, *Kessona*; unknown in modern Micmac, though it seems related to the Maliseet o-ski'-tch'n, meaning a human being (Chamberlain, *Maliseet Vocabulary*, 27); *Metaboujou* is probably connected with Memäjoenook', people (193).

Woman, *Meboujou*, connected with ābljlk, women (*Reader*, 20).

Husband, *Taoetch'*; appears to be a diminutive of āā, friend (117).

Married woman, *Nidroech*, or *Roka*; both appear to be unknown in this sense in modern Micmac.

Father, *Nouchick'* = Nooch (My father, 107).

Mother, *Nekich'* = 'Nkech' (My mother, 173).

Eldest brother, *Necis* = 'Nsees (45).

Full brother, *Skinetch'* = Etchkinetch, that is "little brother" in modern Micmac, as Father Pacifique writes me.

Brother of my wife, *Nemacten* = Nümâktem (My brother-in-law, 45).

Dear brother, *Nigmack'* = Nigūmaach (Comrade, 65).

Nephew, *Neroux* = Nūlooks (with usual substitution of r for l, 178).

Sister, *Nekich'* = 'Nkwājech (My sister; *Reader*, 13).

My intention here has been to set down the above to show the ease of their pronunciation, and I could have made a longer dictionary of them had my subject permitted. But

Son, *Nekouis* = 'Nkwis (My son, 344).

Daughter, *Netouch* = 'Ntoos (My daughter, 75); *Pecens-mouch*, appears to involve the same roots with the prefix *apsa*, meaning "little."

Child, *Babougic*; probably *pape*, to play (198), with the diminutive *chick*; compare note on page 116.

Fire, *Bouktou* = Booktāoo (111).

Smoke, *Nedourouzi* = evidently not 'Ntloo'dāoo, smoke, but Nētloose, "to be smoked by a smoky room" (241), the *r* as usual replacing the Indian *l*.

Coal, *Pchau*, and

Powder, *Pechau*, are evidently forms of the same word, which is doubtless Ūpsāoo (202).

Stone, *Knoudou* = Koondāoo (253), Lescarbot's form being obviously misprinted.

Water, *Chabaiian* = Sāb'oogwōn (277); *Orenpeec* seems to be connected with Wolpek, a pond or pool (*Micmac-English Dictionary*, 175).

Earth, *Megamingo* = Makūmegow' (95); it is altogether probable that in this word lies the origin of the name *Micmac*, for Rand says (*Reader*, 81) that these Indians called their country Megūmaage, MICMAC-LAND, or *Country of the Micmacs*.

Mountain, *Pandenour* = Pumdūm (173), apparently with addition of the plural termination *-ul*, the *r* as usual substituted for *l*.

Heaven, *Oūajek* = Wasōk (Heaven, 130).

Sun, *Achtek* = Astēk (Sunshine, 258).

Moon, *Knich'kaminau*; unknown in this sense in modern Micmac; evidently the same as Niscaminou, said by Father Biard (*Relation*, Thwaites' edition, iii. 133) to be the Micmac name for the Sun, and connected with the modern Micmac Nikskam, God (122), through some association of different things in the heavens.

Star, *Kercoetck* = Kūlokowēch' (251).

Head, *Menougi* = 'Mūnooche (130).

Hair, *Mouzabon* = Moosāboon' (127).

Ears, *Sckdoagan* = 'Msūtoōkūn (94).

Forehead, *Tegoja* = 'Ntoogwājūn (115).

Eyes, *Nepeguigour* = 'Npūkik (My eye, 104, evidently with plural *ul* or *wul* added).

Eyebrow, *Nitkou* = Nitk (104).

Nose, *Chick'kon* = 'Mseskoon (181).

Mouth, *Meton* = 'Mtoon (174).

Lip, *Nekoui*, seems to have the same root as ookwuūn, "the under lip of a moose" (159).

these are enough to prove my point. Of one thing I wish to warn my reader, that though I have sought after and curiously asked for some rule for the variation of nouns and verbs in

Tooth, *Nebidre* = Nebeet (My tooth, 266).

Tongue, *Nirnou* = Neelnou (266).

Beard, *Migidoi*; unknown in this sense in modern Micmac, but probably an error for the word for throat, 'Maedoon (264).

Throat, *Chidon*, evidently a shortened form of the preceding.

Neck, *Chitagan*. This word I cannot find in modern Micmac, but in the allied Maliseet, *tc' i'-kūn* means "The Adam's apple" (Chamberlain, *Maliseet Vocabulary*, 20), and no doubt indicates an equivalent in Micmac.

Arm, *Pisquechan* = Ūpskūsūn (shoulder, 234).

Hands, *Nepeden* = 'Mpetūn (127).

Fingers, *Troeguen* = 'Mtūloo'igūn (110).

Stomach, *Migedi*; evidently connected with the last syllables of Nūmooste (34).

Navel, *Niri* = Nēlē (My navel, *Micmac-English Dictionary*, 114).

Penis, *Carcaria*, or *Ircay*; these two words are evidently two forms of one, if not, indeed, identical, the latter being a shortened form of the first.

They obviously involve the first part of the modern Micmac Kulgeban (with substitution of *r* for *l* and *g* hard), meaning "the penis, the passage of the penis" (Rand, *Micmac-English Dictionary*, 81).

Pudenda muliebria, *Match'*; apparently equivalent to the prefix Měj in words meaning obscene (183).

Genitals, *Nerejou*, seems to involve the root of Nulsoo, testicle (*Micmac-English Dictionary*, 104); while *Marjos* probably represents another word Mulsoo for the same (*op. cit.*).

Rump, *Menogoy*, evidently containing the same root as oonogwēk' (223).

Knees, *Cagiguen*, evidently containing the same root as the modern 'Mchegoon (151).

Legs, *Mecat* = 'Mkāt' (a foot, 114).

Feet, *Nechit* = 'Nkāt (My foot, 114).

Robe, *Achoan* = 'Mtokwōn' (skirt, 238); *Aton* seems another form.

Sleeve, *Argeniguen*; involves evidently the roots ālak, meaning a cover (article of dress, *Micmac-English Dictionary*, 11), and ūnegūn', of the word for elbow (97).

Hat, *Agoscoson* = a'gwēsūn (129).

Shirt, *Atouray* = atlei' (woman's shirt, 233).

Breeches, *Meribediaseguen* = Moosepūteēs'egūnūl (270).

Stockings, *Piscagan* = ūpsūgākūn (sock, 243); *Pessagagan* is evidently only a longer form of the same.

Shoes, *Mekezen* = 'Mkūsūn (Moccasin, 171).

Bed, *Enaxé*, appears to represent roots probably misprinted, contained in ēlesūmaase, meaning "to lie down" (157).

the language of our savages, I have never been able to discover anything. It might also be noticed that in their pronunciation, our savages have the Greek *v* in place of our *u*, and their words

Needle, *Mocouschis*; evidently *Mocous*, the word for awl, below, with the diminutive suffix *chick*.

Pin, *Mocouchick*; evidently identical with the preceding.

Awl, *Mocous*; not known in this sense in modern Micmac; apparently confused with 'Mküse, meaning a finger or toe nail (176).

Rope, or Thread, *Ababich* = Abeech (204). The word persists in modern Canadian French (Clapin, *Dictionnaire*, cited below, 345).

Crook, *Naporo*, appears to involve the root of Nāoopo'geak, bent (35).

Cauldron, *Aoiiau* = Wow (150); *Astikou* appears related to the part istaga, of a word for hang (128), a kettle being a "hanger."

Wood, *Kemouch* = Kūmooch' (283); but *Makia* seems unknown in modern Micmac, unless perhaps it appears in Maktawā'gawā, meaning "log-wood" (160).

Bark, *Bowoiac*; evidently equivalent to the first part of boochkājoo, meaning birchen (36), the bark of the birch tree being that of most importance to the Indians.

Forest, *Nibemk*, evidently related to the following.

Leaf, *Nibir*, evidently the plural Nebil, of Nebe, leaf (155); compare note on page 127.

Hatchet, *Temieguen*, or *Achetoutagan* = Tūmeegūn (27) and Ooocheedākūn (the pole of an axe, 27).

Cabin, *Oūagoan*; evidently intended for a form of Wigwōm (134).

Bread, *Caracona* = Kūlkoonawā' (biscuit, 37). Compare note on page 114.

Wine, *Chabauan saaket*. *Chabauan* seems clearly the same word as *Les-carbot* gives for water, above; *saaket* I take for a form of *sakti*, meaning "I strike fire" (*Micmac-English Dictionary*, 145). Thus the word would be equivalent to "Fire-water."

Flesh, *Ioux* = Weoos' (167).

Grease, *Mimera* = Memā' (124), with some suffix.

Wheat, *Cromcouck* = Koolūmkool (279).

Butter, *Cacamo* = Kūmoo (a cake of tallow, 261), with some prefix. Both Denys and Father le Clercq give this word.

Salt, *Saraol* = Salawā' (224), with usual replacement of *l* by *r*. Rand (*op. cit.*) considers the word as really French in origin.

Hunger, *Peskabaiian*. I have not been able to identify in modern Micmac; it has the aspect of a figurative word, suggesting Boōōin, meaning a wizard (283). *Peck'ktemay* is evidently identical with *pestumī*, "I starve" (*Micmac-English Dictionary*, 137). *Keouigin* = Kāwesin, "I am hungry" (*Micmac-English Dictionary*, 61).

commonly end in *a*, as *souriquois*, *souriquoua*; *captain*, *captaina*; *norman*, *normandia*; *basque*, *basquon*; a *marten*, *martra*; a *banquet*, *tabaguia*, &c. But there are certain letters which they cannot well pronounce, namely, a consonant *v* and *f*, instead of which they put *b* and *p*, as for *fèvre*, a smith, they say *pebre*; and for *savage* they say *chabaia*, and so they call themselves, not knowing in what sense we use that word:<sup>1</sup> and yet they pronounce the rest of the French tongue better

Flour, *Oabeg*—*Wöbächkül* (113), which is from *Wöbäk*, meaning white (280).

Peas, *Ierraoné*—*Alawá'* (192), suggesting that the form *Ierraouié* of the edition of 1612 is correct and this misprinted.

Beans, *Pichkaguin*; unknown in modern Micmac except that it has a possible connection with *Peäs'kümün*, Indian corn (69).

Cake, *Mouschcoucha*; unknown in modern Micmac, but possibly connected with *Mäskwe*, birch (36); Father le Clercq tells us that the Indians at first mistook the bread given them by the French for birch "tondre": compare also *Boochkäjoo*, made of birch (36).

Cook, *Atotegis*; evidently involving the same roots as *Nootöktä'* (68).

Bow, *Tabi*—*Abe* (41).

Arrow, *Pomio*; unknown in modern Micmac; possibly connected with *Pemei'*, to hunt birds (138).

Arrowhead, *Nachoutugan*; apparently involving the roots of *Noojeboogooe*, "to stand at the head" (130), and *ütküdigün*, a spear (246), the word meaning spearhead.

Quiver, *Pitrain*—*Pootäleäwä'* (basket, 31).

Gun, *Piscoud*—*Päscowä'* (126).

Sword, *Eckpada*; possibly connected with modern Micmac *ěspoogwösik* (260), but seems more like a reflection of the French *espadon*.

Captain, *Sagmo*—*Sakümow'* (57); *Hirmo* is probably simply *ülnoo*, an Indian (143).

Enslaved prisoner, *Kichtech'*—*Kestěj*, of *Kestějoo* (205).

Knife, *Houagan*—*Wökün* (151).

Platter, or Dish, *Ouragan*—*Ooläkün* (85); the word persists in modern Canadian French (Clapin, *Dictionnaire Canadien Français*, 231).

Spoon, *Nememekouën*, evidently—*ěmkwön* (248), with some prefix, probably a form of *Neen*, my (175).

Stick, *Makia*; see wood, above.

Comb, *Arcoenes*—*Nalkon* (62).

This list is much longer than in the edition of 1611-12, which again is almost twice as long as that of 1609. [W. F. G.]

<sup>1</sup> The Micmacs still have these same lingual troubles, and still solve them in the same way. [W. F. G.]

than our Gascons, who, besides turning *v* into *b* and *b* into *v*, were in the last troubles discovered and badly handled in Provence, by the pronunciation of the word *cabre*, instead of which they said *crabe*; as aforetime the Ephraimites having lost the battle against the Gileadites,<sup>1</sup> were discovered when thinking to escape, in asking leave to cross the ford of the Jordan, by their pronunciation of the word shibboleth, meaning an ear of corn, instead of which they said sibboleth, meaning a ford. The Greeks also pronounced the same word in different ways, since they had four distinct tongues, varying from the common speech; and in Plautus we read that the Praenestines, not far distant from Rome, used to say *konias* instead of *ciconias*. And even to-day the good wives of Paris still say *mon courin* for *mon cousin*, and *mon mazi* for *mon mari*.

Now to return to our savages; although by traffic with them, many of our Frenchmen understand them, yet they have also a language of their own, known only to themselves; which makes me doubt my statement that the language which was in Canada in the time of Jacques Cartier is no more in use; though for the sake of convenience they speak to us in a language more familiar to us, with which much Basque is mixed; not that they care greatly to learn our languages, for there are some of them who say that they do not come to seek after us; but by long frequentation they cannot but retain some few words.

Since among themselves these tribes have several languages, and are altogether divided from one another in this regard, and have little curiosity to learn our tongues, which yet is a very necessary point, I add to the statement made above that in order to teach them usefully and attain to their speedy conversion, and nourish them with a milk not bitter to them, they must not be overloaded with unknown tongues, since religion does not consist therein. And by this means the desire of the Apostle St. Paul will be satisfied, who in writing to the Corin-

<sup>1</sup> Judges iii. 12.

thians said: "Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." In interpretation of which St. Chrysostom says: "There were already of old time many who had the gift of prayer, and prayed certainly in the Persian or the Roman tongue, but who understood not what they had said." Prayer is one of the good parts of religion, in which it is most necessary to understand what one is asking. And I am driven to think that the lack of devotion which is seen throughout almost the whole Church springs from no other cause than lack of understanding of that for which one prays; for if many hardened in vice would understand with the heart as well as with the ears, I am sure that most of them would full often melt into tears when they understood the content, either of the Psalms of David or of their own prayers. Not that it is necessary to change the ordinal service of the Church; but if in the Assembly of the Church at Trent the Council of France thought it good for the general union of the Church and the consolation of souls to demand among other things that certain prayers and canticles, approved by our bishops and doctors, should be put forth in the common vulgar tongue, this may with far more reason be granted to these poor savages, whose salvation must above all things be sought, and the shortest road thereto.

I shall also say here concerning numbers, seeing we have spoken of them, that they do not reckon distinctly, as we do, the days, weeks, months, years, but declare the years by number of suns; as for one hundred years, they will say *cach'metren achtek*, i.e. one hundred suns; *bitumetrenagué achtek*, one thousand suns, i.e. one thousand years; *metren knichkaminau*, ten moons; *tabo metren guenak*, twenty days.<sup>1</sup> And in order to

<sup>1</sup> These words are all Micmac, as comparison with the modern forms given in Rand's *English-Micmac Dictionary* will show. *Achtek* is of course identical with *asték*, sunshine, as noted earlier, on page 121; *cach'metren* is evidently

show something innumerable, such as the population of Paris, they will take their hairs or handfuls of sand: and the same manner of counting is sometimes used in Holy Scripture, comparing hyperbolically armies to the sand that is on the seashore.<sup>1</sup> They also signify the seasons by their effects, as when, to show that the *Sagamos* Poutrincourt will come in the spring, they say, *nibir betour, Sagmo* (for *Sagamos*, a word shortened) *Poutrincourt betour eta kedretch*; that is to say, at the coming of the leaf, the *Sagamos* Poutrincourt will certainly come.<sup>2</sup> Therefore, as they have no distinction of days or of years, so they are not persecuted by the ungodliness of their creditors, as in these parts; neither do their *Aoutmoins* shorten or lengthen the years to gratify the toll-gatherers and bankers, as in ancient time the idolatrous priests of Rome were bribed to do, to whom was attributed the government and disposing of times, of seasons, and of years, as we are told by Solinus.

composed of the roots *kûs* and *mtûln*, of *kûskimtûlnkûn*, a hundred (*op. cit.*, 138); *bitumetrenagué* is equivalent to *betooimtûlnkûn*, a thousand (264); *metren* is '*mtûln*, ten (263); *knichkaminau* is explained earlier, on page 121; *tabo* is *taboo*, two (271), with *metren* ('*mtûln*'), ten, making twenty, though the modern Micmacs have a separate name for that numeral; *guenak*, as Father Pacifique informs me, is the word for *days*, used only in composition, and now sounded *goonak*. [W. F. G.]

<sup>1</sup> This method of expressing a great number—by comparison with hairs or the sand—is confirmed by Father le Clercq (*Nouvelle Relation*, 155; Champlain Society's edition, 137). [W. F. G.]

<sup>2</sup> These words can be identified, approximately, in modern Micmac. *Nibir* is obviously the same as *nibil* (*r* being substituted, as usual, for *l*), the plural of *nebe*, leaf (Rand, *op. cit.*, 155); *betour*, as Father Pacifique suggests, must be an abbreviated form of *petjieloo* or *petjitatal*, having the meaning of "come"; *Sagmo*, of course, means chief; *eta*, Father Pacifique tells me, is a sign of affirmation, like "indeed"; and *kedretch* is related to *kêdûl êdook*, "certainly" (Rand, *op. cit.*, 54). [W. F. G.]

## CHAPTER VII

**I**T is well known that these western nations have no knowledge of letters. This it is which all who have written of them say that the savages most wondered at, to see that by a piece of paper I make known my will from one end of the world to the other; and they thought that there was enchantment in the paper. But that is not so much to be wondered at, if we consider that in the time of the Roman emperors many nations of these parts knew not the secrets of letters, among whom Tacitus puts the Germans (who at this day swarm with men of learning), and he adds a notable sentence, that good morals are in more credit there than good laws elsewhere.

As for our Gauls, it was not so with them; for even from the old time of the golden age, they had the use of letters, yea (by the leave of those worthy doctors who call them barbarians) before the Greeks and Latins: for Xenophon (who speaks of them, and of their origin, in his *De Aequivocis*<sup>1</sup>) is our witness that the letters which Cadmus brought to the Greeks were not like those of Phœnicia, but rather like those of the Galatians, *i.e.* the Gauls, and the Maconians. Wherein Cæsar goes astray in his statement that the Druids made use of Greek letters in private matters; for on the contrary the Greeks have employed the Gallic letters. And Berosius says that the third king of the Gauls after the flood, named Sarron, founded universities in these parts; to which Diodorus adds, that among the Gauls there were philosophers and divines called Sarronides (much more ancient than the Druids), who were greatly revered, and whom all the people obeyed; as is done

<sup>1</sup> See note on this in vol. i. p. 36 of this edition.

in China to-day, where positions of control and offices are given to philosophers and to virtue. The same authors say that Bardus, fifth king of the Gauls, invented rhymes and music, and brought in poets and rhetoricians, who were called Bards, of whom Cæsar and Strabo make mention. But the same Diodorus writes that poets among them were held in such reverence, that when two armies were ready for the shock of battle, with their swords drawn, and their javelins in hand, on the coming of those poets every one stayed and put up his weapons; so much does wrath give place to wisdom, even among the wildest barbarians, and so much does *Mars reverence the muses*, says the author. So I hope that our most Christian, most august, and most victorious king, Henry the Fourth, now that the thunder of sieges and of battles has ceased, will, with that reverence and honour for the muses which he has already shown, not only restore his eldest daughter to her ancient glory,<sup>1</sup> and give unto her, being a royal daughter, the full ownership of that Basilica, linked to the temple of Apollo, who, by a mystic virtue, forbade the spiders to weave their webs along his walls; but will also establish his New France, and bring to the bosom of the Church the many poor souls which that country bears, who starve for the want of the word of God, and are a prey unto hell; and that for this object he will give means to conduct thither Christian Saronides and Bards, with the fleur-de-lys in their hearts, who will instruct and civilise these truly barbarous tribes, and bring them to his obedience.

Such had been my desire and my hope. But an abominable parricide, begotten of the froth of Cerberus, imbued with the doctrine of some fellows who teach the death of kings under the name of tyrants, has cut the thread of the life of our great Henry, the glory of monarchs, in the midst of his delights and of his capital. Whereupon in honour of this great and good king I placed the following sonnet on the front page of the

<sup>1</sup> The King's eldest daughter is the University of Paris. [L.]  
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funeral sermon pronounced in the Church of St. Gervais at Paris by our learned and subtle doctor in theology, Master Nicholas of Paris:<sup>1</sup>

SONNET ON THE DEATH OF OUR GREAT HENRY,  
KING OF FRANCE AND OF NAVARRE.

Is he then dead, our thunderbolt of war,  
Our conquering Mars, our Hercules of Gaul,  
Who promised soon the heathen one and all  
To hurl before our Lord's triumphal car?  
With eyes and heart let every man deplore,  
For all our glory leaped to hear his call  
Peal like the thunder, and with Henry's fall  
The happiness of France shall rise no more.

Accursed assassin, in what devil's cell  
Didst thou the Lord's anointed learn to slay?  
Whose dagger armed thy parricidal hand?  
All-seeing Heaven, break off thy music grand;  
Sun, turn thine eyes from this disastrous day;  
Gape wide, O earth, to gulf the wretch in Hell!

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<sup>1</sup> Possibly Nicholas Aubry, a companion of De Monts and Champlain on the first voyage to Acadia, and victim of a misadventure related fully by Lescarbot in chapters iii. and iv. of Book IV. (vol. ii., pages 232, 242 of this edition). [W. F. G.];

## CHAPTER VIII

**G**OD in the beginning created man naked, and innocence made all the parts of his body honourable to the eye; but sin has made the members of generation shameful unto us, and not unto beasts which have no sin. This is why our first parents, having become aware of their nakedness, for lack of clothes sewed fig leaves together to hide their shame withal; but God made them coats of skins and clothed them therewith, and that before they went out of the garden of Eden. Clothing then is not only to defend us from cold, but also for decency, and to cover our shame: and yet both of old time and to-day many nations have lived and live naked, without knowledge of this shame, decency, and honour. And I marvel not at the Brazilian savages who go thus, both men and women, nor at the ancient Picts, a nation of Great Britain, who (Herodian tells us) made no use of clothes, in the time of the emperor Severus; nor at a great number of other nations, that have been and yet are naked: for one may say of them that they are people fallen into a reprobate mind, and forsaken of God: but I marvel rather at the Christians which are in Æthiopia, under the great Negus, whom we . . . Prester-John; who, by the report of the Portuguese who have written histories of them, have not their parts, which we call parts of shame, in any way covered. But the savages of New France have better learned and kept in mind the lesson of decorum than these. For they cover these parts with a skin tied in front to a leathern strap, which passing between their buttocks joins at the back the other end of the said strap; and for other garments, they have on their

backs a cloak made of many skins, if these be of otters or of beavers, and of a single skin, if it be of moose, bear, or lynx, which cloak is tied near the shoulder with a leather strap, usually with one arm out; but when indoors they put it off, unless it be too cold: and I cannot better compare it than to the pictures of Hercules, who killed a lion and put the skin on his back. Notwithstanding they have more civility, in that they cover their privy-members. As for the women, they differ only in this one thing, that they have a girdle over the skin they have on; and resemble (though I would not press the comparison) the pictures of St. John Baptist. But in winter, both sexes make good beaver sleeves, tied behind, which keep them fine and warm.<sup>1</sup> And after this manner were the ancient Germans clothed, by the report of Cæsar and Tacitus, with the greater part of their bodies naked.

As for the Armouchiquois and Floridians, they have no furs, but only chamois; indeed they have very often only a piece of mat upon their back large enough to swear by, yet with their privy members covered with a piece of leather or foliage. Thus God has so wisely provided for man's infirmity, that in cold countries He has given furs, and not in the hot, since otherwise men would hold them in no esteem. Enough of what concerns the body; let us come to the legs and feet, and then end with the head.

Our savages in winter, going to sea, or a-hunting, put on great and high stockings, like our boot-hose, which they tie to their girdles, and on the outer edge are a great number of points without tags. I do not read that they of Brazil or Florida use them, but seeing they have leather, they may well

<sup>1</sup> Lescarbot's description of the dress of these Indians is fully corroborated at all points by Denys (*Description*, ii. 385; Champlain Society's edition, 412), and by Father le Clercq (*Nouvelle Relation*, 53; Champlain Society's edition, 93). The latter, indeed, uses the same comparison with the pictures showing Hercules wearing the skin of the lion. [W. F. G.]

make them if they have need. Besides these long stockings, our savages wear shoes, which they call *mekesin*, which they fashion very properly, but which do not last long, especially when they go into watery places, because they are not tanned or hardened, but only made like buff, which is the hide of a moose.<sup>1</sup> Howsoever this be, yet are they better shod than were the ancient Goths, who as their only foot-wear wore buskins or half boots, which came somewhat higher than the ankle, where they made a knot, which they bound with horse hairs, having the calf, the knees, and thighs naked. And for other garments, they had leather coats plaited, as greasy as lard, and sleeves down to the beginning of the arm; and on these jerkins, instead of gold lace, they made red borders, as do our savages. Such was the state of those who plundered the Roman empire, whom Sidonius Apollinaris, bishop of Auvergne, thus describes going to the council of the emperor Avitus to treat of peace :

— Squalent vestes, ac sordida macro,<sup>2</sup>  
 Lintea pinguescunt tergo, nec tangere possunt  
 Altatae suram pelles, ac poplite nudo  
 Peronem pauper nudis suspendit equinum, etc.<sup>3</sup>

As for head-gear, none of the savages have any, save that some of the nearer tribes truck their skins with Frenchmen for hats or caps; but both men and women wear their hair loose upon their shoulders, unbound and untied, save that the men tie a knot of them upon the crown of the head, some four fingers long, with a leather lace, which they let hang down

<sup>1</sup> The stockings (or, more properly, leggings) of these Indians, as also their moccasins, are described in quite similar manner by both Denys and Father le Clercq, as cited under the preceding note. The word *mekesin* is pure Micmac, still used in the form, '*mekisün* (Rand, *op. cit.*, 171). [W. F. G.]

<sup>2</sup> "Their garments are dirty, and the foul linen on their skinny backs is full of grease; nor can their scanty cloaks of skin reach their calves, and on his naked thigh the poor man drags a horse-hair boot."

<sup>3</sup> Sidonius, 7, Epist. 20, Book iv.

behind.<sup>1</sup> But the Armouchiquois and Floridians, both men and women, wear their hair much longer, hanging down below the girdle when untied, and therefore to avoid the hindrance which this would entail they truss them up as our grooms do a horse's tail, and the men stick in them some feathers which take their fancy, and the women a bodkin with three points, after the fashion of the French ladies, who also wear their bodkins, which serve them partly as ornaments of the head. All the ancients had this custom of going bareheaded, and the use of hats came in but late. The goodly Absalom was hanged by his hairs in an oak, after he had lost the battle against his father's army; and in those days they never covered their heads, save when mourning for some misfortune, as may be noted by the example of David, who on hearing of his son's conspiracy, fled from Jerusalem, and went up by the mount of Olives weeping and with covered head, and all the people that were with him. The Persians did the like, as may be gathered from the history of Haman, who when commanded to honour the man whom he would fain have hanged, to wit, Mordecai, went home to his house weeping, and with his head covered, which was a thing extraordinary. The Romans in early days did the like, as I gather from the words wherein the hangman was commanded to do his office, preserved by Cicero and Titus Livius in these terms: *Vade lictor, colliga manus, caput obnubito, arbori infelici suspendito* (Go, lictor, bind his hands, veil his head, hang him on the accursed tree). And indeed Julius Cæsar was wont to wear neither cap nor hat, but, according to Suetonius, marched ever at the head of his troops bareheaded, whether in sun or rain. And as he had become bald, he asked leave of the Senate to wear on his head a wreath of laurel. And if we come to our westerly and northerly peoples, we shall find that the

<sup>1</sup> This account of the Micmac head-dress is confirmed, with additional details, by Denys (*op. cit.*, ii. 389; 414), and by Father le Clercq (*op. cit.*, 64; 98). [W. F. G.]

most part wore long hair, like those whom we call savages. That cannot be denied of the Trans-Alpine Gauls, who by that custom gave its name to Gallia Comata; speaking of which Martial says:

Mollesque flagellant colla comæ.<sup>1</sup>

Our French kings have been surnamed Hairy, because they wore their hair so long that it beat upon their back and shoulders; so that Gregory of Tours, speaking of the hair of King Clovis, calls it Capillorum Flagella, a whip of hair. The Goths did the like, and allowed great curled locks to hang over their shoulders; these the authors of that time called *granos*, which fashion of wearing the hair was forbidden to priests, as also lay apparel, in a council of the Goths: and Jornandes,<sup>2</sup> in the *History of the Goths*, states that King Atalaric wished the priests to wear the tiara, or hat, making two sorts of people, one called *Pileatos* and the other *Capillatos*, which name of hairy these latter esteemed so great a favour, that they made mention of this benefit in their songs. Yet they did not braid their hair. But I find by the testimony of Tacitus, that the Swabians, a nation of Germany, wreathed, knotted, and tied their hair on the crown of their heads, even as we have said of the Souriquois and Armouchiquois. In one thing the Armouchiquois differ from the Souriquois and other savages of Newfoundland, in that they pull out their hair in front, and are half bald, which the others do not.<sup>3</sup> Pliny tells of an opposite custom in what of old was the region of the Arimphaeans, at the foot of the Rhiphaean Mountains, among the people whom we now call Muscovites, who dwelt in forests, and were all shaven, both men and women, and held

<sup>1</sup> "And soft locks lash their necks."

<sup>2</sup> A Gothic bishop and historian of the sixth century.

<sup>3</sup> No other mention of this custom among the Armouchiquois is known to me, and it is not confirmed by the pictures of these Indians given by Champlain on his map of 1612. [W. F. G.]

it a disgrace to wear any hair. So we see that the same fashion of living is received in one place and rejected in another : which is often enough before our eyes in many other things in our European districts, where we sometimes see very different manners and fashions of living under one and the same prince.

## CHAPTER IX

**A**MONG all the forms of things that have life and body, that of man is the fairest and the most perfect. Which was very fitting both to the creature and to the Creator, seeing that man was placed in this world to command all that is here below. But though nature constantly endeavours to do good, yet is she sometimes precipitate and forced in her actions, and hence it comes that we have monsters and prodigies, exceptions to the ordinary rule. Yea sometimes even after nature has done her office, we help by our arts to make her work ridiculous and misshapen; as for example, the Brazilians are born as fair as the common sort of men, but on coming out of the womb they are made deformed by breaking in their noses, which is the chief part wherein consists the beauty of a man. True it is that as in certain countries a long nose is praised, in others an aquiline, so among the Brazilians a flat nose is a sign of beauty, as it is also among the Moors of Africa, all of whom we see are thus. And in addition to these large nostrils, the Brazilians are wont to make themselves yet more deformed by art, piercing great holes in their cheeks, and under the lower lip, in order to put therein stones, sometimes green, sometimes of other colours, the size of a tester; so that on taking out these stones, these folk are hideous to behold. But in Florida, and everywhere on this side of the Tropic of Cancer, our savages are generally as goodly men as they of Europe; and a snub nose is a rare thing. They are of good stature, and I have seen no dwarfs there, nor any that were near to it. Yet, as I have said elsewhere,<sup>1</sup> in the mountains of the Iroquois, to the SW., *i.e.* on

<sup>1</sup> *Supra*, Book III. chap. xxix.

the left bank of the great river of Canada, there is, it is said, a certain nation of savages, little men, valiant and feared everywhere, who are more often attackers than defenders. But though where we dwelt the men are of good height, I have seen none so tall as M. de Poutrincourt, whose height becomes him very well. I will not speak here of the Patagonians, a people beyond the river Plate, whom Pigafetta, in his *Voyage Around the World*, says are so tall that the tallest among us could scarce reach their girdle.<sup>1</sup> This is beyond the frontiers of our New France. But I willingly pass on to describe the other bodily characteristics of our savages, since the subject calls us thereunto.

They are all of an olive colour, or at least tawny like the Spaniards, not that they are so born, but because, being for the most part of the time naked, they grease their bodies, and sometimes anoint them with oil, to protect themselves from the flies, which are very troublesome, not only where we were, but also throughout all that new world, and even in Brazil; so that it is no wonder if Beelzebub prince of flies has there a great empire. These flies are of a colour approaching red, like foul blood, which makes me believe that their breeding grounds are entirely among rotten wood. And indeed we found that in the second year, when the ground was a little more cleared, there were fewer of them than in the first. They cannot endure great heat, nor wind; but otherwise (as in close, dark weather) they are very noisome by reason of their stings which are long for so small a body; and they are so tender that the least touch crushes them. They begin to appear about the 15th of June, and go away in the beginning of September. When in the port of Canso in August, I did not see or feel one; whereat I wondered, seeing that it has the same soil and timber. In September, after this vermin has gone, other flies like unto ours appear, which grow very large,

<sup>1</sup> Cf. Pigafetta, *The First Voyage round the World by Magellan*, trans. by Lord Stanley of Alderley, p. 50. London (Hakluyt Society), 1864.

but they are not troublesome. Now our savages to save themselves from the stings of these creatures rub themselves with certain greases and oils, as I have said, which makes them dirty and of a tawny colour: besides which they always lie on the ground, or are exposed to the sun and wind.<sup>1</sup>

But there is cause for wonder why the Brazilians, and other inhabitants of America between the two tropics, are not born black, like the tribes of Africa, seeing that it seems to be the selfsame case, since they are under one and the same parallel, and like elevation of the sun. 'f the poets' fables were sufficient reason to remove this doubt, one might say that Phæton having played the fool in driving the chariot of the sun, only Africa was burned, and the horses set again in their right course before they came to the new world. But I prefer to say that the heat of Lybia, the cause of this blackness, is produced by the great expanses over which the sun passes before coming thither, whence the heat is carried ever more abundantly by the swift motion of this great heavenly torch. Whereunto the great sands of that province also help, which are very susceptible to those heats, especially since they are not watered by store of rivers as is America, which abounds as much as any province in the world in rivers and brooks, which perpetually refresh that region and make it much more temperate; also the ground there is more rich, and retains better the dews of heaven, which are there very abundant, as are also the rains, for the reasons above said. For the sun finding on meeting these lands those great moistnesses, fails not to draw up great quantity of them; and that the more plentifully, that his force is there great and marvellous; which makes there continual rains, especially among those where he is at his zenith. I add one great reason, which is that the sun on leaving the

<sup>1</sup> The colour of these Indians is described in precisely the same words (*olivatre, basané*) by Father le Clercq (*Nouvelle Relation*, 393; Champlain Society's edition, 241). Lescarbot is evidently describing the mosquitoes, though other kinds not mentioned are often much worse. [W. F. G.]

lands of Africa, casts his beams upon a moist element for so long a course, that he is well able to suck up vapours and to draw along with himself great quantity thereof unto those parts; which makes the cause of the colour of these two peoples and of the component parts of their lands to differ greatly.

Let us come to other matters; and since we are on the subject of colours, I will say that all whom I have seen have black hair, save some who have chestnut; but of flaxen I have seen none, and of red still less; nor must one think that those more to the south are otherwise; for the Floridians and Brazilians are yet blacker than the savages of Newfoundland. The beard of the chin (which our savages call *migidoïn*) is with them as black as their hair. They all pull it out by the roots, except the Sagamores, and even they for the most part have but little.<sup>1</sup> Membertou has more than all the others, and yet his is not thick, as it commonly is with Frenchmen. Yet if these people wear no beards on their chin (at least most of them) there is no cause for wonder. For the ancient Romans themselves, esteeming it a hindrance, wore none until the time of the Emperor Hadrian, who first began to wear a beard. This they considered such an honour, that a man accused of any crime had not the privilege of shaving his beard, as may be gathered from the testimony of Aulus Gellius,<sup>2</sup> speaking of Scipio, the son of Paul. And yet St. Augustine says that the beard is a mark of strength and of courage.<sup>3</sup> As for the parts lower down, our savages do not hinder the growth or increase of hair there; and the women are said to have some there also. And as they are inquisitive, some of our men

<sup>1</sup> Father le Clercq, however, found a greater diversity in the colour of the hair of these Indians (*Nouvelle Relation*, 65; Champlain Society's edition, 98), though he, like others, confirms their custom of removing the hairs of the beard (*op. cit.*, 33; 82). Upon the Micmac word *migidoïn* compare the note on page 122 of the present volume. [W. F. G.]

<sup>2</sup> Aulus Gellius, Book iii. chap. 4.

<sup>3</sup> Augustine's book against Petilian, chap. 104.

made them believe that French women have beards on their chins, and have left them in that good opinion, so that they were very desirous to see some of them, and their manner of dress. By these details one may understand that all these people have generally less hair than we; for on the body they have none at all, and more than once made mock at some of our men who had hair on their chests; so far are they from being hairy, as some might think. This is a characteristic of the inhabitants of the Gorgades Islands, whence Hanno the Carthaginian captain brought back two women's skins covered with hair, which he set up in the temple of Juno as a great rarity. But here is to be noted as remarkable what we have said, that almost all our savage tribes have black hair; for the Frenchmen in the same latitude are commonly not so. The ancient authors Polybius, Cæsar, Strabo, Diodorus Siculus, and particularly Ammianus Marcellinus, say that almost all the ancient Gauls had hair as yellow as gold, were of high stature, and terrible for their fierce eyes; quarrelsome too and prone to strike; with dreadful voices, never speaking save to threaten. To-day these qualities are much changed; for yellow hair is not now so frequent, nor men of such high stature that other nations have none so tall; as for the fierce look, the luxurious living of to-day has moderated that; and as for the threatening voice, I have scarce seen in all the Gauls any save the Gascons, and the people of Languedoc, who have a somewhat rude manner of speech, which they retain from the Goths, and from their nearness to the Spaniards. But as for the hair, it is very far from being so commonly black, unless it is amongst more southern Gauls. The same author Ammianus also says that the Gallic women (whom he noted to be good shrews, and when in anger to be too hard for their husbands) had blue eyes, and that in consequence the men had the same; and yet to-day in that respect we differ very much. This has come about to the advantage of Love, who by the diversity of colour in eyes has more liber y for

feasting, and finds easier his contentment. For some love black eyes, others blue, others green. Many of the ancients have highly esteemed black eyes, counting them an important part of beauty. Such were the eyes of Venus, according to Pindar and Hesiod; such those of Chryseis in the Iliad of Homer, who calls the Muses also *ἐλκώπιδες*, i.e. black-eyed. Horace in his Odes speaks of "Lycus goodly with black eyes and hair." As for blue eyes, I cannot find that they have taken rank among those of perfect beauty. But as for green eyes, I find that France has honoured them from of old. For among the songs of M. de Coucy,<sup>1</sup> who was in former days so great a clerk in love matters that romances were made of it, there is one which goes thus :

"She was so sweet when first I saw my dear,  
Of future ill I had no thought at all;  
But her clear skin, her mouth so fresh and small,  
And laughing eyes of green, so frank and clear,  
Have so bewitched me, &c."

And Ronsard in an ode to Jacques Pelletier says :

"Black be her eye and brown her skin,  
Though the green eye all France adores."

In truth an eye of green is attributed to Minerva by Homer, who in the second book of the Iliad calls her *θεά γλαυκῶπις Ἀθηνή*, Minerva the green-eyed goddess. I leave it to the lovers to discourse among themselves whether they prize more highly the eye of middle size, or the ox-eye, such as that which the poets attributed to Juno, to take up again my wanderings on the changes which the centuries have brought to the human frame.

The Germans have retained better than we the qualities

<sup>1</sup> Le Châtelain de Coucy, a French trouvère of the twelfth century, some of whose songs have come down to us. Consult *Encyclopædia Britannica* (11th ed.), vii. 307. It is doubtful whether he was of the family of the Sires de Coucy, Lescarbot's patrons.

assigned to them by Tacitus, which resemble those assigned by Ammianus to the Gauls: "In so great a number of men, says Tacitus, there is but one fashion of garments; their eyes are blue and terrifying, their hair shining as gold, their bodies very stout." Pliny assigns the same bodily qualities to the people of Taprobane, saying that they have red hair, blue eyes, and horrible and terrifying voices. Herein I know not whether I ought to believe him, considering the climate, which is near the equator, if Taprobane be now the island of Sumatra, or at most the island of Ceylon, on the sixth and seventh degrees to southward of the said line; for it is certain that further on, in the kingdom of Calicut, the men are black, and a fortiori these also. But as for the eyes of our savages, they have them neither blue nor green, but black for the most part, like their hair; yet their eyes are not small, as were those of the ancient Scythians or the Chinese, but large and comely.<sup>1</sup> And I may assuredly and truly say that I have seen there as fine boys and girls as any that can be found in France. For with regard to the mouth they have no thick Moorish lips, as in Africa, and also in Spain; they are well limbed, well boned, and well bodied, and robust in proportion.<sup>2</sup> Thus, as there is nothing soft about them, they would make very good soldiers, since war is that wherein they most delight. Moreover, among them there are none of these prodigies of whom Pliny makes mention, who have no nose, or no lips, or no tongue; likewise others without mouth and having but two small holes, whereof one serves them to breathe, the other for a mouth; likewise some who have dogs' heads and a dog for king; likewise those who have their heads on their breast, or only one eye in the middle of the forehead, or one flat foot broad

<sup>1</sup> And thus they are to-day, as I know from personal knowledge.  
[W. F. G.]

<sup>2</sup> The edition of 1609 adds, "Yet we had many in our company who might have wrestled well enough with the best of them."

enough to cover their heads when it rains, and such-like monsters.<sup>1</sup> There are also none of those whom a savage *Agoahanna* told Captain Jacques Cartier that he had seen in Saguenay, whereof we have spoken heretofore;<sup>2</sup> but they are naturally well and perfectly formed. There are furthermore none with square faces and flat noses like the Chinese. If there are any blind of one eye or lame (as sometimes happens) it is an accident and the result of hunting.<sup>3</sup>

Being well built, they must needs be nimble and swift in running. We have already spoken of the nimbleness of the *Margaias* and *Ouetacas* of Brazil;<sup>4</sup> but all nations have not this disposition of body. Those who live in mountains have more dexterity than those in the valleys, because they breathe a purer and clearer air, and their food is better. In the valleys the air is grosser, and the lands richer and consequently more unwholesome. The tribes between the tropics are also more agile than the others, sharing more in the nature of fire than those farther off. Thus Pliny, speaking of the Gorgones and isles Gorgonides (which are those of Cape Verde), states that there the men are so light of foot, that one can hardly follow them with the eye; insomuch that Hanno the Carthaginian could not catch one of them. He tells the same story of the Troglodytes, a nation of Guinea, whom he says are called Therothoëns, because they are as swift in hunting on land as the Ichthyophages are skilled in swimming in the sea, who tire therein almost as little as a fish. And Maffeus in his History of the Indies reports that the Naires (so the nobles and warriors are called) of the kingdom of Malabar are so nimble and

<sup>1</sup> Pliny, Book vi. chap. 31.

<sup>2</sup> Book III. chap. xxv.

<sup>3</sup> The perfect bodies of the Indians, and the absence of congenital deformities among them, is emphasized also by other writers, as is their nimbleness and lack of corpulency. Compare especially Father le Clercq's description (*Nouvelle Relation*, 392; Champlain Society's edition, 240). [W. F. G.]

<sup>4</sup> Book II. chap. v.

so swift as is almost incredible, and have their bodies under such control that they seem to have no bones, insomuch that it is hard to come to grips with such men, since with this agility they advance and retire as they list. But to make themselves thus they help nature, and their sinews are stretched from seven years of age up, and afterwards are anointed and rubbed with oil of sesame.<sup>1</sup> This of which I speak is seen even in beasts; for a Spanish jennet or a barb is more lively and light in running than a German hack or a crop-car; an Italian horse more than a French horse. Yet though what I have said be true, for all that there are nations outside the tropics who by exercise and art acquire the same agility. For holy scripture makes mention of one Asahel, an Israelite, of whom it bears witness that he was as light of foot as a roebuck of the fields.<sup>2</sup> And to come to the people of the north, the Heruli are spoken of for their speed in running, in this verse of Sidonius of Polignac:

*Cursu Herulus, jaculis Hunnus, Francusque natatu.*<sup>3</sup>

And by this swiftness the Germans of old gave much trouble to Julius Cæsar. So our Armouchiquois are as swift as greyhounds,<sup>4</sup> as we have said above, and the other savages are but little inferior to them; yet they do not force nature, nor use any art to run well. But like the ancient Gauls, being addicted to hunting (for it is their life) and to war, their bodies are nimble, and so little charged with fat, that it does not hinder them from running at their will.

Now the dexterity of the savages is known not only in running, but also in swimming, which they all can do; but some, it seems, more than others. As for the Brazilians,

<sup>1</sup> Sesame, a kind of corn (Pliny, Lib. xviii. chap. 10). [L.]

<sup>2</sup> 2 Sam. ii. 18.

<sup>3</sup> "By speed the Herule, by his darts the Hun, to swim the Frank.

<sup>4</sup> As told Lescarbot by Champlain, no doubt; for the latter, on his southern journey, found these Indians "as swift as horses" (*Voyages*, chap. viii.), or "marvellously swift" (*op. cit.*, chap. xiv.). [W. F. G.]

they are so born to this trade that they would swim in the sea for eight days if hunger did not press them, and they fear rather to be devoured by some fish, than to perish through weariness, as Jean de Léry points out. The same is true in Florida, where the men will follow a fish in the sea, and will take it if not too big. Joseph Acosta says the very same of them of Peru. And as for breathing, they have a certain art of sniffing up the water, and casting it out again, by which means they easily remain in it for a long time. The women likewise are marvellously disposed to that exercise; for the *History of Florida* reports that they can pass great rivers by swimming, holding their children with one arm; and they climb very nimbly up the highest trees of the country.<sup>1</sup> I will affirm nothing of the Armouchiquois, nor of our savages, because I took no heed of it; but it is very certain that all can swim most skilfully. Concerning the other parts of their bodies they have them very perfect, as likewise the natural senses. For Membertou (who is above a hundred years old) saw a long-boat or an Indian canoe coming from afar to Port Royal sooner than any of us; and it is said of the Brazilians and other savages of Peru who hide in the mountains, that they have so good a sense of smell, that by the smell of the hand they know if a man be a Spaniard or a Frenchman; and if he be a Spaniard, they kill him without pity, so much do they hate him for the harm they have received of his nation; which the abovesaid Acosta admits when he speaks of leaving the Indians to live according to their ancient policy, reproving the Spaniards in that. "And therefore (says he) this is a thing prejudicial unto us, because they take occasion to abhor us (note that he is speaking of those under Spanish control) as men who in all things, whether it be for good or evil, have always been, and still are contrary unto them."

<sup>1</sup> Laudonnière, *op. cit.*, 12-13.

## CHAPTER X

**I**T is no marvel if the ladies of our time do paint themselves; for of old time, and in many places, that trade had its beginning. But it is reprov'd in Holy Scripture, and made a reproach by the voices of the prophets, as when Jeremiah threatens the city of Jerusalem: "And when thou art spoiled," saith he, "what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; for thy lovers will despise thee, they will seek thy life."<sup>1</sup> The prophet Ezekiel makes a like reproach to the cities of Jerusalem and Samaria, which he compares to two lewd harlots, who have sent to seek out men coming from far, and on their coming have washed themselves, and painted their faces, and put on fair ornaments.<sup>2</sup> The queen Jezebel sought to do the same, and was for all that cast down out of a window, and bore the punishment of her wicked life.<sup>3</sup> The Romans of old, according to Pliny, painted their bodies with vermilion when they entered in triumph into Rome; he adds that the princes and great lords of Ethiopia made great account of that colour, wherewith they painted themselves red all over; and that both peoples used this colour to embellish their gods; and that the first expense allowed by the censors and masters of accounts in Rome was the money employed to colour with vermilion the face of Jupiter.<sup>4</sup> The same author in another place states that the Anderes,

<sup>1</sup> Jer. iv. 30.

<sup>2</sup> 2 Kings ix. 30.

<sup>3</sup> Ezek. xxiii. 40.

<sup>4</sup> Pliny, Book. xxxiii. chap. 7.

Mathites, Mosagebes, and Hipporeens, people of Libya, plaister their bodies all over with red chalk.<sup>1</sup> In short, this fashion passed to the north; and thence has come the name given to the Picts, an ancient people of Scythia, neighbours to the Goths, who in the year 87 A.D., in the reign of the emperor Domitian, made raids and forays through the islands which lie northward, where having found men who made a stout resistance, they returned back with nothing accomplished, and continued to live naked in their cold country until the year 370 A.D., at which time, under the emperor Valentinian, they joined themselves to the Saxons and Scots, and greatly harried the people of Great Britain, as Ammianus Marcellinus<sup>2</sup> relates; and being resolved to remain there, as they did, they demanded of the Britons, who are the English of to-day, wives in marriage; which being denied, they addressed themselves to the Scots, by whom they were furnished, upon condition that if the male line of their royal race should fail, then the women should succeed to the kingdom. Now these people were called Picts, because of the paintings which they made upon their naked bodies, which, says Herodian, they would not cover with any garments for fear of hiding and darkening the fair painting they had set upon it, whereon were set out beasts of all sorts, imprinted with iron instruments, in such sort that it was impossible to efface them. This, according to Solinus, they did in infancy, so that as the child grew, so did the figures, as do the marks cut upon young pumpkins. The poet Claudian also gives us many instances of this in his Panegyrics, as when, in speaking of the grandfather of the emperor Honorius, he says:

*Ille leves Mauros, nec falso nomine Pictos  
Edomuit . . .*<sup>3</sup>

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<sup>1</sup> Pliny, Book vi. chap. 30.

<sup>2</sup> Ammianus, Books xxvi. and xxvii.

<sup>3</sup> "He conquered the swift Moors, and the Picts, rightly called painted."

And in the Gothic war :

. . . Ferroque notatas,  
Perlegit exanimis Picto moriente figuras.<sup>1</sup>

This hath been noted by the learned Savaron<sup>2</sup> upon the observation made thereon by Sidonius of Polignac. And albeit our Celtic Poitevins, called by the Latins *Pictones*, are not descended from the Pictish race, for they were very ancient Gauls even in the time of Julius Cæsar, yet I well believe that this name was given them for the same cause as that given to the Picts. And as customs once brought in among a people do not disappear save after many ages, as we see the follies of Mardi Gras still continue, so the traces of the paintings whereof we have spoken still remain in some northerly nations. For I have sometimes heard M. le Comte d'Egmont<sup>3</sup> tell, that in his youth he has seen the Brunswickers come into his father's house with their faces greased with paint, and their visage all blacked, from whence peradventure may be derived the word *Brouzer*, which in Picardy means to black. And generally I believe that all these northerly peoples used painting when they wished to deck themselves out. For the Gelons and Agathyrses, nations of Scythia, like the Picts, were of this fraternity, and tattooed their bodies with iron instruments; as also did the English, then called Britons, according to Tertullian.<sup>4</sup> The Goths, besides the iron instruments, used cinnabar to paint their faces and bodies red.<sup>5</sup> In short, in old times they rejoiced to see so many pantaloons, both men and women; for old pictures

<sup>1</sup> "He gazed on the bloodless tattoo-marks, wrought with iron, while the Pict lay dying."

<sup>2</sup> Jean Savaron (1567-1622), a French antiquarian and juriconsult. The edition of 1609 also speaks of Belleforest.

<sup>3</sup> The celebrated Lamoral, Comte d'Egmont, judicially murdered at Brussels by the Duke of Alva in 1568, left three sons: Philippe, who fell at Ivry in 1590, fighting for the League; Lamoral (*d.* 1617), who lived for many years in France; and Charles (*d.* 1620). Lescarbot probably refers to the second.

<sup>4</sup> Tertullian, *De virginibus velandis*.

<sup>5</sup> Jornandes, *De bello Got*, Isidore, Lib. xvi. chap. 23.

are still seen engraved by the author of the history of the English voyage to Virginia, wherein the Picts of both sexes are painted with their goodly incisions, and swords hanging upon the naked flesh, as Herodian describes them.<sup>1</sup>

This fancy of painting the body having been so general in these parts, there is no cause for derision if the people of the West Indies have done, and yet do the like; and indeed it is universal and without exception among those nations. For if one of them goes a-courting he paints himself blue or red, and his mistress also; if they have venison in abundance, or are glad at anything, they generally do the like. But when they are sad, or plot some treason, then they smear all their face with black, and are hideously deformed.<sup>2</sup>

Upon their bodies our savages apply no painting, but the Brazilians and Floridians do, the most part of whom are painted upon body, arms, and thighs with fair patterns, the painting of which can never be taken away, because pricked into the flesh. Yet many Brazilians paint only their bodies, without incision, when they list; and this with the juice of a certain fruit, which they call *Ginipat*, which so blackens them, that though they wash themselves the stain remains for ten or twelve days. Those of Virginia, who are nearer us, have marks upon their backs, like those put by our merchants upon their packs, by which, like slaves, one may know under what lord they live; which is a good form of government for this people; seeing that the ancient Roman emperors did the like towards their soldiers, who were marked with the imperial mark, as is witnessed to us by St. Augustine, St. Ambrose, and others. This Constantine the Great did likewise, but his mark was the sign of the cross, which he had imprinted upon

<sup>1</sup> Cf. Quaritch's reprint of Hariot, *Some Pictures of the Pictes*.

<sup>2</sup> The painting of their faces by these Indians, and in colours appropriate to the several occasions, is mentioned by other writers also, who give additional details. Compare Denys (*Description*, ii. 387; Champlain Society's edition, 413) and Father le Clercq (*Nouvelle Relation*, 60; Champlain Society's edition, 96). [W. F. G.]

the shoulders of his recruits and men-at-arms, as he himself says in a letter which he wrote to the king of the Persians, reported by Theodoret in the *Ecclesiastical History*.<sup>1</sup> And the first Christians, as soldiers under the banner of Jesus Christ, took the same mark, which they printed on their hand, or on their arms, in order to know one another, especially in the time of persecution; as Procopius says, in expounding this passage of Isaiah: "One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."<sup>2</sup> The great apostle St. Paul also bore in his flesh the marks of the Lord Jesus Christ, but after another manner, to wit, by the bruises on his body from the stripes received for His name. The Hebrews had as a mark the circumcision of the foreskin, whereby they were set aside from other nations, and known for God's people. But as for other bodily incisions, such as the Picts formerly made, and as some savages still make to-day, they were of old very expressly forbidden in the law of God given to Moses.<sup>3</sup> For it is not lawful for us to disfigure the image and form that God hath given us; yea painting and such decorations have been blamed and reproved by the prophets, as we have noted. And Tertullian says that the angels who discovered and taught unto men their paintings and such like counterfeits were condemned of God, giving in proof of his saying the book of the prophecy of Enoch. By the above we know that this hither world was anciently as formless and savage as the tribes of the West Indies; but what seems to me most wonderful is the nakedness of those people in a cold country, wherein they so delight, that they even harden their children in the snow, in the river, and among the ice. On this we have already touched in another chapter, speaking of the Cimbri and of the Franks; and indeed it was their chief source of strength in their conquests.

<sup>1</sup> Theod., Book i. chap. 24.    <sup>2</sup> Isa. xlv. 5.    <sup>3</sup> Lev. xix. 38; Deut. xiv. 2.

## CHAPTER XI

**W**E who live in these parts, under the authority of our princes, and of civilised commonwealths, have two great tyrants of our life, to whom the people of the new world have not yet been subjected: excesses of the belly and of bodily ornament, and briefly all things which promote display, which if we should cast off, it would be a means to recall the golden age, and to take away the misery which we see in the majority of men. For he who has great possessions and a small outlay would be liberal and would succour the needy, to do which he is hindered by his wish not only to maintain but also to augment his train, and to make a show, very often at the expense of the poor people, to whom he is a blood-sucker: *Qui devorant plebem meam sicut escam panis*, says the psalmist.<sup>1</sup> I omit speaking of food, of which it is not my purpose to treat in this chapter; I omit also excesses in household implements, and refer the reader to Pliny<sup>2</sup> for an ample account of the Roman pomps and superfluities, such as vessels after the Furvian and Clodian fashion, of bedsteads after the Deliac fashion, and of tables all wrought with gold and bossy silver; where also he tells of a slave, Drusillanus Rotundus, who when treasurer of Upper Spain, caused a forge to be made to work a piece of silver plate of five quintals weight, along with eight others, each weighing half a quintal. I will only speak of the *matachias*<sup>3</sup> of our

<sup>1</sup> "Who eat up my people as they eat bread" (Ps. xiv. 4).

<sup>2</sup> Pliny, Book xxxiii. chap. 11.

<sup>3</sup> Upon the origin of this word, consult the note on page 157 of the present volume. Cf. Father le Clercq's *Nouvelle Relation*, p. 89 (Champlain Society's edition).

savages, and say that if we would content ourselves with their simplicity, we would avoid many troubles to which we put ourselves in order to have superfluities, without which we might live contentedly (since nature is satisfied with little), covetousness whereof makes us very often stray from the right way and turn aside from the path of justice. The excesses of men consist for the most part in things which I have said I wish to omit, though I shall not leave them untouched if they come in naturally; but women have always had the reputation of loving excess in what pertains to bodily ornament; and all the moralists who have set about the repression of vices have spoken of them and have found it a large subject. Clement of Alexandria, after making a long list of women's trinkets, taken for the most part from the prophet Isaiah, says at last that he is weary of mentioning such a number, and that he marvels they are not crushed with so great a weight.

Let us then discuss those parts of them about which complaint is made. Tertullian marvels at the boldness of man, who sets himself against the word of our Saviour, and says, "that it is not in us to add anything to the measure which God has given us; and yet women strive to do the contrary, and put upon their heads cages made of hair, fashioned like loaves of bread, hats, panniers, or escutcheons.<sup>1</sup> If they have no shame of this needless monstrosity, at least," says he, "let them be ashamed of the filth which they bear; and not cover a holy and a Christian head with the leavings of another head, peradventure unclean, or criminal, and ordained to a shameful death." And in the same place, speaking of those who dye their hair: "I see some," says he, "who dye their hair with saffron. They are ashamed of their country, and would be women of Gaul or Germany, so much do they disguise themselves." By this it is evident how highly red hair was esteemed of old time. And indeed Holy Scripture praises that of David, which was such. But to endeavour to counter-

<sup>1</sup> This is called *Crocuphantia*. [L.]

feit it is said by St. Cyprian, and St. Jerome,<sup>1</sup> and by our Tertullian, to presage the fire of hell. Now as for borrowed hair, our savages are not reprobable, their vanity not extending so far; but they are guilty of colouring it, for when they are merry, and paint their faces, whether with blue or red, they paint their hair also with the same colour.

Now let us come to the ears, the neck, the arms, and the hands, and there we shall find much matter: these are parts where jewels are easily seen, as ladies well know. Religious men of old time had scruple to do violence to nature, and to pierce the ears in order to hang any precious thing in them: for as the jurist Ulpian says, none is lord of his own members to abuse them. And therefore when the servant of Abraham went into Mesopotamia to find a wife for Isaac, and had met Rebecca, he put upon her forehead a jewel of gold hanging down between her eyes, and also bracelets of gold upon her hands; wherefore it is said in the Proverbs: "As a jewel of gold in a swine's snout, so is a fair woman that is without discretion."<sup>2</sup> But men have taken undue licence, and have defaced the workmanship of God in them, to please their own fancies. Wherein I do not wonder at the Brazilians (of whom we shall hereafter speak) but at civilised peoples who have called other nations barbarous, and still more at the Christians of to-day. When Seneca complained of the vices of his time, he says, "The folly of women had not made men subject enough, but they must needs hang two or three patrimonies at their ears." But what patrimonies? "They carry," says Tertullian, "islands and farmhouses upon their necks, and great registers in their ears containing the revenues of a millionaire, and every finger of the left hand bears a patrimony in mere sport." Finally, he cannot compare them better than to the criminals in the dungeons of Ethiopia, in whom the greater their guilt the greater their riches, because their fetters and the

<sup>1</sup> St. Cyprian, *De Phabit des Vierges*; St. Jerome, *Epistle a Lata*.

<sup>2</sup> Prov. xi. 22.

bars whereto they are tied are of gold. But he exhorts Christian women not to be such, since those things are certain marks of lasciviousness, which belong to these wretched victims of public unchastity. Pliny, though an heathen, abhors no less those excesses. "For our ladies," says he, "in their love of display wear hanging at their fingers those great pear-shaped pearls called *elenchus*, and have two of them, or even three, at their ears. They have even invented names for their cursed and noisome superfluities. For they call cymbals those of which they carry a number at their ears, as if they took pleasure in hearing them jingle. And what is more, the housewives, and even poor women, deck themselves therewith, saying, that a woman should as little go abroad without pearls, as a consul without his ushers. Finally, they have gone so far as to adorn their shoes and garters with them, and their very buskins are loaded and garnished therewith, in such sort that it is now no more a question of wearing pearls, but they must serve for pavement, that one may not tread save upon pearls." The same author says that Lollia Paulina, forsaken by Caligula, in the common feasts of mean men was so laden with emeralds and with pearls on her head, her hair, her ears, her neck, her fingers, and her arms, with collars, necklaces, and bracelets, that the whole room shone with it, and that she had thereof to the worth of a million of gold. This was excessive, but after all she was the greatest princess in the world, and yet he does not say that she wore any on her shoes; as in another passage he complains that the ladies of Rome wore gold on their feet. "What disorder!" says he. "Let us permit women to wear as much gold as they will in bracelets, on their fingers, their necks, their ears, and in carcenets and chains, &c. Must they therefore deck their feet with it? &c."

I should never make an end, if I were to continue this discourse. The Spanish women in Peru go still further; for their shoes are a mass of plates and patines of gold and silver, and ornaments of pearls. True it is that they are in a country

which God has blessed abundantly with all these riches. But if thou hast not so much of them, vex not thyself at it, and be not tempted through envy; such things are but earth, digged and purified with a thousand troubles in the depths of hell, by the incredible labour and with the life of men like unto thee. Pearls are but dew, caught in the shell of a fish, and fished for by men forced to become fishes, that is to say, to be always diving in the depths of the sea. And to have these things, and to be clothed in silk, and to have robes of a thousand folds, we torment ourselves, we take on cares which shorten our days, gnaw our bones, suck out our marrow, weaken our bodies, and consume our spirits. He who has meat and drink is as rich as all these, if he consider it with knowledge. And where those things abound, there delights do abound, and consequently vices; and at the end, behold what God says by his prophet: "They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord."<sup>1</sup> He who will have further knowledge of the chastisements wherewith God threatens the women who abuse carcenets and jewels, and have no other care but to attire and bedeck themselves, who go with their breasts open, their eyes wandering, and with a proud gait, let him read the seventh chapter of the prophet Isaiah.<sup>2</sup> Yet I will not blame the maidens who have some golden trinkets, or chains of pearls, or other jewels, and therewith a modest vesture; for that is seemly, and all things are made for the use of man; but excess is that which is to be blamed, because under it very often lies lasciviousness. Happy are the people who having no occasion to sin, serve God in purity, and possess a land which furnishes them wherewith to live. Happy are our savage tribes if they had the full knowledge of God; for in that state they are with-

<sup>1</sup> Ezek. vii. 19.

<sup>2</sup> Erondelle has changed this to read the third chapter, which is certainly more suitable.

out ambition, vain-glory, envy, avarice, and have no care of these pomps which we have now described ; but content themselves with *matachias*, which they hang at their ears, and about their necks, bodies, arms, and legs. The Brazilians, Floridians, and Armouchiquois make carcenets and bracelets (called *bou-re* in Brazil, and by ours *matachias*) of the shells of those great sea-cockles, called *vignols*, like snails, which they break into a thousand pieces and collect, and then polish them upon a sandstone till they make them very small ; then they pierce them and make them into rosaries, of which the beads are black and white, and very pretty they are.<sup>1</sup> And if things are to be prized according to the fashion, as is done in our merchandises, these collars, scarves, and bracelets, made of vignol or porcelain, are richer than pearls (though none will believe me), and so it is that they esteem them more than pearls, or gold or silver ; and this it is which the people of the great river of Canada in the time of Jacques Cartier called *esurni* (of which we have already spoken), a word which I have had great difficulty in understanding, and which Belleforest misunderstood when he tried to speak of it. To-day they have no more of it, or else they have lost the art of making it ; for they greatly use the *matachias* which are brought them from France. Now as with us, so in that country it is the women who deck themselves with such things, and have chains going a dozen times about their necks, and hanging down upon their breasts, and about their wrists, and above the elbow. They also hang long strings of them at their ears, which come down as low as their

<sup>1</sup> The earlier editions say : " Make them into rosaries, like those which we call porcelain. Between each of these beads they set other beads, as black as those of which I have spoken are white, made of jet, or of a certain hard black wood resembling jet, which they polish and make as small as they list."

In Lescarbot's writings, the word *matuchias* (unknown in modern Micmac, though clearly of Micmac origin) signifies all kinds of personal ornament, including the well-known wampum, or porcelain, and other bead and quill work. His account of the manufacture of wampum is, in the main, correct, as many accessible writings testify (compare references in the Champlain Society's edition of Father le Clercq's *New Relation*, 95). [W. F. G.]

shoulders. No men wear any, save only some young lovers. In the country of Virginia, where some pearls are found, the women wear carcenets, collars, and bracelets of them, or else of pieces of copper, rounded like small bullets, which are found in their mountains, where there are mines of it. But in Port Royal and its confines, and towards Newfoundland, and at Tadousac, where they have neither pearls nor vignols, the maids and women make *matachias* with the quills or bristles of the porcupine, which they dye in black, white, and red colours, as bright as may be, for our scarlet has no livelier sheen than their red dye;<sup>1</sup> but they esteem more highly the *matachias* which come from the country of the Armouchiquois, and these they buy very dear. And because they can get no great quantity of this by reason of the continual wars of these two nations against one another, *matachias* are brought unto them from France, made of small quills of glass mingled with tin or lead, which are bartered with them by the fathom for want of an ell; and this kind of merchandise is in that country what the Latins call *Mundus muliebris*.<sup>2</sup> They also make of them small squares of divers colours sewed together, which they tie behind to the hair of the little ones. The men do not much care for them, save that the Brazilians wear about their necks half moons of very white bones, which they call after the moon, Yaci: and our Souriquois likewise wear some similar trinkets, without excess. Those who do not do so commonly carry a knife at their breasts, not for ornament, but for want of pocket, and because it is an implement which at all

<sup>1</sup> Their red dye was obtained from the root of a common herb, a Bedstraw (*Galium tinctorium*), as shown by evidence given in the Champlain Society's edition of Father le Clercq's *New Relation*, 96. [W. F. G.]

<sup>2</sup> The wampum of the Armouchiquois was made from sea shells of two sorts. The white beads were ground from the central column of a sea-snail, and were naturally pierced by a hole suitable for stringing them together. The purple beads were made from part of the shell of the round clam, and had to be pierced at cost of much labour. I have seen strings and belts of such wampums among the Acadian Indians—in some cases with the spurious glass "quills" interspersed among the genuine shell beads. [W. F. G.]

times is necessary to them. Some have girdles made of *matachias*, which they use only when they wish to set themselves out and make a display. The *Aoutmoins* or Soothsayers carry on their breasts some sign of their vocation, as we have already described. But the Armouchiquois have a fashion of wearing on their wrists, and above their ankles, plates of copper, formed like fetters, and about their haunches girdles fashioned of copper quills as long as one's middle-finger, strung together to the length of a girdle, of the exact fashion which Herodian says was in use among the Picts, of whom we have spoken, when he says that they girded their bodies and their necks with iron, esteeming it a great ornament, and a testimony of their great riches, even as other barbarians have gold about them. And of this savage race some still remain in Scotland, whom neither the ages, nor years, nor the abundance of men has yet been able to civilise. And although, as we have said, the men are not so fain of *matachias* as the women, yet the men of Brazil, though not caring for clothes, delight to deck and garnish themselves with the feathers of birds. They use those with which we fill our beds, which they chop as small as mince-meat, and dye them red with their Brazil wood; then having anointed their bodies with certain gums, which they use instead of glue, they cover themselves with those feathers, and so make a tight-fitting garment like a jester's; which, says Jean de Léry in his *History of America*, made the first voyagers who went thither believe that the men called savages were covered with hair, which is not so. For the savages in every part beyond the seas have less hair than we. Those of Florida also use this kind of down, but only on their heads, to make themselves more terrible. In addition to the above, the Brazilians also make frontlets of feathers of divers colours, which they tie and arrange together; which are in fashion like those rackets or periwigs which ladies use in these parts, the invention whereof they seem to have learned from these savages. Those of our New France, on holidays and festivals, and when

they go to war, have about their heads a sort of crown made of long moose hairs painted red, glued, or otherwise fastened to a fillet of leather three fingers broad,<sup>1</sup> such as Captain Jacques Cartier says he saw upon the king (so he calls him) and lord of the savages whom he found in the town of Hochelaga.<sup>2</sup> But they do not use so many ornaments of feathers as the Brazilians, who make gowns of them, caps, bracelets, girdles, ornaments for their cheeks, and targets upon their loins of all colours; which would be more tedious than delightful to specify, since it is an easy matter for every one to supply the same, and to imagine what it is.

<sup>1</sup> No other writer, so far as I can find, has mentioned this peculiar head-dress in connection with the Micmacs. [W. F. G.]

<sup>2</sup> See *supra*, Book III. chap. xvii.

## CHAPTER XII

**H**AVING spoken of the garments, gauds, ornaments and paintings of the savages, I think it meet to marry them, to the end that the race may not die out, and the country remain uninhabited. For the first ordinance that ever God made was to increase and multiply, and for every creature capable of generation to bring forth fruit according to his kind. And in order to encourage young folks who marry, the Jews had an ancient custom of filling a trough with earth, in which a little before the wedding they sowed barley, which when it had sprouted they brought to the bridegroom and the bride, saying: "Bring forth fruit and multiply as this barley, which brings forth sooner than all other seeds."<sup>1</sup>

Now to return to our savages, many thinking (as I believe) that they are logs of wood, or imagining a republic of Plato, ask if they have any marriage, and if there are any priests in Canada to marry them? Wherein they show themselves exceeding raw to expect from these tribes as many ceremonies as there are among Christians, who by a holy custom have their marriages ratified in heaven. Yet these tribes are wiser than the ancient Garamantians, Scythians, Nomads, and Massagetæ, who had all things in common, and than the afore-said Plato, who approved of that custom, and than the Arabs, among whom several brothers had but one wife, whom the eldest had by night and the others by day. Captain Jacques Cartier, speaking in the account of his second voyage of the marriage of the Canadians, says thus: "They observe the order of marriage, saving that the men take two or three

<sup>1</sup> This is the Talmudic gloss, in the treatise on Idolatry. [L.]

wives. And on the death of the husband the women never marry again, but mourn for his death all their life long, and daub their faces with coal-dust and with grease the thickness of a knife, and thereby are known to be widows. They have," he goes on, "another bad custom with their daughters; for on reaching the age of puberty they are all put in a stew, and given over to all comers, until they have found a mate; and all this we have seen by experience; for we have seen the houses as full of these maidens as is a school of boys in France." I should have thought that the said Cartier had in this story of the prostituting of the maids added somewhat of his own, but Champlain's account confirms the same thing, except that he does not speak of assemblies; which keeps me from contradicting it. Among our Souriquois no such thing is known; not that these savages have any great regard for continence and virginity, for they do not think to do evil in corrupting it; but whether by frequentation with the French or otherwise, the maids are ashamed to be unchaste in public; and if it happen that they abandon themselves to any one, it is in secret.<sup>1</sup> Moreover, he who wishes to marry a maid must ask her of her father, without whose consent she shall be none of his, as we have already said, and given the case of one who had done otherwise.<sup>2</sup> And if a man wishes to marry, he will sometimes make love, not after the manner of the Essenes, who, according to Josephus, made trial of the maidens for the space of three years before taking them in marriage, but for the space of six months or a year, without abusing this liberty. During this period he will paint his face with red to look his best, and will have a new robe of beaver or otter,

<sup>1</sup> The habitual chastity, and modest demeanour in public, of the Micmac Indian women is emphasized by all other writers who deal with their customs. Compare the references in the Champlain Society's edition of Father le Clercq's *Nouvelle Relation*, 250. [W. F. G.]

<sup>2</sup> The case of the Indian *Bituani*, related in volume ii. page 247 of the present translation.

or some other fur, well trimmed with *matachias*, with strips and bands laid thereon in form of gold and silver lace, as did the Goths of old. Also he must show himself valiant in hunting, and prove his ability to do something, for they do not trust in a man's means, which are none other than what he wins by his day's labour, for they have no care for other riches than the spoils of the chase, unless our manners give them a desire of it.<sup>1</sup>

The maidens of Brazil have the same liberty as those of Canada to prostitute themselves as soon as they are able. Indeed the fathers act as their pandars, and think it an honour to give them to the men of these parts, in order to have children of their blood. But to consent to this would be a thing unworthy of a Christian, and we see, to our great hurt, that God has severely punished this vice by the pox, which was brought by the Spaniards from Naples, and by them transmitted to the French, a disease which before the discovery of those lands was unknown in Europe.<sup>2</sup> Now though the Brazilians and Floridians are subject to it, they are not scourged by it like the Europeans; for they

<sup>1</sup> Lescarbot is here not so lucid as usual, but his meaning is explained by other accounts. He intends to say that a young man had to pass a probationary six months or a year in the wigwam of the maiden he desired to marry, during which time he was continent, helpful to her family, and, naturally, on his very best behaviour. This custom appears to have been invariable with the Acadian Indians. Compare the various references in the Champlain Society's edition of Father le Clercq's *New Relation*, 260. Compare also Lescarbot's further remarks two pages on. [W. F. G.]

<sup>2</sup> Whether the syphilis which broke out at the siege of Naples by the French in 1494-95, and which scourged Europe through the sixteenth century, was brought from the New World by some of the crew of Columbus, has been much discussed. There seems to be no doubt that this disease in a milder form was rife in Brazil and the West Indies at the time of the arrival of the Europeans. On the other hand, much evidence goes to show that it existed in Europe since the time of the Crusades, though confounded by the physicians of the day with leprosy. Even if this be so, however, there is no doubt that its ravages in the sixteenth century were largely caused by that form of the disease imported from America, and that in this manner the tortured Indian unconsciously took vengeance on his tormentors.

only laugh over it, and anon cure themselves with guaiacum, china-root, and sassafras, trees very sovereign for the relief of that leprosy, and I believe that the tree anneda, whose wonders we have recited, is one of this kind.<sup>1</sup>

One might think that the nakedness of this people would make them more lecherous, but the contrary is the case. For just as Cæsar praises the Germans for having in their ancient savage life such continence that they reputed it a thing most vile for a young man to have the company of a woman or girl before he reached the age of twenty; and for their part also they were not moved thereunto, although they all pell-mell, men and women, young and old, bathed together in the rivers; so also I can say for our savages, that I never saw amongst them any immodest gesture or look, and I venture to affirm that they are far less given to that vice than we in these parts. I attribute the cause of this, partly to this their nakedness, and chiefly to their keeping bare the head, where lies the fountain of the spirits which excite to procreation; partly to the lack of salt, of hot spices, of wine, and of meats which provoke desire, and partly to their frequent use of tobacco, the smoke of which dulls the senses, and mounting up to the brain hinders the functions of Venus. Jean de Léry praises the Brazilians for this continence; yet he adds that when they are angry at one another they sometimes call each other *Tiviré*, that is to say Sodomite, whereby it may be conjectured that this sin is frequent among them, as Captain Laudonnière says it is in Florida; and that the Floridians are great lovers of the feminine sex. And indeed I have heard, that to please the women they busy themselves very much about their Ithyphalli, of which we have just spoken; and the better to succeed they often employ ambergris, whereof they have great store; moreover with a whip of nettles, or such like thing, they make that idol of Maacha to swell, which king

<sup>1</sup> *Supra*, Book III. chap. xxiv. The china-root was the sarsaparilla.

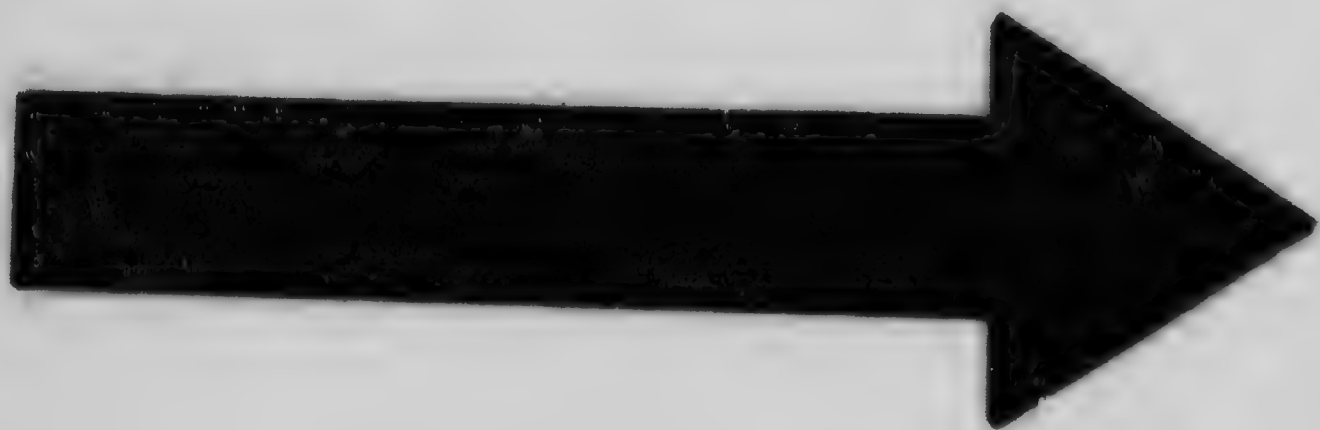
Asa caused to be burnt to ashes, and cast into the brook Kedron. The women for their part employ certain herbs, and use their best endeavours to make constrictions for the use of the said Ithyphalli, and to give both parties their due.

Let us return to our marriages, which are better worth than all these rogueries. The contracting parties do not plight their troth before notaries, or before their sooth-sayers, but simply ask the consent of the parents; and so they do everywhere. But it is to be noted that here, and in Brazil also, they keep three degrees of consanguinity, within which they are not wont to contract marriage, to wit, son and mother, father and daughter, brother and sister. With these exceptions all things are permitted.<sup>1</sup> Of dowry there is no mention, and in divorce the husband is bound to nothing. And although, as has been said, no promise of loyalty is given before any superior power, yet in all parts the wives are chaste, and adultery is very rare; indeed I have often been told that when the husband seeks his rights, the wife often compels him to use force; which is rare in these parts. For the women of Gaul are extolled by Strabo as being good carriers—I mean fruitful—and breeders; while on the contrary I do not see that population abounds there as with us, although they all take part in the work of generation, while on this side a part of the people live without marriage, and with no results from such sexual connection as they have.

True it is that our savages kill one another without ceasing, and are always in fear of their enemies, having neither walled towns nor strong places to guard against their ambushes, which is one of the causes of their lack of increase.

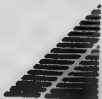
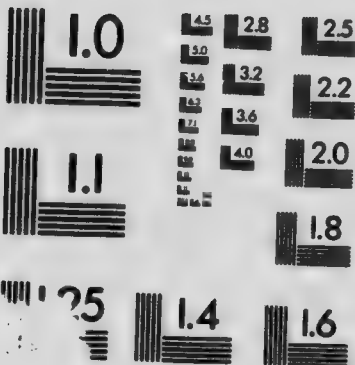
This coldness of desire is the cause of an admirable and incredible thing among these women, which could not be found

<sup>1</sup> Father le Clercq makes the prohibition apply more widely—even to cousins (*Nouvelle Relation*, 386; Champlain Society's edition, 237). [W. F. G.]



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even among the wives of the holy patriarch Jacob, which is, that although one husband may have many wives (for polygamy is practised throughout all this new world), yet there is no jealousy among them. This is true of the hot country of Brazil, as well as of Canada; but as for the men, in many places they are jealous; and if the wife be found making the beast with two backs she will be put away, or be in danger of being killed by her husband; and in thus letting free the spirit of jealousy there is no need of so many ceremonies as existed among the Jews, of which we are told in the book of Numbers.<sup>1</sup> And as for divorcement, not having the use of letters, they do not do it in writing, by giving to the wife a bill signed by a notary public, as St. Augustine notes in speaking of the said Jews;<sup>2</sup> but it is enough to say to the parents, and to herself, that she must provide for herself, and then she lives in common with the others until somebody comes in search of her.<sup>3</sup> This law of putting away has existed among almost all nations, except among the Christians, who have kept this Gospel precept, "That which God hath joined together, let not man put asunder," which is most expedient and less scandalous, although to-day those who have separated themselves from the Roman Church do otherwise. For we have often seen in Upper Germany married couples who had taken umbrage one at another, separate by common consent, and take another partner with the permission of the magistrate. This would be more tolerable if this licence were restrained to the case of fornication, following the word of the Saviour and the interpretation of Saint Ambrose on this saying of St. Paul: "Let not the husband put away his wife." For the wife who yields to another has broken the promise made to her husband in the presence of God and of the Church, and he is likewise quit of

<sup>1</sup> Num. v. 12 *et seq.*

<sup>2</sup> St. Augustine against Manichæans, Book xix. chap. 26.

<sup>3</sup> This ease of divorce was noticed by other writers, especially by Father le Clercq (*op. cit.*, 327; 239). [W. F. G.]

his. But in any other case it is best to follow the counsel of Ben Sira, who is said to have been nephew of the prophet Jeremiah, who when asked by one who had a contentious wife what he should do, replied: "Gnaw the bone which is fallen to thee."

As for the widows, I will not affirm that what Jacques Cartier has said of them is general, but I will say, that where we were, they stain their faces with black when they will, but not always; if their husband has been killed, they will not remarry, nor eat flesh, until they have had vengeance for his death. And so we have seen done by the daughter of Membertou, who after the war with the Armouchiquois, hereafter described, married again; except in the case of such a death, they make no further difficulty about remarrying when they find a fit mate.

Sometimes our savages, having many wives, will give one of them to a friend, if he desires to take her in marriage, and will be to that extent disburdened. But if he has but one, he will keep her for himself, and will not do as did Cato, that great Roman senator, who to please Hortensius lent him his wife Martia on condition of giving her back when he had had children by her. As for maidens who are willing, if any man has abused them, they will tell it at the first occasion, and therefore it is dangerous to dally with them; for one ought not to mingle Christian blood with infidel, and for the strict keeping of this rule Villegagnon is praised even by Jean de Léry, though he has but little to say to his credit; and Phinehas, the son of Eleazar, the son of Aaron, because he was zealous for the law of God, and appeased His wrath when He was about to exterminate the people for such a sin, had the covenant of a perpetual priesthood which God promised to him and to his posterity. True it is that we are under the Gospel law, which may have moderated the rigour of the ancient law in this regard as in the strict observance of the Sabbath and many other things.

### CHAPTER XIII

THE ancients have said, *Sine Cerere et Baccho friget Venus*, without corn and wine love is cold ; and we say in French, "Long live love, but love with a dinner." Having then married our savages, we must prepare dinner, and treat them after their own manner. To do this we must consider the times of the marriage ; for if it be in winter they will have venison from the woods, if in the springtime or in summer they will make provision of fish. Of bread there is no talk from Newfoundland in the north until one come to the country of the Armouchiquois, save such as they get by barter with Frenchmen, for whom they wait upon the sea-shore, sitting on their rumps like apes, as soon as the spring-time comes, receiving in exchange for their skins—for they have no other merchandise—biscuit, beans, peas, and meal.<sup>1</sup> The Armouchiquois, and other tribes more remote, besides hunting and fishing, have wheat called maize, and beans, which is a great comfort unto them in time of necessity. They make bread with it, for they have neither mill nor oven, and cannot knead it otherwise than by brazing it in a mortar. These pieces they collect as best they can, and make small cakes with it, which they bake between two hot stones. More often they dry this corn at the fire, and roast it upon the coals. And after that manner did the ancient Italians live, according to Pliny ; so that one must not so much wonder at these tribes, seeing that those who have called others barbarous have been as barbarous as they.

<sup>1</sup> A much more detailed and interesting account of the spring trading between the Indians and the French sailors is given by Denys (*Description*, ii. 471 ; Champlain Society's edition, 446). [W. F. G.]

If I had not already described the manner of the Indian tabagie, or banquet, I would here give a longer description of it; but I shall only say that when we went to the river St. John, in the town of Outgoudi, for so I may well call an enclosure crowded with people, we saw in a great thicket eighty savages stark naked, save for a girdle, making a tabagie with meal which they had had of us, of which they had made a soup of which their kettles were full. Everyone had a dish of bark, and a spoon the size of the palm of one's hand, or larger, and with this they had also venison. And here it is to be noted that the host does not dine, but waits on the guests, as very often the bridegrooms do here in France, and as the History of China says is customary among the Chinese.

The women were in another place apart, and did not eat with the men; wherein may be noted a bad custom among those people, never in use among the nations of these parts, especially the Gauls and Germans, who admitted women not only to their banquets, but also to their public councils, especially among the Gauls, after they had brought to an end a great war which arose between them, and decided the controversy with such equity, according to Plutarch, that thereby arose a greater love than ever before. And in the treaty made with Hannibal, when he came into Gaul on his march against the Romans, it was said that if the Carthaginians had any cause of quarrel with the Gauls, it should be decided by the advice of the Gallic women. It was not so in Rome, where their condition was so low that by the *lex Voconia*, the very father could not make them heirs of more than of a third part of his goods: and the emperor Justinian, in his Ordinances, forbids them to accept the administratorship awarded them, which shows either great severity against them, or argues that in that country women had a very weak spirit. And after this sort are the wives of our savages, yea, in worse condition, in not eating with the men in their tabagies; and yet methinks their fare is not so delicate, for it should not consist only in eating

and drinking, but in the society of that sex which God has given to man to help him and to keep him company.

It will seem to many that our savages live very poorly, in not having any seasoning in those few messes that I have named : but I will reply that it was not Caligula nor Helio-gabalus, nor such like, that raised the Roman Empire to its greatness ; neither was it that cook who made an imperial feast all with hogs'-flesh, disguised in a thousand fashions ; nor those liquorish fellows who, after they have destroyed air, sea, and land, not knowing what more to find to assuage their gluttony, go a-seeking worms from the trees, and even keep them in mew, and fatten them with the best meal to make thereof a delicate meat :<sup>1</sup> but rather it was a Curius Dentatus who ate from wooden dishes, and scraped radishes by his fire-side : and those good husbandmen whom the senate sent for from the plough to lead the Roman army ; and in a word, those Romans who lived on porridge, after the manner of our savages ; for they had not the use of bread till about 600 years after the foundation of the city, though in course of time they had learned to make some ill-dressed cakes baked under the embers, or in the oven.<sup>2</sup> Pliny, the author of this story, says also that the Tartars live on soup and raw meal, as do the Brazilians ; yet they have always been a warlike and mighty nation. The same author says that the Arimphæens, who are the Muscovites, live in the forests, as do our savages, on grains and fruits which they gather from the trees, without mention either of flesh or of fish. And indeed, profane authors agree that the first men lived after that manner, to wit, on corn, grains, pulse, acorns, and mast (*feine*), whence cometh the Greek word φαγεῖν, to eat. Some special nations, but not all, had fruits : thus pears were in use among the Argives, figs with the Athenians, almonds with the Medes, sugar-cane with the Ethiopians, cardamine with the Persians, dates with the Babylonians, the trefoil with the Egyptians. Those who have had none of these

<sup>1</sup> Pliny, Book xvii. chap. 24.

<sup>2</sup> Pliny, Book xviii. chaps. 8, 10, 11.

fruits have made war upon the beasts of the forests, as did the Getulians and all the northerners and also the ancient Germans, though they had also a diet of milk; others dwelling upon the shores of the sea, or of lakes and rivers, lived on fish, and were called Ichthyophagi; others living on tortoises, were called Chelonophagi. Part of the Ethiopians live on grasshoppers, which they salt and harden in the smoke in great quantities for all seasons, and therein the historians of to-day agree with Pliny: for there are sometimes clouds of them there, and in the East likewise, which destroy all the fields, so that nothing remains for them to eat but those grasshoppers, which were the food of St. John the Baptist in the desert, according to the opinion of St. Jerome and St. Augustine: although Nicephorus thinks that they were the tender leaves of the tops of trees, since the Greek word *ἀκρίδες* has this meaning also. But let us come to the best qualified Roman emperors. Ammianus Marcellinus, speaking of their manner of life, says that Scipio, Æmilianus, Metellus, Trajan, and Adrian contented themselves ordinarily with the camp diet, *i.e.* with bacon, cheese, and drinkables. If then our savages have venison and fish abundantly, I do not think them badly off; for we have often received of them quantity of sturgeons, salmon, and other fish; besides their venison, and beavers which live in ponds, and are amphibious. One laudable thing at least is known in them, that they are not man-eaters,<sup>1</sup> as were the Scythians aforetime, and many other nations of these parts of the world; and as are at this day the Brazilians, Cannibals, and others of the new world.

The chief defect in their manner of life is, that they have no bread. Indeed bread is a food very natural to man, but it is easier to live on flesh, or fish, than on bread alone. If they

<sup>1</sup> This is confirmed by all available evidence—the occasional cases of resort to cannibalism under stress of famine being no real exception. Compare the Champlain Society's edition of Father le Clercq's *New Relation*, 115, 220. [W. F. G.]

have not the use of salt, the most part of the world is in the same case; it is really unnecessary, and its chief use is as a preservative, whereunto it is altogether proper. Notwithstanding, if they had some with which to lay up store of provisions they would be happier than we; but for want of it they are sometimes famished, especially when the winter is too mild, or at its end; for then they can get neither venison nor fish, save with extreme difficulty, as we will explain in the chapter on hunting; and are constrained to feed upon the bark of trees, and on the parings of skins, and on their dogs, which in this extremity they eat. And the history of the Floridians says that in extremity they eat a thousand filths, even to swallowing coals, and putting earth in their porridge.<sup>1</sup> True it is, that at Port Royal and in many other places there are always shell-fish, so that in any case one cannot die there of hunger; yet they have a superstition that they will not eat mussels; for this they can give no reason, any more than our superstitious fellows who will not sit thirteen at a table, or who fear to pare their nails on Friday, or who have other scruples, true apish affectations, whereof Pliny gives a number in his Natural History. Yet when in our company seeing us eat them they did the like; for it must be said here in passing that they will eat no unknown meat, without first seeing trial made of it by others. Of the beasts of the woods they eat all save the wolf. They also eat eggs, which they gather along the shore, and lade their canoes with them when the geese and bustards have done laying in the spring-time, and they use all, as well old as new. As for modesty they preserve it while at table with us, and eat soberly; but at home in their own houses they stretch their bellies marvellously, as do the Brazilians, and do not cease eating while aught remains; and if any of our people is at their tabagie, they bid him do like them. Yet I see no gluttony like that of Hercules, who alone ate whole oxen, and devoured one belonging to a peasant

<sup>1</sup> Laudonnière, *op. cit.*, 9.

named Diadamas, by reason whereof he was nicknamed Butheus, or Buphagos, the Ox-eater. And without going so far, we see in the countries of Europe greater gluttonies than any which one could impute to the savages; for at the diet of Augsburg there was brought before the Emperor Charles V a fat wretch who had eaten a calf and a sheep, and yet was not full: and I have no evidence that our savages wax fat, or that they have great bellies; rather are they nimble and swift, like our ancient Gauls and Germans, who by their agility gave great trouble to the Roman armies.<sup>1</sup>

The food of the Brazilians consists of serpents, crocodiles, toads, and great lizards, which they esteem as much as we do capons, leverets, and conies. They also make meal of white roots, which they call *maniel*.<sup>2</sup> These roots are of a tree of the height of the elder tree, with leaves like the *pæonia mas*, and are as big as a man's thigh. The women crumble them very small, and eat them raw, or else seethe them in a great earthen vessel, stirring it constantly, as the comfit-makers make sugar-plums. They have a pleasant taste, and are of easy digestion, but not fit for making bread, because they dry and burn, and always become meal again. They have also as well as this *mahis*, or maize, which ripens in two or three months after being sown, and is a great resource to them. But they have a cursed and inhuman custom of eating their prisoners, after fattening them well; yea, a most horrible thing, they give them for bed companions the fairest maidens they have, putting about their necks a halter for each month they intend keeping them; and when the time is up, they make wine of the said maize, and of roots, wherewith they make themselves drunk, calling all their friends; then the

<sup>1</sup> This account of the food of the Indians and of their customs at their feasts accords with other evidence, as does the statement relative to their nimble slender bodies. Their "superstition" against the mussel was well grounded in physiology, for those shell-fish are occasionally poisonous. [W. F. G.]

<sup>2</sup> Obviously the manioc, or tapioca.

captor knocks his prisoner on the head with a wooden club, and cuts him up, and makes carbonadoes of him, which they eat with a singular pleasure above all meats in the world.

Furthermore, all savages generally and in all parts live in common; the most perfect and most worthy life of man, seeing that he is a sociable animal; the life of the ancient golden age, which the holy apostles would fain have restored again; but being busied with establishing the spiritual life, they could not execute that good desire. If it happens then that our savages have venison, or other food, all the company share in it. They have this mutual charity which we have lost since Meum and Tuum came into the world. They have also hospitality, the special virtue of the ancient Gauls, according to the testimony of Parthenius,<sup>1</sup> in his Erotics, of Cæsar, Salvian,<sup>2</sup> and others; for they constrained travellers and strangers to come into their houses, and there to make a meal; a virtue which apparently endures only among the nobility and gentry; for among other classes we see it sick unto death. Tacitus gives the same praise to the Germans, saying that among them all houses are open to strangers, and that they are there in as great security as if they were consecrate, none daring do them an injury; a charity and hospitality based on the law of God, who said to his people, "The stranger that dwelleth with you shall be unto you as one born among you, and thou shall love him as thyself; for ye were strangers in the land of Egypt."<sup>3</sup> Thus do our savages, who, moved by natural humanity, receive all strangers, except their enemies, and admit them into their communal life. So do also almost universally the very Turks, who have founded Hospices, wherein travellers, even Christians in some of them, are humanely received free of charge; an action which makes me blush for France, wherein our Christianity

<sup>1</sup> A Greek poet of Nicæa, who lived *circa* 80 B.C.

<sup>2</sup> Salvianus (390-484), a voluminous Christian writer of Marseilles.

<sup>3</sup> Lev. xix. 34.

shows practically nothing of what was good in our Paganism, and allows its streets to be paved, its temples to be besieged, and its devotions disturbed by an infinite number of beggars, some healthy and some infirm, without seeking to introduce any order therein.

But enough of food; let us speak of drink. I am not sure whether I should place among the greatest blindnesses of the West Indians that they have in abundance the most excellent fruit that God has given us, and yet know not the use thereof. For I see that our Gaulish fathers were in the same state, and according to Ammianus Marcellinus thought grapes to be poison; and Pliny tells us that the Romans were long without either vines or vineyards.<sup>1</sup> True it is that our Gauls used to make beer, the use of which is still common in all Gallia Belgica; and this manner of drink the Egyptians also used in former times, according to Diodorus, who attributes the invention thereof to Osiris. Notwithstanding, after the use of wine had reached Rome, the Gauls acquired such a taste for it on the journeys which they made there by force of arms that they afterwards continued in the same course; and thereafter the Italian merchants drained away much money from Gaul with the wine which they brought thither. But the Germans, knowing their natural tendency to drink more than is needful, forbade its being brought to them, for fear that when drunk they would be a prey to their enemies, and contented themselves with beer. Yet because the continual drinking of water engenders crudities in the stomach, and thereby great indispositions, the nations have commonly found better the moderate use of wine, which has been given by God to rejoice the heart, as has bread to strengthen him, as the Psalmist says, so that the apostle St. Paul himself counsels his disciple Timothy to use it by reason of his infirmity. For "wine," says Oribasius, "recreates and quickens our heat; whereby digestion proceeds better, and good blood and good

<sup>1</sup> Pliny, Book xviii. chap. 4.

nourishment are engendered through all the parts of the body where the wine forces its way, and therefore those weakened by sickness recover by it a stronger habit of body, and in like manner their appetite. It breaks the phlegm, purges away bilious humours through the veins, and by its pleasant odour and enlivening substance gladdens the heart of man, and gives strength to the body. Wine then taken moderately is the procurer of all these good effects, but if drunk beyond measure it produces quite contrary effects." And Plato wishing to show forth in one word the nature and property of wine, states that "that which warms both body and soul is that which is called wine."

The savages, who have no knowledge of wine, or spices, have discovered another means to warm the stomach, and in some sort to destroy the many crudities proceeding from the fish they eat, which otherwise would extinguish their natural heat; this is the herb which the Brazilians call *petun*, the Floridians tobacco, the smoke of which they inhale almost every hour, as we shall relate more at length in the chapter on the Soil, when we come to speak of that herb. Then as in these parts one man drinks to another, lifting his glass to him to whom he has drunk, as is done in many places, and particularly in Switzerland, so the savages wishing to feast somebody, and to show him sign of amity, after having smoked, present the pipe to him whom they like best. This custom of drinking one to another is not new, nor confined to the Flemings and Germans; for Heliodorus in the Ethiopian History of Chariclea, tells us that to drink one to the other in token of friendship was a custom much used of old time in the countries of which he speaks.<sup>1</sup> And because it was abused, and men were appointed to constrain those who would not pledge, Ahasuerus, king of the Persians, at a banquet that he gave to all the principal lords and governors of his countries, by an express law forbade to force any, and commanded

<sup>1</sup> Heliodorus, Book i. chap. 1, and Book iii. chap. 3.

that every one should be served as he wished. The Egyptians used no constraint, yet they drank up all, and that with great religious devotion; for after they had discovered the invention of applying painting and *matachias* upon silver, they took great delight in seeing their god Anubis painted at the bottom of their cups, as Pliny tells us.<sup>1</sup>

Our savages, Canadians, Souriquois, and others, are far from these delights, and have only the tobacco of which we have spoken to warm their stomachs and to give some smatch to the mouth, having in common with many other nations a love for what is biting, as is the said tobacco, which like wine or strong beer, when taken in smoke, numbs the senses and tends to bring on sleep; so that the word drunkard is used among them, pronounced *escorken*, as well as amongst us.<sup>2</sup> The Floridians have a sort of drink called *casiné*,<sup>3</sup> which they drink hot, made of certain leaves of trees. But it is not lawful for every one to drink of it, but only for the *Paraousni*, and those who have made proof of their valour in war. And this drink has such virtue, that as soon as they have drunk it, they are all in a sweat, and after this is over they have no need of food for twenty-four hours, such is its nourishing force.

The people of Brazil make a certain kind of drink which they call *caouin*, with roots and millet, which they put to seethe and soften over the fire in great earthen vessels, like vats, and when softened it is the office of the women to

<sup>1</sup> Pliny, Book xxxiii. chap. 9.

<sup>2</sup> The high esteem in which these Indians held tobacco is proved by much testimony in the writings describing them. Compare especially Father L. Clercq's statements in his *Nouvelle Relation*, 516; Champlain Society's edition, 298.

The word *escorken* does not appear to be identical with any modern Micmac word meaning drunkard or the like, but Father Pacifique suggests that it is probably connected with *ěskwaalük*, "to leave" (Rand, *English-Micmac Dictionary*, 156), for *esgoulgen* now means, "You are an abandoned one." [W. F. G.]

<sup>3</sup> Laudonnière, *op. cit.*, 211.

chew it all, and to boil it over again in other vessels; then they leave the whole mass to ferment and froth, and cover the vessel until drinking time; and this drink is as thick as lees, like the *defrutum* of the Latins, and tastes like sour milk; it is white and red as is our wine, and they make it at all seasons, since the said roots ripen there at all times. Moreover, they drink this *caouin* somewhat warm, but to such excess that they never depart from the place where they make their feasts until they have drunk it all, though there were a tun of it apiece; the Flemings, Germans, and Switzers are but young novices in that trade compared to them. I will not speak here of the ciders and perries of Normandy, nor of the hydromels, the use whereof, according to Plutarch, long preceded the invention of wine, seeing our savages use none of them. But I have thought good to mention the fruit of the vine, by reason that New France is plentifully furnished therewith.

## CHAPTER XIV

**W**HEN the belly is full then comes mirth, says the proverb. Thus it is not unfitting after feasting to speak of dancing; for it is even said of the people of Israel, that after they had well eaten they arose to play and dance about their golden calf.<sup>1</sup> Dancing is a thing very ancient among all people. But it was first practised and instituted in divine things, of which we have just seen an example; and the Canaanites, who worshipped fire, danced about it and sacrificed their children to it. Now the manner of dancing was not invented by the idolaters, but by the people of God. For we read in the book of Judges<sup>2</sup> that there was a solemn feast to God in Shiloh, where the maidens came to dance at the sound of the flute. And David bringing back the ark of the covenant to Jerusalem, went before it in his shirt, dancing with all his might.<sup>3</sup>

As for the heathen, they have followed this fashion; for Plutarch in the Life of Nicias says that the towns of Greece had a custom every year to go to Delos to celebrate dances and songs in honour of Apollo; and in the life of the orator Lycurgus he says that this man ordained a very solemn dance at Peiræus in honour of Neptune, with a prize of a hundred crowns to the best dancer, of eighty crowns to the second, and of sixty to the third. The muses, daughters of Jupiter, love dancing, and all who have spoken of them send us in search of them to Mount Parnassus, whereon, say they, they dance to the sound of Apollo's harp.

As for the Latins, the same Plutarch says in the Life of Numa Pompilius, that this king instituted the college of the

<sup>1</sup> Exod. xxxii. 6.

<sup>2</sup> Judges xxi. 19-21.

<sup>3</sup> 2 Samuel vi.

Salians, who were priests, dancing and gamboling and singing in honour of the god Mars. This he did when a buckler of brass fell miraculously from heaven, which was like a gage from that god for the preservation of the empire; and that buckler was called *ancile*, but for fear of it being stolen away, he caused twelve others to be made like it named *ancilia*, which were carried to war, as we did heretofore our oriflamme, and as the Emperor Constantine did the *labarum*. Now the foremost of those Salians who led the others in the dance was called Praesul, that is to say, first dancer, *prae aliis Saliens*, says Festus, who derives from that the name of the Frankish tribes, who were called Salians because they loved to dance, to skip, and to gambol; and from these Salians are come the laws which we call Salic, *i.e.* the laws of the dancers.

So then to come again to our purpose, dances were first instituted for holy things. To this I shall add the testimony of Arrian, who says that the Indians who worshipped the rising sun did not think that they had duly saluted him unless their songs and prayers were accompanied with dances.<sup>1</sup>

This kind of exercise was afterwards applied to another use, to wit, for the regulation of health, according to Plutarch in his treatise thereon.<sup>2</sup> So that Socrates himself, temperate though he was, took pleasure therein, for which cause he desired to have a large and spacious house, as Xenophon tells in his Symposium, and the Persians expressly made use of it for this purpose, according to Duris in the seventh book of his Histories.<sup>3</sup>

But delights, lasciviousness, and lewdness have since converted it to their own use, and the dance has served as a

<sup>1</sup> Arrian, *Of the Actions of Alexander*.

<sup>2</sup> Plutarch's *Morals*, i. 272 (Boston, 1878).

<sup>3</sup> Duris of Samos, a Greek historian (*circa* 340-280 B.C.). He is the author of a comprehensive work on Hellenico-Macedonian history from 371 B.C. to 281 B.C. Fragments only of his work survive, and Lescarbot probably knew him at second hand through Plutarch.

pandar and broker of unchastity, as we too often see, whereof we have testimonies in the Gospel; where we find that it cost the life of the greatest that ever arose among men, which is St. John the Baptist. And Arcesilaus said very well that dances are venoms, sharper than all the poisons which earth brings forth, forasmuch as by a certain soft incitement they steal into the soul, wherein they communicate and imprint voluptuousness and delight, which is properly confined to the body.

Our savages, and generally all the tribes of the West Indies, have time out of mind the use of dances. But lascivious pleasure has not yet so far prevailed upon them as to make them dance at its bidding, a thing which should serve as a lesson to Christians. The end then of their dances is fourfold, either to please their gods (let who will call them devils, it is all one to me), as we have already stated in two places, or to cheer up somebody, or to rejoice at some victory, or to prevent sicknesses. In all these dances they sing, and make no dumb shows as in those dances of which the Pythian oracle speaks when he says "that the beholder must understand the dancing mimic although he be dumb; and hear him although he speak not." But as in Delos they sang in honour of Apollo, and the Salians in honour of Mars, so likewise the Floridians sing in honour of the sun, to whom they attribute their victories; yet not so vilely as Orpheus, inventor of the heathenish deviltries, at whom St. Gregory Nazianzen mocks in an oration, because among other follies, in an hymn he speaks of Jupiter in this wise: "O glorious Jupiter! the greatest of all the gods, which art resident in all sorts of dung, as well of sheep as of horses and mules, &c." And in another hymn to Ceres he says that she was wont to uncover her thighs, to submit her body to her paramours, and to have herself tilled.

Our Souriquois also dance and sing in honour of the devil who guides them to the deer, and who they think helps them; whereat

one need not marvel, for we ourselves, though better taught, sing psalms and songs of praise to our God—not that I would compare these to theirs—for that He gives us our daily food; and I do not see that a hungry man has any great lust either to sing or dance: *nemo enim saltat fere sobrius*,<sup>1</sup> says Cicero.

Also when they wish to entertain anybody, in many places they think that they can do nothing more seemly than to dance before him; as in like manner, if anyone make them a feast, for all thanksgiving they will begin to dance. Thus it was sometimes the case, that when M. de Poutrincourt gave them a dinner, they would sing songs of praises unto him, saying that he was a brave Sagamos, who had made them good cheer, and was their good friend, which they expressed very mystically in these three words, *epigico iaton edico*<sup>2</sup>: I say mystically, for I could never learn the proper meaning either of each of these words or of their songs. I believe that they come from the ancient language of their forefathers, no longer in use, just as the old Hebrew is not the language of the Jews of to-day, and was already changed in the time of the apostles.

They sing also in their ordinary feasts the praises of the brave captains and Sagamos who have killed many of their

<sup>1</sup> "For no one dances when quite sober" (Cicero, *Pro Murena*).

<sup>2</sup> This phrase is one of several in Lescarbot which has been traced to a European origin by Beauvois, whose arguments, however, seem to me very badly grounded (*Congrès International des Américanistes*, 3rd Session, vol. i., 1879, 92).

The words can be identified with reasonable certainty in modern Micmac. *Epigico* seems identical with *apesigo*, which means, as Father Pacifique informs me, "we are satisfied, filled"; it is evidently connected with *epajak*, "I please, gratify him," and related words, given by Rand in his *Micmac-English Dictionary*, 51. The remainder of the phrase, *iaton edico*, as Father Pacifique points out, is probably equivalent to the modern *ialtonetigo*, meaning "we sing frequently," involving the root *etoonet* of words meaning to sing (Rand, *English-Micmac Dictionary*, and *tokwu*, meaning "frequently" (*op. cit.*, 117). The entire phrase therefore doubtless means: "we have feasted well, and we sing your praises often."

So clear, and consistent with the circumstances, is this meaning, that it seems to leave in the phrase no more mystery than was natural in view of Lescarbot's slight knowledge of their language. [W. F. G.]

enemies. This is an ancient practice of many nations, still in use among us at this day, and is found approved and of good report in the Holy Scripture in the song of Deborah, after the overthrow of King Sisera. And when young David had killed the giant Goliath, when the king was returning victorious to Jerusalem, the women came out of all the towns, and met him with tabrets, rebecks, and timbrels, dancing and singing joyously in antiphony, and saying: "Saul hath slain his thousand, and David his ten thousand." Athenæus says that the Gauls of old had poets named Bards, whom they held in great reverence; these poets sang viva voce the deeds of virtuous and famous men; but they wrote nothing in public, since writing makes men slothful and negligent in learning. Yet Charlemagne was of another opinion; for he caused songs and lays to be made in the vulgar tongue, containing the deeds of men of old, and commanded that the children should be made to learn them by heart, and that they should sing them, to the end that their memory should remain from father to son, and from race to race, and that by this means others should be stirred up to do good, and to write the deeds of valiant men. I will further say here in passing, that the Lacedæmonians had a manner of ball or dance, which they used in all their feasts and solemnities, which represented the three ages of man; the time past being represented by the old men, who chanted this burden, "we were valiant of old," the present by the young men in the flower of their youth, who said, "we are so now," the future by the children, who said, "we shall be so in our turn."

I will not waste time in describing the various gambols of the ancients; enough to say, that the dances of our savages are performed without moving from one place; yet they are all in a round, or very nearly so, and they dance vehemently, striking the ground with their feet, and springing up in a half-leap; which reminds me of a verse of Horace when he says:

Nunc est bibendum, nunc pede libero  
Pulsanda tellus.

And as for their hands, they keep them closed, and move their arms in the air, like a man who makes threatening gestures. As for the voice, there is but one who sings, be it man or woman; all the rest dance and say, *heh, heh*, like a man breathing hard; and at the end of every song, they all make a loud and long exclamation, saying, *heeeee-e-e*. To be the more nimble, they commonly strip stark naked, because their dresses of skins hinder them; and if they have any heads or arms of their enemies, they carry them about their necks, dancing with this fair jewel, which they will sometimes bite, so great is their hatred even against the dead. And to end this chapter as we began it, they never hold a tabagie or feast, without a dance to follow; and later, if the Sagamos feels so disposed, according to the state of their affairs, he will make an oration of one, two, or three hours in length, asking the advice of the company on every point; and if they approve his proposal, every one will cry, *héeee*, in sign of approval and ratification. To such a speech they give very attentive audience, as we have seen many times; and on one occasion when M. de Poutrincourt gave a feast to our savages, Membertou, after dancing, made an oration with such vehemence, that he astonished all beholders: "showing the courtesies and proofs of friendship that they received of the French, and what they might hope of them hereafter, how profitable, yea necessary, was their presence, because now they slept secure, and had no fear of their enemies, &c."<sup>1</sup>

<sup>1</sup> The prominence of dances in Micmac customs is emphasized by other early writers. Father le Clercq, in particular, gives many details confirmatory of these statements of Lescarbot (*Nouvelle Relation*, 507; Champlain Society's edition, 293), and Diéreville adds interesting particulars (*Voyage*, 179, 181).

The pleasure of the Micmacs in speeches, and the eloquence with which they delivered them upon all kinds of occasions, receives admiring comment from several early writers, notably Denys (*Description*, ii. 377; Champlain Society's edition, 409), Father le Clercq (*Nouvelle Relation*, 76, 538; Champlain Society's edition, 103, 308), and the author of the *Manners and Customs of the Mikmakis* (London, 1758, 7). [W. F. G.]

## CHAPTER XV

**W**E have said in the last chapter, that dancing is profitable for the preservation of health: therefore this is one of the causes why our savages delight in it so much. But they have also other preservatives which they often employ, to wit, sweat-baths, whereby they ward off sicknesses; for they are sometimes, though rarely, touched with the decay wherewith the crews of Captain Jacques Cartier and of M. de Monts were decimated; and when this happens, they have hitherto had in Canada the tree called *annedda*,<sup>1</sup> which for its excellence I term the tree of life, wherewith they heal themselves, though to-day the knowledge of it has been lost; and in the country of the Armouchiquois they still have sassafras, and in Florida the china-root. The Souriquois, who have none of these trees, use sweat-baths, as we have said, and have their *Aoutmoins* for physicians; for that purpose they dig a pit in the ground, and cover it with wood, with large flat stones on top; then they apply fire by a hole at the side, and when the wood is consumed they make a framework of poles, which they cover with all the skins and other coverings which they have, so that no air can enter; then they throw water upon the said stones which have fallen down into the pit, and cover them with it; then they go into the said framework, and with clapping of hands, the *Aoutmoin* singing, and the others (as in their dances)

<sup>1</sup> The tree called *annedda* (or some variant of this word) has never been identified, but was very likely the white pine. The evidence is summarised in my paper on *Identities of Animals and Plants* (see page 226), p. 202. Compare also volume ii. of this edition of Lescarbot, p. 153. [W. F. G.]

saying, *beh, beh, beh*, they put themselves into a sweat.<sup>1</sup> If they happen to fall into a sickness (for one must die in the end) the *Aoutmoin* blows, with exorcisms, upon the part afflicted, licks it and sucks it; if that is not enough he bleeds the patient, opening his flesh with the point of a knife or other instrument. And if they do not always work a cure, one must remember that our doctors are often in like case.

In Florida they have their *Iarvars*, who always carry about their necks a bag full of herbs and drugs to cure the sick, who are for the most part sick of the pox; and they blow upon the part afflicted until they draw the very blood from it.

The Brazilian doctors are called in their tongue *Pages* (these are not the same as their *Caraites* or soothsayers), who by sucking as aforesaid endeavour to heal diseases; but they have one incurable sickness which they call *pians*, the fruit of lechery, though little children sometimes have it like those in these parts marked with the small-pox, which, as I think, is caused by the rottenness of their fathers and mothers. This disease results in an outbreak of boils broader than a man's thumb, which spread over all the body, including the face; and if any, whether Brazilians or foreigners, are attacked therewith, they bear the marks their whole life through, and are fouler than lepers. For the sick man's diet they give him nothing, unless he asks for it; and without any other sign of care, they cease not to make their noises and hurly-burles before them, drinking, leaping, and singing, according to their custom.

Concerning wounds, the *Aoutmoins* of our Souriquois and of their neighbours lick and suck them, using a beaver's kidney, of which they put a slice upon the wound, and so it heals itself. The ancient Germans (says Tacitus), not

<sup>1</sup> The use of the sweat-bath was widespread and highly valued among the Indians, and is fully described, in connection with the Micmacs, by Denys (*Description*, ii. 394; Champlain Society's edition, 416), by Father le Clercq (*Nouvelle Relation*, 511; Champlain Society's edition, 296), and by Diéreville (*Voyage*, 184). Denys' description is particularly vivid. [W. F. G.]

having yet the art of surgery, did the like. "They bring," says he, "their wounds to their mothers and to their wives, who are not afraid either to count them or to suck them; they also bring them victuals to the camp, and exhort them to fight valiantly; insomuch that sometimes ranks about to break have been restored by the prayers of the women, exposing their breasts to their husbands. And thereafter they willingly used the advice and counsel of the women, wherein they think that there is something holy."

And as among Christians, many, caring only for God as long as they receive His gifts, seek for healing of their wounds by charms and the help of witches, so among our savages, the *Aoutmoin* with a wounded patient inquires often of his devil to know whether he will get better or no; but never gets an answer without an "if" in it. Some of them perform at times incredible cures, such as healing a man with an arm cut off. Yet I know not why I should find this strange, when I consider what M. de Busbeque<sup>1</sup> writes in the discourse of his embassy into Turkey, in the fourth epistle.

"Coming near unto Buda, the pasha sent some of his household servants to meet us, with many heralds and officers; among them was a goodly troop of young men on horseback, remarkable for the novelty of their array. They had their heads bare and shaven, and upon them had made a long bloody slash, and thrust divers birds' feathers within the wound, from which their life-blood was trickling: but instead of noticing it, they marched with head erect and smiling face. Before me went some foot men, one of whom had his arms bare and hanging down at his sides; each of them above the elbow was thrust through and through with a knife that stuck fast in

<sup>1</sup> Augier Ghislen de Busbeque (1522-1592) was Imperial Ambassador to the Sublime Porte. His Latin account of his embassy is a most valuable account of the Turkish power at the time. He was also a savant, who brought back from the East many inscriptions, including the famous *Monumentum Ancyranum*, and a naturalist, who introduced into Europe such eastern flowers as the lilac.

the wound. Another was naked from head to navel, with the skin of his loins so slashed in two places, that he had passed through them a mace, which he carried as we would a cutlass in a sling. I saw another who had fixed upon the crown of his head a horseshoe with many nails, so long ago that the nails were so fixed and fast in the flesh that they no longer moved. We entered into Buda in this pomp, and were brought to the pasha's house, with whom I treated of my affairs. All these youths, with no thought of their wounds, were in the lower court of the house; and as I was looking at them with interest, the pasha asked me what I thought of it? 'Well enough,' said I, 'except that these men do with the skin of their bodies, what I would not do with my coat; for I would try to keep it whole.' The pasha laughed, and we took our leave."

Our savages do indeed sometimes make trial of their constancy, but I must confess that it is nothing compared to the above; for all that they do is to put burning coals upon their arms, and to allow their skin to burn, so that the scars remain for ever; and they also do this on other parts of the body, and show these scars as signs of great courage. But Mucius Scaevola of old did much more than that, courageously roasting his arm in the fire after he had failed to kill King Porsena. If this were my subject, I would set forth the customs of the Lacedæmonians, who yearly made a feast in honour of Diana, where the young boys made trial of themselves by the lash; also the custom of the ancient Persians at whose worship of the sun, which they called Mithra, none could be received into the fraternity till he had proved his constancy by fourscore kinds of torment, by fire, by water, by fasting, by solitude, and by other such proofs.

But let us return to the physicians and surgeons of our savages. Although their number is but small, yet the hope of their living consists but little in that trade; for the ordinary

sicknesses are so rare in those parts, that the verse of Ovid may be very well applied to them, replacing *si* by *quia*:

*Si valeant homines ars tua Phoebe jacet:*<sup>1</sup>

Moreover these tribes live frequently to a great age, even to seven or eight score years.<sup>2</sup> And if they had our aids to live with foresight, and the industry to gather up in summer for the winter, I believe they would live above three hundred years. This may be conjectured from the report which we gave above<sup>3</sup> of an old man in Florida, who had lived to that great age. Thus there is no particular miracle in the story of Pliny, that the Pandorians live two hundred years, or that the people of Taprobane are nimble at a hundred years of age; for Membertou is above a hundred years old, and yet has not a white hair on his head, but only his beard streaked, and the same is true very often of his fellow tribesmen; what is more, they keep all their teeth to the last and go bareheaded, not caring even to make hats of leather as did those who first made use of them on this side of the world. For the inhabitants of Peloponnesus, and the Lacedæmonians used to call a hat Kuvén, which, Julius Pollux says, means a dog's skin. And such hats the northern nations use to this day, but they are well furred.

That which still further aids the health of our savages, is the concord which reigns among them, and the small care they take for the commodities of this life, for which we vex ourselves. They have not that ambition, which in these parts gnaws men's minds, and fills them with cares, bringing blinded men to the grave in the very flower of their age, and sometimes to the shameful spectacle of a public death.

<sup>1</sup> "If men are well, thy art, Phoebus, takes to its bed."

<sup>2</sup> A similar great age is attributed to these Indians, though less positively, by other writers. But the evidence is wholly traditional and without reasonable foundation. The statement appears to be merely one of those conventional manifestations of the pleasure that both civilised and savage peoples take in wonders. Even Membertou, mentioned by Lescarbot further on, is not proven a centenarian by the evidence available. [W. F. G.]

<sup>3</sup> Book I. chap. viii.

I venture also with confidence to attribute the cause of this temperament and of the continued health of our savages to their manner of life, which is after the ancient fashion, without display: for everyone admits that sobriety is the mother of health. And although they sometimes commit excesses in their tabagies, or feasts, they diet themselves very thoroughly afterwards, living sometimes for about a week more or less on tobacco-smoke, and not returning to the hunt until they begin to be hungry. And also, as they are nimble they want not for exercise, some way or other. Briefly, there is no mention among them of those truncated lives which do not outpass forty years, which is the life, according to Pliny, of certain tribes of Æthiopia, who live on locusts (or grasshoppers), salted and dried in the smoke. Corruption also is not among them, which is the foster-mother of physicians and of magistrates, and of the multiplicity of officers, and of demagogues who are created and instituted to give order in this matter and to cut off abuses; and nevertheless it is a sign that a city is in a very bad way when these sorts of people abound. They have no suits at law, the plague of our lives, in the prosecution of which we must consume both our years and our means, and very often not obtain justice, either by the ignorance of the judge, who has had a perverted statement of the case, or by his malice, or by the wickedness of an attorney who sells his client. And from such afflictions come the tears, worries, and desolations which bring us to the grave before our time: "For sorrow," says the wise man, "hath killed many, and there is no profit therein. Envy and wrath shorten the life, and carefulness bringeth age before the time; but the gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days."<sup>1</sup>

<sup>1</sup> Ecclesiasticus xxx. 23, 24 and 25.

The good fortune of the Indians in their freedom from the anxieties of civilised life, and the good effect thereof upon their health and temper, is emphasized by Father le Clercq (*Nouvelle Relation*, 395; Champlain Society's edition, 242). [W. F. G.]

## CHAPTER XVI

**A**FTER health, let us speak of exercises, which are its supports and protectors. Our savages have no base exercise, all their sport being either war or hunting (of which we will speak separately), or making implements fit for the same, as Cæsar bears witness of the ancient Germans, or dancing, of which we have already spoken, or passing the time in gaming. They make them bows and arrows, bows which are strong and without ornament; as for the arrows it is wonderful how they can make them so long and so straight with knife, or indeed with a stone only, where they have no knives. They feather them with the feathers of an eagle's tail, because these are firm and make them carry well in the air; and when they lack them they will give a beaver's skin, or even two, for one of those tails. For the head; the savages who traffic with Frenchmen attach thereto iron heads which are brought them; but the Armouchiquois, and others more remote, nothing but bones shaped like serpents' tongues, or the tails of certain fish called *sicnau*, which fish is also found in Virginia under the same name, at least the English historian writes it *seekanauk*.<sup>1</sup> This fish is like a cray-fish lodged within a very hard shell, the size of a plate, at the end of which is a long and very hard point. His eyes are upon his back, and he is very good meat.<sup>2</sup>

<sup>1</sup> Hariot, *op. cit.*, p. 32.

<sup>2</sup> The *sicnau* is the Horseshoe Crab, an animal common on the coast from Massachusetts southward. Champlain knew it well, and gives a full description under the name *siguenoc*, in his *Voyages* (chapter viii.), and an excellent picture on his map of 1612. It was of course from Champlain, or one of his companions on the southern journeys, that Lescarbot obtained his account of the animal. [W. F. G.]

They also make for war wooden maces shaped like a crozier, and shields which cover their whole body, as did our ancient Gauls. The making of quivers is the women's trade.<sup>1</sup>

For fishing, the Armouchiquois who have hemp make fishing-lines of it, but our Indians, who do not till the ground, barter for them with the French, as also for fishing-hooks to bait for fish; only they make bow-strings of gut, and rackets, which they tie upon their feet to go a-hunting upon the snow.

And inasmuch as the necessities of life constrain them to move about a great deal, especially for fishing (for every place has its particular fish, which come thither at certain seasons), they have need of horses in moving to carry their stuff. These horses are canoes and small boats made of bark, which go as swiftly as may be without sails; when they move they put all that they have into them, wives, children, dogs, kettles, hatchets, matachias, bows, arrows, quivers, skins, and the coverings of their houses. They are made in such sort that one must not stir nor stand up in them, but must crouch or sit in the bottom, otherwise the merchandise would overturn. They are four feet broad, or thereabouts, in the centre and grow narrower towards the ends, with a high prow, in order to pass easily over the waves. I have said that they make them of bark, to keep which in shape they garnish them with semicircles of cedar, a wood very supple and pliable, whereof Noah's ark was made; and to the end that they leak not, they coat with the gum of fir-trees the seams where the said pieces of bark are joined together, which is done with roots. Sometimes they do this with willow twigs very properly, coating them with the same gum; which proves that they lack not wit where necessity presses them.<sup>2</sup>

<sup>1</sup> The use of shields by the Micmacs is mentioned again by Lescarbot in chapter xxiv. (page 268 of this volume). These are the only known references to the subject. [W. F. G.]

<sup>2</sup> This account of the use and construction of the birch-bark canoes is in full agreement with the other information we possess, and applies with hardly a change to the present methods employed by the Micmac Indians. The

Many nations of these parts have had the like in times past. If we seek in holy scripture, we shall find that Moses' mother, seeing she could hide her child no longer, put him in a little chest (that is to say in a little canoe—for Noah's ark and this same little chest is one and the same word, *תֵּבָה*, *Teva*, in Hebrew) of bulrushes, and daubed it with slime and with pitch; and put the child therein, and laid it in the flags by the river's brink.<sup>1</sup> And the prophet Isaiah threatening the Ethiopians and Assyrians, "Woe," says he, "to the land that sendeth ambassadors by the sea in vessels of bulrushes upon the waters, saying, Go, ye swift messengers," &c.<sup>2</sup> The Egyptians, neighbours to the Ethiopians, had in the time of Julius Cæsar the same vessels, that is to say of paper, which is also the bark of a tree; witness Lucan in these verses:

*Conseritur bibula Memphitis cymba papyro.*<sup>3</sup>

But let us come from the east and south to the north. Pliny<sup>4</sup> says that of old the English and Scotch went in search of tin in the island of Mictis, with canoes of willows sewed in leather. Solinus says the same, and Isidore,<sup>5</sup> who calls this manner of canoes *carabus*, made of willows, and covered with raw ox-hides, which, says he, the Saxon pirates use, who with these instruments are swift in flight. Sidonius of Polignac, speaking of the same Saxons, says:

. . . Cui pelle salum sulcare Britannum  
Lu' a et assuto glaucum mare findere lembo.<sup>6</sup>

The savages of the north, towards Labrador, have certain small canoes of thirteen or fourteen feet long, and two feet

willow used in construction was employed as cords in place of the roots, I take it, and not as a substitute for the covering of birch bark. [W. F. G.]

<sup>1</sup> Exod. ii. 3.

<sup>2</sup> Isa. xviii. 1.

<sup>3</sup> Lucan, Book iv. "The Memphian skiff is formed of thirsty papyrus."

<sup>4</sup> Book iv. chap. 16.

<sup>5</sup> Book xix. chap. 1

<sup>6</sup> "Whose sport it is to furrow the salt sea of Britain with boat of skin, and to cleave the grey sea with pinnace sewn together."

broad, made in this fashion, all covered with leather, even on top, with but one hole in the middle, wherein the man kneels, with half his body outside, so that he cannot perish, victualling his vessel before getting into it. I venture to believe that the fable of the syrens comes from that, the dunces thinking that they were fish, half men or women, as people have imagined centaurs by seeing men on horseback.

The Armouchiquois, Virginians, Floridians, and Brazilians make another fashion of canoes; for having neither hatchets nor knives (except some copper ones), they burn a very straight tall tree close to the ground, and so fell it; then they take such length as they will, and use fire instead of a saw, scraping the burnt part with stones; and for hollowing out the vessel they do the same. One of these boats will hold six men and some cargo, and will make long voyages; but this kind of canoe is heavier than the others.<sup>1</sup>

They also make long voyages by land as well as by sea, and they will undertake (a thing incredible) to go 20 or 30, or even 40 leagues through the woods, without meeting with any path or inn, and without carrying any victuals but tobacco and a tinder box, with their bow in hand and their quiver at their back. And we in France are much troubled when we have lost our way ever so little in some great forest. If they are tormented with thirst, they have the skill to suck certain trees, whence trickles a sweet and very pleasant liquor, as I myself have sometimes proved.<sup>2</sup>

In the countries where they use tillage, as in that of the Armouchiquois, and farther and farther off, the men make earthen pots, in the shape of a nightcap, in which they

<sup>1</sup> The construction of these wooden canoes is very fully described by Champlain in his *Voyages* (chapter vii.), and from him, doubtless, Lescarbot obtained this information. [W. F. G.]

<sup>2</sup> This sweet liquor was of course the sap of the maple, which the Indians had apparently learned to use as a drink long before they began to make maple sugar. Compare the argument in full in the Champlain Society's edition of Father le Clercq's *New Relation of Gaspesia*, pp. 122, 123. [W. F. G.]

seethe their meats, flesh, fish, beans, corn, squashes, &c.<sup>1</sup> Our Souriquois formerly did the same, and tilled the ground; but since the French bring them kettles, beans, peas, biscuit, and other food, they are become slothful, and make no more account of those exercises. But as for the Armouchiquois, who have yet no commerce with us, and those still further off, they till the ground, manure it with shells, have their families distinct, and their plots of ground about them; contrary to the ancient Germans who (according to Cæsar), had no private land, neither did they dwell above a year in one place, having almost no other food than milk, flesh, and cheese, thinking it too tedious a thing for them to tarry a whole year in order to reap a single harvest. It is also the humour of our Souriquois and Canadians, who (as we must needs confess) are in no way laborious save in hunting. And as for the Armouchiquois, they owe the fruit they receive from the ground to their women, who have the labour of working it, and this with a wooden hook, for as I have stated elsewhere they are employed in all servile labour. They do not command at home, nor make their husbands spin a distaff full, nor send them out to market, as they do in many provinces in these parts, and especially in the country of Jealousy.

As for the tillage of the Floridians, hear what Laudonnière says of it: They sow their corn twice a year, in March and in June, making both sowings in the same field. The said meal, from the time of sowing to that of reaping, is not above three months in the ground; the other six months they suffer the ground to rest. They also gather fair pumpkins and very good beans. They do not manure their land, but when they are ready to sow they set on fire the weeds which

This interesting reference to the aboriginal use of earthenware pottery among the Micmacs is fully confirmed by archæological researches in the territory of their immediate kinsmen, the Maliseets. Compare *Bulletin of the Natural History Society of New Brunswick*, No. III., 1884, 6, and later articles in the same publication. [W. F. G.]

have grown during the six months, and burn them all. They till their land with an instrument of wood, made like a broad pickaxe or hoe, wherewith vines are cultivated in France; they put in two grains of millet together. When the lands are to be sown, the king commands one of his men to call his subjects together every day to come to work, during which the king causes to be made great store of that drink whereof we have spoken. In the season of gathering the millet, it is all carried into the common storehouse, where it is distributed to everyone according to his quality. They sow only so much as they think will serve them for six months, and that very scantily; for during the winter they retire for three or four months of the year into the woods; where they make little houses of palm leaves, to lodge in, and there live on acorns, on fish which they catch, on oysters, stags, turkeys, and other beasts which they catch.<sup>1</sup>

And seeing that they have towns and houses, or cabins, I may also put this among their exercises. As for the towns, they are clusters of cabins, made some pyramid wise, others in form of a cottage, others like garden bowers, compassed as it were with high palings of trees joined one to the other, even as I have pictured the town of Hochelaga, in my map of the great river of Canada. Furthermore, one must not marvel at this manner of town, which might seem mean, seeing that the fairest towns of Muscovy have no better enclosure. The ancient Lacedæmonians would have no other walls than their courage and valour. Before the flood Cain built a town, which he named Enoch (I believe it was made no otherwise than those of our savages), but he felt himself pursued by the wrath of God, and had lost all confidence. Men had but cabins and pavilions, as it is written of Jabal the son of Adah that "he was the father of such as dwell in tents and of such as have cattle."<sup>2</sup> After the flood men built the tower of Babel, but this was folly. Tacitus, writing of the manners

<sup>1</sup> Laudonnière, *op. cit.*, 11-12.

<sup>2</sup> Gen. iv. 20.

of the Germans, says that in his time they did not use either lime or slates; the English Britons still less. Our Gauls had then been civilised for many centuries; yet were they a long time in the beginning without any other habitations than cabins; and the first Gaulish king to build towns and houses was Magus, who succeeded his father the wise Samothès three hundred years after the flood, eight years after the birth of Abraham, in the one and fiftieth year of the reign of Ninus, according to Berosius the Chaldean.<sup>1</sup> And although they had buildings, yet they slept on the ground upon skins, as do our savages. And as in ancient times names were given which embodied the qualities and acts of persons, Magus was so called because he was the first builder; for in the language of Scythia and Armenia (whence our Gauls came shortly after the flood) and in the ancient Gallic tongue, Magus means a builder, according to the same author, on which word John Annius of Viterbo has a very good note;<sup>2</sup> whence came our names of the towns of Rothomagus, Neomagus, Noviomagus. So likewise Samothès means wise, and the old Gallic philosophers were (before the Druids) called Samothéans, as Diogenes Laërtius reports, who confesses that philosophy began among those whom the Greek vanity called barbarians.<sup>3</sup>

I will add here as an exercise of our savages their gambling, whereunto they are so addicted that sometimes they stake all that they have, even to their wives; and Jacques Cartier recounts the same of them of Canada, in the time that he was there. True it is as to women lost at play that to hand them over is full hard, for often they make mock of the gambler and point the finger of scorn at him. The rules of their game I cannot distinctly state, for when I was in those parts, not thinking then to write this treatise, I took no heed to it. They put in a platter a certain number of beans

<sup>1</sup> Cf. *Berosi sacerdotis Chaldaici antiquitatum libri quinque*, ff. 36 and 47. (Antwerp, 1545.)

<sup>2</sup> *Ibid.*, 47.

<sup>3</sup> *Ibid.*, 36.

coloured and painted upon one side, and having stretched out a skin on the ground, they play thereupon, striking with the dish upon this skin, and by that means the beans spring into the air, and do not all fall upon the coloured side; and in that consists the hazard; and they have a certain number of quills made of rushes, which they distribute to the winners according to their luck to keep the reckoning.<sup>1</sup>

<sup>1</sup> Lescarbot is here describing, and very well on the whole, the favourite Micmac gambling game called *Altestakun*, abandoned by them only recently. See also Father le Clercq (*Nouvelle Relation*, 508; Champlain Society's edition, 294). [W. F. G.]

## CHAPTER XVII

**I**N the beginning woman was given unto man, not only to aid and assist him, but also to be the store-house of generation. The first service then that I will attribute unto her, after she is married, is to bring forth goodly children, and to assist her husband in this work; for this is the end of marriage. And therefore is she very well and fitly called in Hebrew נקב, *Nekena*, that is to say Pierced, because she must needs be pierced if she is to imitate our common mother, the earth, which in the spring-time, desirous to bring forth fruits, opens her bosom to receive the rain and dews which heaven pours upon her. Now I find that this service will be greatly needed in the future inhabitants of New France, to bring forth there store of creatures to sing God's praises. There is land enough to nourish them, if they be willing to work; and their condition will not be so miserable as it is with many in these parts, who seek employment and do not find it; and albeit they find it, yet very often is their labour unfruitful. But in that country he that will take pleasure, and as it were sport himself with sweet labour, shall be assured of living without bondage, and that his children shall be still better off than himself. The first exercise then of woman is to toil in generation, which is a labour so fair and so meritorious, that the great apostle St. Paul, to console this sex for their pain and travail, hath said that the woman shall be saved in child-bearing if they continue in faith, and charity, and holiness with sobriety;<sup>1</sup> that is to say, if she instruct them in such sort that the godliness of the mother may be known by the good up-bringing of the children.

<sup>1</sup> 1 Tim. ii. 15.

This first and chiefest article being mentioned, let us come to the others. Our savage women after they have brought forth the fruit of this exercise, by I know not what practice, observe, without law, that which was commanded in the law of Moses touching purification.<sup>1</sup> For they shut themselves up apart, and do not know their husbands for thirty, or even forty days; during which time, however, they do not cease going here and there, where they have business, carrying their children with them, and taking care of them.<sup>2</sup>

I have said in the chapter on their feasts, that among the savages women are not in as good a position as they were of old among the Gauls and Germans. For (by the report of Jacques Cartier himself) they labour more than the men, says he, whether it be at fishing, or at tilling, or at something else. And yet they are neither forced nor tortured, but they are present neither in their feasts nor in their councils, and do the menial services, for want of servants. If there be any venison killed, they go and skin it and fetch it, were it three leagues off; and they must find it by the mere verbal description which has been given them of the place. They that have prisoners also employ them at this, and at other labours, as to go with their wives to fetch wood; though it is folly in them to bring in dry and rotten wood from a great distance to warm them, which they do even if in the midst of a forest. True it is that smoke is very irksome to them, which may be the cause of this.<sup>3</sup>

<sup>1</sup> Lev. xii.

<sup>2</sup> The birth customs of the Micmacs, naturally little known to Lescarbot, were treated fully by Father le Clercq, who devoted a chapter to the subject (chap. iii. of the *Nouvelle Relation*; Champlain Society's edition, 88-92). Father le Clercq, however, does not mention the custom of purification, nor does any other writer so far as I have noticed. [W. F. G.]

<sup>3</sup> This account of the family status and duties of the Indian women, including the fetching of game killed by the hunters, is fully confirmed by other early writers. The reference to the search at a distance for dry wood even from a camp in a forest, is one of the touches which shows how closely Lescarbot had observed the Indian customs. Only such wood as is seasoned even to the beginning of decay would burn smokelessly in the wigwams. [W. F. G.]

As to their smaller exercises; when winter approaches, they prepare whatever is necessary to face this rigorous adversary, and make mats of rushes, wherewith they garnish their cabins, with others to sit upon, and all very skilfully; they also colour their rushes, and therewith make square patterns in their work, as our gardeners do in their garden knots, with such symmetry that nothing is found amiss therein. And because the body must also be clothed, they scrub and make supple the skins of beavers, moose, and others, as well as can be done here. If these are small they sew a number together, and make cloaks, sleeves, stockings, and shoes, all of which they ornament with very good grace. They also make baskets of rushes and roots, to hold their provisions of corn, beans, peas, flesh, fish, and other things. They also make purses of leather, upon which they work designs worthy of admiration, with the quills of porcupines coloured with red, black, white, and blue, which are the colours they use, so vivid that ours seem not to approach them. They also busy themselves in making dishes of bark to drink out of, and to put their meats in, which are very fine considering the material used. The scarfs too, and necklaces and bracelets worn by them and the men, which they call *matachias*, are of their making. When in the spring-time, or in summer, the trees must be stripped to cover their houses with the bark, it is they who do the work; as likewise they labour in the making of canoes and small boats, when these are to be made, and at tilling the ground, among the tribes where this is carried on; at which they work harder than the men, who play the gentlemen, and care only for hunting or for war. And notwithstanding all their labours, as a rule they love their husbands more than the women of our parts. For none of them are seen to marry again at the grave-side, that is to say immediately after their decease, but rather to tarry a long time. And if he has been killed, they will eat no flesh nor condescend to second marriage until they have seen vengeance taken; a testimony both of true love

(which is seldom found among us) and also of chastity. Also it very seldom happens that they have any divorces save such as are voluntary. And if they were Christians they would be families with whom God would dwell and be well pleased, and it is meet it should be so, if one is to have perfect contentment; for otherwise marriage is but torment and tribulation; which the Hebrews, great speculators and searchers into holy things, by a subtle criticism, have very well noted, for Aben Hezra<sup>1</sup> says, that in the name of the man *pw*, Isch, and of the woman *nm*, Ischa, the name of God, Jah, *i.e.* Lord, is contained; and if the two letters which make this name of God be taken away, there remain these two words *nmw*, Esch ve Esch, which signify fire and fire; that is to say, that if God be taken away it is but anguish, tribulation, bitterness, and grief.<sup>2</sup>

<sup>1</sup> Abraham Ben Meir Ibn Ezra (1092-1167), a Spanish Jew, poet and exegete, a celebrated mediæval commentator. His works were printed at Naples as early as 1488.

<sup>2</sup> Lescarbot's account of the minor occupations of the Indian women is fully confirmed by other writers, who mention also the skill they displayed in making and ornamenting small articles. The skin purses, ornamented with porcupine quills brightly dyed, were admired by the matter-of-fact Denys, who describes them fully (*Description*, ii. 474; Champlain Society's edition, 447). [W. F. G.]

## CHAPTER XVIII

**O**NE must not expect to find in our savages that civility which the Scribes and Pharisees required in the disciples of our Lord. Indeed their too great curiosity made them receive such answer as they deserved; for they had brought into religion ceremonies and customs which were repugnant to God's commandment, on the straight observance of which they insisted, teaching ungodliness under the name of piety. For if a wicked child put into the common chest of the temple that which belonged to his father, or to his mother, they, in order to draw this profit, justified him against the commandment of God, who has above all things commanded children to show obedience and reverence towards those who have brought them into the world, who are the image of God, who has no need of our goods, and does not accept the oblation that is made unto Him of the goods of another. Now this civility whereof the Gospel speaks concerned the washing of hands, which our Lord does not blame save inasmuch as they made of its non-observance a great sin.

In this kind of civilities I cannot praise our savages, for they do not wash themselves at meals, unless they be monstrously foul; and having no use of linen, when their hands are greasy they are constrained to wipe them on their hair, or upon the hair of their dogs. They make no scruple about breaking wind at meals; which many Germans and others on this side of the ocean do also.

Not having the art of joiner's work they dine upon the broad table of the world, spreading a skin where they eat their

meat, and sitting on the ground.<sup>1</sup> The Turks do the same. Our Gallic forefathers were no better than they, who, according to Diodorus, did the same, spreading on the ground the skins of dogs or wolves, upon which they used to dine and sup, and were served by young boys. The Germans were yet more rude; for they had not so many delicacies as our nation, which Cæsar says had the use of a thousand things brought by their sea-voyages, wherewith they supplied the border tribes of Germany, who were some whit civilised, and more humane than the others of their nation, by reason of the communication they had with our people.

As for the compliments that they use one to another coming from far, these may be told very briefly, for many times we have seen strange savages arrive at Port Royal, who on landing went without a word straight to Membertou's cabin, where they sat down, and began to smoke; and when they had well smoked, they gave the tobacco-pipe to him who seemed most prominent, and then in turn to the others; then some half an hour later they would begin to speak. When they arrived at our lodgings, their greeting was, Ho, ho, ho, and such is their custom; but for making of courtesies and kissing of hands they have no skill; except some few who endeavour to follow our fashion, and seldom came to see us without a hat, in order to salute us with a more ceremonious action.

The Floridians begin no enterprise till they have assembled their council divers times; and in these assemblies when they arrive they salute one another. The *Paraousti* (whom Laudonnière calls king) sits alone upon a seat which is higher than the others; where, one after another, they come to salute him, beginning with the eldest, twice lifting up both their

<sup>1</sup> The table manners of the Micmacs, here described, receive no more favourable description from other writers, all of whom confirm Lescarbot's account. Father le Clercq is particularly severe upon them (*Nouvelle Relation*, 423; Champlain Society's edition, 253). [W. F. G.]

hands as high as their faces, saying, Ha, he, ya, ha, ha, and the others answer, Ha, ha. And they sit every one upon seats which are around the council-chamber.

Now whether the salutation Ho, ho, has any meaning or not (for I know no special meaning in it), it is certainly a salutation of joy, and the very sound Ho, ho, cannot be made without a sort of laugh, testifying thereby that they are glad to see their friends. The Greeks never had anything else in their salutations, but a testimony of joy by their word *χαίρε*, which signifies, be merry; which Plato disliked, thinking that it were better to say *σοφρονε*, be wise. The Latins had their *ave*, which is a wish of happiness; sometimes also *salve*, which is a wishing of health to the person greeted; and for some reason or other this word has been foisted into our prayers. The Hebrews had the verb Schalam, which is a word of peace and of health. Wherefore our Saviour commanded His apostles to salute the houses whereinto they entered, that is to say, according to the interpretation of the common translation, to announce peace unto them; which salutation of peace was from the first ages amongst the people of God. For it is written that when Jethro, Moses' father-in-law, came to rejoice with him for the graces that God had done unto him and unto his people, by their deliverance out of the land of Egypt, Moses went out to meet his father-in-law, and did obeisance and kissed him; and they saluted one another with words of peace.<sup>1</sup> We Frenchmen say, *Dieu vous gard*, that is, God keep you; *Dieu vous doint le bon jour*, God give you good day; also *Le bon soir*, Good evening. Yet there be many who ignorantly say, *Je vous donne, le bon jour, le bon soir*, that is to say, I give (or bid) you good morrow, good evening; a manner of speech which would be made more decent by desiring and praying God that it be so. Angels have sometimes saluted men, as he who said to Gideon: Thou mighty man of valour,<sup>2</sup> the Lord is with thee; and he who

<sup>1</sup> Exod. xviii. 7.

<sup>2</sup> Judges vi. 12.

said to the Virgin Mother of our Saviour: Hail, thou that art highly favoured, the Lord is with thee.<sup>1</sup> But God salutes nobody; for to Him it belongs to give salvation, and not to wish it by prayer.

The heathen had another civility in saluting those who sneezed, which custom of theirs we have kept. "And the emperor Tiberius, the saddest man in the world" (says Pliny), "wished to be saluted when he sneezed, although he were in his coach," &c. "All those ceremonies and institutions" (says the same author) "are derived from the opinion of those who think that the gods are present at our affairs." From these words it may be easily conjectured that the salutations of the heathen were prayers and vows for health, or other felicity, which they made to the gods.

And as they did such things when they met, so they used the word *vale* (be well, be in health, fare well) when they parted; even in letters and epistles, which they began often with these words: If you are well, it is well; I am well. But Seneca says that this good custom was beginning to be out of date in his time; as at this day among us it is considered provincial to end a letter with, God keep you in health; which was in times past a holy and Christian manner of writing. Instead of this *vale*, which is often found in the holy scriptures, we say in our language *A Dieu*, God be with you, wishing not only health to our friend, but also that God keep him.

The Chinese, the most ceremonious people in the world, use no intelligible word in their greetings, saying only, *Zin, Zin*, when they meet, words of no meaning but only a sign of civility. And as the long robe with wide sleeves is their ordinary dress, they fold their arms in these, and merely raise them up and down, uttering their *Zin, Zin*, without embrace or kiss or movement of the feet.

Now our savages have no salutation on departure, save

<sup>1</sup> Luke i. 28.

indeed *Adieu*, which they have learned from us.<sup>1</sup> Still less do they employ the kiss, whether in making love, or on arriving at or leaving any place, or to show honour from inferior to superior, as was the custom in olden times, as we see in the history of Genesis, where the king Pharaoh says to Joseph, "Thou shalt be over my house, and all my people shall kiss thee on the mouth"; and in the second Psalm, "Kiss the son lest he be angry"; which is a manner of doing homage still employed to our kings, as M. du Tillet<sup>2</sup> has noted in his Collection of the Houses of France. The same is seen in the history of the passion where the traitor Judas kissed his master, our Saviour, in sign of honour. It has also been employed towards many Roman emperors, as one may see in the memoirs of Capitolinus, Ammianus Marcellinus, and in the Panegyric of Trajan, wherein it is noted that the younger Maximin was haughty in salutations, giving his hands to be kissed, and permitting his knees and even his feet to be kissed. This the elder Maximin had never been willing to allow, saying, "God forbid that any free man kiss the feet," for such submission was made only by slaves. And in this regard Salvian, Bishop of Marseilles, writing to Hypatius, says, "If for thy absence thou canst not kiss the lips and feet of thy father and mother, at least by desire and in thy prayers kiss them there as a slave; kiss their hands as a nursling; kiss their mouth as a daughter." Tertullian, a great censor of abuses, counts as acts of idolatry many less matters than such foot-kissings, saying that "all those things are idolatry which rise beyond the measure of human honour to the likeness of the divine pre-eminence. For of a truth,"

<sup>1</sup> The Micmac Indians, and also the closely-allied Maliseets, use this word of farewell to this day, as I have myself often observed. Rand gives it in his *English-Micmac Dictionary*, 106, as if pronounced *adu*; but the sound is much better represented by the form *adeu* of his *Micmac-English Dictionary*, 7. [W. F. G.]

<sup>2</sup> A celebrated French historian of the sixteenth century, who may almost be called the father of scientific history in modern times.

he adds, "the bending of the head is not due to flesh or blood but to God alone." Many princes of to-day are served on bended knee. But the Grand Seignior, the Emperor of the Turks, suffers no man to kneel before him, saying that this homage must be reserved for God, to whom one can render nothing further; thus he contents himself with a humble bend of the head, the hand on the breast. This is the adoration spoken of in the authorised version of the Bible, when one made salutation to the king, or when the king made it to another; as it is written of Solomon that he gave adoration to his mother Bathsheba.<sup>1</sup>

But I pass from this to return to our kisses of salutation, which the ancient pagans employed as well on departure as on arrival, as we can gather from Suetonius in his life of Nero, in the place where he says that "neither on arrival nor on departure did he once deign to give a kiss to any." It is also a very ancient custom and one authorised by nature for lovers to exchange kisses, of which indeed the laws of the Empire make mention. But our savages were, in my opinion, brutal before the arrival of the French in their territories; for they had not the knowledge of this sweet honey which lovers suck from the lips of their mistresses, when they begin to bill and coo, and to prepare nature to lay their offerings of love on the altar of the Cyprian queen.

But to finish this discourse where we began, they are to be commended for the obedience they pay to their fathers and mothers, whose commandments they obey, whom they nourish in their old age, and defend against their enemies.<sup>2</sup> But here with us (oh miserable thing!), one often sees suits brought by children against their parents; books are published "On the Parental Authority," concerning the

<sup>1</sup> 1 Kings ii. 19.

<sup>2</sup> The care taken of the aged is mentioned again by Lescarbot a few pages later, and is confirmed by Father le Clercq (*Nouvelle Relation*, 405; Champlain Society's edition, 245). [W. F. G.]

withdrawal of children from parental obedience, an act unworthy of Christian children, to whom may be applied the words of Turnus Herdonius, quoted in Livy, saying, "that no cause can be more quickly taken up and decided than one between father and son; a matter that might be despatched in few words; for if he would not obey his father, undoubtedly evil should come upon him."<sup>1</sup> And the word of God which is a thunderbolt says: "Cursed be he who honoureth not his father and his mother; and all the people shall say, Amen."<sup>2</sup>

<sup>1</sup> Livy, Book i. chap. 50.

<sup>2</sup> Deut. xxvii. 16.

## CHAPTER XIX

**V**IRTUE, like wisdom, disdains not to lodge under a mean roof. The northerly nations are the last that have been civilised; and notwithstanding, before this civilisation, they have done great things. Our savages, though naked, are not void of those virtues that are found in civilised men, for every one (says Aristotle) has in him, even from his birth, the principles and seeds of virtue. Taking then the four virtues in their order, we shall find that they share largely in them. For first concerning fortitude and courage, they have thereof as much as, indeed more than, any nation of the savages (I am speaking of our Souriquois and of their allies) in such sort, that ten of them will always adventure themselves against twenty Armouchiquois; not that they are altogether without fear (with which the above-mentioned Aristotle in his Ethics reproaches the ancient Celtic Gauls, who feared nothing, neither the motions of the earth nor the tempests of the sea, saying that this was the mark of an hare-brain), but with the courage which they have they deem that wisdom gives them much advantage. They fear then, but it is that which all wise men fear, death, which is terrible and dreadful, as she that sweeps away all through which she passes. They fear shame and reproach, but this fear is cousin-german to virtue. They are stirred to do good by honour, forasmuch as he amongst them is always honoured and renowned who has done some fair exploit. Having these characteristics they are in the golden mean, which is the very seat of virtue. One point makes this their virtue of force and courage imperfect, that they are too revengeful; and therein they put their sovereign

contentment, a trait which degenerates into brutishness.<sup>1</sup> But in this they are not alone, for all those tribes, how far soever they extend from one pole to the other, are stamped with this die. The Christian religion alone can bring them to reason, as in some sort it does with us; I say, in some sort, because among us very imperfect men are found as well as among the savages. And in Christendom there is this great good, that when two kings are at war there is a common father who, like in this regard to the ancient Fetiales<sup>2</sup> of Rome, brings about peace between them, and composes their difference, if it be possible, not allowing them to come to blows till all else be tried in vain. He of whom I would speak is the great Bishop of Rome, the dispenser of the secrets of God, who in our days has procured for us the benefit of the peace which we now so happily enjoy, made at Vervins, my birthplace, where, after it had been concluded and signed, I wrote two thanksgivings in the form of a Panegyric on Monseigneur the Papal legate, Alexander de Medecis, Cardinal of Florence, afterwards Pope Leo XI, which were printed at Paris.<sup>3</sup>

Temperance is another virtue, consisting in moderation in the matters which concern the pleasures of the body; for in the things of the mind a man is not called temperate or intemperate who is driven by ambition, or with desire to learn, or who employs his time in trifles. And in bodily things, temperance or intemperance is not applied to all matters that

<sup>1</sup> The characteristics here ascribed to the Micmacs—their bravery in war, their love of approbation, and their revengeful dispositions—are confirmed by other testimony, though Father Biard, who never viewed them over-favourably, thought them cowardly (Thwaites' *Jesuit Relations*, iii. 91). Lescarbot himself enlarges somewhat on their revengefulness in chap. xxv. of this book, and it receives great emphasis from Father le Clercq (*Nouvelle Relation*, 402; Champlain Society's edition, 244). [W. F. G.]

<sup>2</sup> A Roman college of priests, who sanctioned treaties when concluded.

<sup>3</sup> These are entitled *Actio Gratiarum pro Pace per Marcum Scarbotium*, I.V.L. (Lutetiae, MDIIC), and *Harangue d'Action de Graces pour la Paix, prononcée en la ville de Vervin le dernier iour de May, 1598. &c., par Marc Lescarbot, Licentier és Droicts* (Paris, MDXCVIII), and are in the Bibliothèque Nationale at Paris, Lb<sup>ns</sup>, 732 and 733.

might be subject to our senses, unless it be by accident, as to a colour, or to a picture; or to flowers and sweet scents; or to songs and hearing of orations or stage-plays; but rather to that which is subject to touch and to that which the sense of smell artfully searches out; as to eating and drinking, to perfumes, to the act of love, to tennis play, to wrestling, to running, and such like. Now all these things are a matter of will, which being so, it is the part of a man to know how to bridle his appetites.

Our savages have not all the qualities requisite for the perfection of this virtue; for in meats we must acknowledge their intemperance, for when they have wherewith they eat perpetually, going so far as to rise in the night to banquet. But seeing that in these our parts many are as vicious as they, I shall not be too rigorous a censor of them. As for the other actions, there is no more to reprove in them than in us; less, indeed, as regards the act of love, whereto they are little addicted; with the exception, however, of the people of Florida, and those of hotter countries, of whom we have spoken above.<sup>1</sup>

Liberality is a virtue as worthy of praise as avarice and prodigality, her opposites, are blameworthy. It consists in giving and receiving, but rather in giving in time and place, and at the fit opportunity, without excess. This virtue is proper and befitting to great personages, who are as it were stewards of the goods of the earth, which God has put into their hands to use liberally, *i.e.* to distribute to him that hath none, not being excessive in needless expenses, nor too sparing where magnificence is to be shown.

Our savages are praiseworthy in the practice of this virtue, according to their poverty; for as we have said before, when they pay visits to one another, they give presents one to the other. And when some French Sagamos visits them they do the like with him, casting at his feet a bundle of beaver or other furs, which are all their riches; and so did they to M. de

<sup>1</sup> *Supra*, chap. xii.

Poutrincourt, but he did not take them to his own use, but put them into M. de Monts' store-house, because he would not contravene his monopoly. This custom of the said savages could not come but from a liberal mind, with much of good in it. And although they are very glad when the like is done unto them, yet it is they who begin the venture, and run the risk of losing their merchandise. And besides, who is there among us who does more than they, *i.e.* who gives save with intention to receive? The poet says :

Nemo suas gratis perdere vellet opes.<sup>1</sup>

If a great personage gives to a mean man, it is to gain some service from him. Even that which is given to the poor, is in order to receive an hundred-fold, according to the promise of the Gospel. And to show the high-mindedness of our savages, they do not willingly bargain, and content themselves with that which is given them honestly, disdaining and blaming the fashions of our petty merchants, who bargain for an hour to beat down the price of a beaver-skin; as I saw how at the river St. John, whereof I have spoken above,<sup>2</sup> they called Chevalier, a young merchant of St. Malo, *Mercateria*, which is a word of reproach among them, borrowed of the Basques, signifying a cheese-parer.<sup>3</sup> In short, they have nothing but

<sup>1</sup> "No man gives intending to lose."

<sup>2</sup> Book IV. chap. xvii.

<sup>3</sup> This word is evidently allied to the modern Micmac *M̃jeg̃et̃ũla'd̃ẽg̃a*, signifying "to be mean" (Rand, *English-Micmac Dictionary*, 167), most of the syllables being identical in the two words. The roots are perfectly recognisable in other Micmac words. It is therefore probable that Lescarbot was wrong in his supposition that the word was borrowed from the Basques. It is, however, possible that Lescarbot is correct in his supposition that *mercateria* is of Basque origin, since a modern Basque word *mercatsalia* has the same meaning that Lescarbot gives, in which case the resemblance to the Micmac word must be accidental. For this information I am indebted to Monseigneur Légasse, Prefect Apostolic of St. Pierre-Miquelon, a Basque by birth and versed in that tongue, who has most kindly sent me information concerning the words supposed by Lescarbot to be Basque. His report, however, upon all the other phrases and words has not tended to identify them as Basque. Accordingly

frankness and liberality in their exchanging. And seeing the base fashions of some of our men, they demanded sometimes what they came to seek in their country, saying that they went not to ours; and that seeing that we are richer than they, we should give them liberally whatever we have.

Out of this virtue grows in them a magnificence which cannot appear, and remains hidden, but for all that they are spurred on by it, doing all they can to welcome their friends when they come to see them. And Membertou was very desirous that the honour should be done unto him of shooting off our cannon when he arrived, because he saw that the same was done to the French captains in such a case, saying that this was due unto him, since he was a Sagamos.<sup>1</sup> And when his fellows came to visit him he did not scruple to come and ask for wine wherewith to entertain them and to show that he was held in reputation.

Here hospitality may be mentioned; but having spoken thereof above, I will refer the reader to the chapter on the banquet,<sup>2</sup> where I give them the praise attributed to the Gauls and ancient French in this regard. True it is that in some places there are those who are friends for the time, and take their advantage in necessity, as was noted in Laudonnière's voyage. But we cannot accuse them in that, lest we also accuse ourselves which do the like.<sup>3</sup> One thing I will say concerning fatherly piety, that the children are not so cursed as to despise their parents in old age, but provide them with venison, as do the storks towards those who engendered them; a thing which is the shame of many Christians, who,

it seems probable that, as to all except *mercateria* at least, Lescarbot was mistaken, being misled by a pre-formed theory which his knowledge of Micmac was too imperfect to correct. [W. F. G.]

<sup>1</sup> Father le Clercq remarks that in order to gratify the Indian love of ceremony, the French were accustomed to welcome them to the establishments with salutes from guns and even from cannon (*Nouvelle Relation*, 407; Champlain Society's edition, 246). [W. F. G.]

<sup>2</sup> Chap. xiii., *supra*.

<sup>3</sup> Book I. chap. xv., *supra*.

weary of their parents' long life, oftentimes strip them before they go to bed, and so leave them naked.

They also show humanity and mercy towards their enemies' wives and little children, whose lives they spare, but who remain their prisoners to serve them, according to the ancient right of servitude, introduced among all the nations of this our world, against natural liberty. But as for the warriors they spare none, but kill as many of them as they can catch.<sup>1</sup>

As to justice, they have no law, either divine or human, but that which nature teaches them, that one must not offend another. So they have few quarrels; and if any such thing happens, the Sagamos cries a halt, and does justice to him that is offended, giving some blows with a stick to the wrongdoer, or condemning him to make some presents to the other to pacify him, which is a mild form of overlordship.<sup>2</sup> Herein they enjoy the felicity of the first age, when the fair Astraea lived among men. They have neither suits nor hearings of cases among them, as Pliny says was the case among the islanders of Taprobane, wherein he deems them especially happy not to be tortured by this itch which to-day devours our France and eats up the best families. I say to-day, for under our first two royal lines, and for a long time under the third, we knew not the meaning of legal formalities, but after the coming of the Court of Rome to Avignon, we have learned them so well that we are past masters in them. Our savages then have no small advantage in being exempt from this vermin. But if it be one of their prisoners who has offended, he is in danger of a speedy end; for when he is killed nobody will avenge his death. The same consideration is given in these our parts; no account is made of the life and honour of a man who has no support. And as for

<sup>1</sup> On the treatment of prisoners by the Micmacs, compare the footnote on page 21 of this volume. [W. F. G.]

<sup>2</sup> The limitations of the power of the Indian chiefs, in conjunction with the patriarchal character of their rule, is well described by Father le Clercq (*Nouvelle Relation*, 379; Champlain Society's edition, 234). [W. F. G.]

those who are of condition even the least little bit above the common, it is impossible for them in France to escape the law-courts; for as the proverb says, land and law-suits go together.<sup>1</sup> And in this regard I here recall a very notable and true saying made to me in former days by Master Claude Picquaut, Attorney in the Parliament of Paris, that in France one must be either hammer or anvil; one must either plague another, or be one's-self plagued.

To return to our Indians. One day there was an Armouchiquois woman, a prisoner, who had aided a fellow-prisoner from her country to escape, and to aid him on his way had stolen from Membertou's cabin a tinder-box (for without that they do nothing) and a hatchet. When this came to the knowledge of the savages, they would not proceed to execute justice on her near us, but went off to encamp some four or five leagues from Port Royal, where she was killed. And because she was a woman the wives and daughters of our savages executed her. Kinibech'-coech', a young maid of eighteen years of age, plump and fair, gave her the first stroke in the throat, which was with a knife. Another maid of the same age, handsome enough, called Metembroech', followed on, and the daughter of Membertou, whom we called Membertouech'-coech', made an end of her. We reproved them sharply for this cruelty, whereof they were all ashamed, and durst not show themselves any more. This is their form of justice.<sup>2</sup>

At another time two prisoners, a man and a woman, went off without any tinder-box or any provision of meat. This

<sup>1</sup> Literally, "Who has land has war."

<sup>2</sup> This, and the one mentioned in Vol. II. p. 352, are the only authentic instances we know of Micmac executions, for Cooney's description of a case at Richibucto is probably apocryphal (*Compendious History of Northern New Brunswick, &c.*, 1832, 138). Father le Clercq, however, corroborates in a general way the occurrence of executions among them (*Nouvelle Relation*, 384; Champlain Society's edition, 236). West's *Journal of a Mission, &c.*, of 1827, 253, states that they stoned adulteresses to death. [W. F. G.]

was a hard task owing to the great distance, being above one hundred leagues by land, because it behoved them to go secretly, and to avoid meeting with any savages. Nevertheless those poor souls pulled off the bark of certain trees, and made a little boat of bark, wherein they crossed French Bay, which is ten or twelve leagues broad, and got to the other shore, over against Port Royal, whence they got safe home into their country of the Armouchiquois.<sup>1</sup>

I have said somewhere that they are not laborious save in hunting and fishing, loving also the labour of seafaring; slothful at all other painful exercise, as at tilling the ground, and at our mechanical trades; even at grinding corn for their own use. For sometimes they will rather boil it whole than grind it by hand labour. Yet they will not be unprofitable; for means will be found to employ them at that whereunto they are inclined by nature, without forcing it; as did the Lacedæmonians of old to the young men of their commonwealth. As for the children, who are as yet without bias, it will be easier to keep them at home and to employ them at whatever may be thought fit. In any case, hunting is no bad thing, nor fishing either. Let us see then how they behave themselves therein.

<sup>1</sup> The edition of 1609 says: "shortening their way home above 150 leagues"; *i.e.* by crossing the turbulent Bay direct, instead of making a circuit.

## CHAPTER XX

**G**OD, before the fall, gave unto man for food every herb of the earth bearing seed, and every tree in which is the fruit of a tree yielding seed; without making mention of the spilling of the blood of beasts; and yet after the banishment from the garden of pleasure, the labour ordained for the punishment of the said sin required a stronger and more substantial food than the former; so man, full of carnality, became wont to feed upon flesh, and tamed many beasts to serve him for that purpose; though some would maintain that before the flood no flesh was eaten: for in vain would Abel have been a shepherd, and Jabel father of shepherds.<sup>1</sup> But after the flood, when God renewed His covenant with man, "the fear of you and the dread of you," saith the Lord, "shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered; every moving thing that liveth shall be meat for you."<sup>2</sup> Upon this privilege is founded the right of hunting; the noblest right of all rights that prevail among men, seeing that God is the author of it. And therefore it is no marvel if kings and their nobility have reserved it to themselves, by the conclusive argument that if they command men, with far better reason they may command beasts. And if they have the administration of justice to judge malefactors, to overcome rebels, and to bring wild and savage men into human intercourse; with far better reason shall they have the right to do the same towards the creatures of the air, of the forests and of the fields. As for those of the sea, we shall speak of them

<sup>1</sup> Gen. iv. 4 and 20.

<sup>2</sup> Gen. ix. 2 and 3.

in another place. And seeing that kings have from the beginning been chosen by the people to keep and defend them from their enemies whilst they are at their necessary works; and to make war as much as need be for the reparation of injury, and recovery of that which has been wrongfully usurped, or taken away; it is very reasonable and fitting that both they and the nobility who assist and serve them in those things have the exercise of hunting, which is a counterfeit of war, in order to rouse up the mind and to be always nimble, ready to take horse, to go to meet the enemy, to lie in ambush, to assail him, to chase him, to trample him under foot. There is another and first aim in hunting, to win the food of man, whereunto it is designed, as is shown by the passage of Scripture quoted above; so fully designed, I repeat, that in the holy language there is but one and the selfsame word *ציד*, Tsajid, to signify hunting (or venison) and meat: as among a hundred places that in the 132nd psalm, where our God having chosen Sion for His habitation and perpetual rest, promises her that He will abundantly bless her provisions and will satisfy her poor with bread. In which passage St. Jerome terms venison that which the other translators call victuals, more to the purpose than widow in the common translation, "In blessing her widow, I shall bless," which is an error of the copyists, who have put *τὴν χήραν αὐτῆς* for *θήραν*.

Hunting then having been granted to man by a heavenly privilege, the savages throughout all the Indies of the west exercise themselves therein without distinction of persons, not having that fair order established in these parts, whereby some are born for the government of the people and the defence of the country; others for the practice of the arts and the tillage of the ground, in such sort that by this fair economy every one lives in safety.

This hunting is carried on amongst them chiefly in winter: for all the spring and summer, and part of the autumn, having fish in abundance for themselves and their friends, without taking

any trouble, they seek hardly any other food. But in winter, when the fish withdraw, feeling the cold, the savages forsake the sea-shores and encamp in the woods, wherever they know that there is any prey; which is the practice as far as the countries bordering on the Tropic of Cancer. In the countries where there are beavers, as throughout all the great river of Canada, and upon the coasts of the ocean as far as the country of the Armouchiquois, they winter upon the shores of the lakes, to catch the said beavers, whereof we will speak in their turn; but first let us speak of the elk, or moose, which they call aptaptou, and our Basques *orignac*.<sup>1</sup>

He is the tallest creature that exists, next to the dromedary and camel, for he is higher than the horse. His hairs are commonly grey, and sometimes dun or fallow, almost as long as the fingers of one's hand: his head is very long, and he has a very long row of teeth, which seem to be double to make up for the deficiency in his upper jaw, which has none. He carries his horns forked like the stag, but as broad as a plank, and three feet long, on one side of which and on top are little horns: his feet are forked like the stag's, but much fatter; his flesh is scanty and very delicate: he feeds in the meadows, and lives also on the tender shoots of trees. He furnishes the most plentiful hunting that the savages have, next to fish.

We may say then that the best and fittest time for the said savages for all hunting by land is the winter season, when the forests are hoary and the snow deep, and especially if upon the snow there comes a hard frost which hardens it. Then, well wrapped in a cloak furred with beaver, and with sleeves on the arms tied together with a strap; also with stockings

\* The modern Micmacs call the moose *team*, and a bull moose *yap team*, which is the nearest equivalent I can find for Lescarbot's *aptaptou*. As to *orignac*, now *orignal*, it is probably Basque, as Lescarbot says. His description of the moose is excellent and accurate, except as to the colour, which is much darker than his words imply. [W. F. G.]

made of moose-hide, like buff, which they tie at their girdles, and shoes on their feet of the same leather, very finely made, they go off bow in hand, and quiver on back, to the place which their *Aoutmoin* has shown them (for we have said above that they consult the oracle when they are hungry), or somewhere else, where they think they will not waste their time. They have dogs much like foxes in form and size, and with hair of all colours, which follow them; and although these do not give tongue, yet they know very well how to find the haunt of the beast which they are seeking, on finding which they pursue it courageously, and never give over until they have it down; and to follow the game more easily, they tie snow-shoes, thrice as great as our rackets, under their feet, by means of which they run swiftly upon that hard snow without sinking. If it is not hard enough, they do not give over hunting, but will follow the chase three days together if need be. Finally, having wounded her mortally, they worry her with their hounds till she is forced to fall down. Then they rip up her belly, give the spoil to the dogs, and also take their own share.<sup>1</sup> One must not think that they eat the flesh raw, as some imagine, and as even Jacques Cartier has written, for they always carry, when going through the woods, a flint and steel on their breasts to make fire when hunting is over, at the point where night forces them to tarry.

We went once to the breaking up of a moose, left dead upon the brink of a great brook, some two leagues and a half inland,<sup>2</sup> where we passed the night, having swept away the snow for our camp. We made there a very dainty feast with this venison, the tenderness of which no words could express; and

<sup>1</sup> This account of the hunting of the moose is fully confirmed by various authors—Denys, Father le Clercq, and others. The methods persisted down even to our own days, and are still occasionally used, though now everywhere prohibited by law. [W. F. G.]

<sup>2</sup> Presumably upon the *R. de l'Orignac* of Lescarbot's map of Port Royal, which probably took its name from this circumstance. The original name still survives as *Moose River*. [W. F. G.]

after the roast we had boiled meat, and broth abundantly, made ready in an instant by a savage, who framed with his hatchet a tub or trough of the trunk of a tree, in which he boiled the flesh. His manner of doing so was a thing which I have admired, and which when I put the question to them, many who think they have good wits could not think out. Yet it is but simple, being to put in the said trough stones made red hot in the fire and to renew them until the meat is boiled.<sup>1</sup> Joseph Acosta relates that the savages of Peru do the same. It seems easy after the method has been told, as did the plan of making an egg stand up by breaking in the end; but at the first attempt one runs up against a wall. The savages of Scotland have in their banquets an equally strange custom, for when they have killed an ox or a sheep, the raw skin serves them for kettle, which they fill with water, and boil the flesh therein.

Now to return to our tribesmen; the hunter on returning to the cabins tells the women what he has achieved, and that in such a place, which he names to them, they will find the venison. It is their duty to go and skin the moose, cariboo, deer, bear, or other game, and to bring it home. Then they make good cheer as long as there is any provision; and the hunter is he that has the least share; for their custom is that he must serve the others, and eat nothing of his own kill. As long as the winter lasts, they lack not for meat; and one savage has been known in a hard season to kill fifty head of game for his part, as I have sometimes heard.

As for the hunting of the beaver, it is also carried on chiefly in winter, for two reasons; one of them we have given above, the other is that after winter this beast sheds his coat, and has no fur in summer. Besides, even if in such a season

<sup>1</sup> Wooden kettles hollowed from tree trunks or stumps, and heated by hot stones, are described much more fully by Denys, who, however, makes their construction a far more laborious affair than Lescarbot found it on this occasion (*Description*, ii. 359; Champlain Society's edition, 401). [W. F. G.]

they wished to hunt beavers, it would be difficult to find any, because this creature is amphibious, *i.e.* living alike on land and in the water, and more in the water than otherwise; and having no method of taking it in the water, they would be in danger of losing their pains. Notwithstanding, if by chance they meet any in summer-time, spring-time, or autumn, they fail not to make a feast of it.

This, then, is how they catch them in winter-time, and with most profit. The beaver is a beast very nearly as big as a shorn sheep, the young ones being less; the colour of his hair is chestnut; his feet are short, the fore-feet have claws, and the hinder feet are webbed, as with geese; the tail is as it were scaled, almost of the form of a sole; notwithstanding, the scale does not come off. It is the best and most delicate part of the beast. As for the head, it is short and almost round, with two ranks of jaws at the sides, and in front four great cutting teeth close together, two above and two beneath. With these teeth he cuts small trees and poles in small pieces, with which he builds his house. That which I now go on to tell is admirable and incredible. This creature dwells upon the borders of lakes, and there he first makes his couch with straw or other things fit to lie upon, as well for him as for his female; raises a vaulted roof with his cut and prepared wood, which roof he covers with turf, in such sort that no wind enters, forasmuch as all is covered and shut up, except one hole which leads under the water, and by that he goes forth to walk where he listeth. And because the waters of the lakes sometimes rise, he constructs a chamber above the lower dwelling, wherein to retire, in case of flood; in such sort, that some beavers' cabins are above eight feet high, all made of wood, pyramid-wise, and daubed with mud. Moreover, it is believed that being amphibious, as we have said, he must always keep in touch with water, and have his tail dipped in it; which is the cause why he lodges so near a lake. But being subtle he is not content with what we have described, but has yet another

issue into another place out of the lake, without any cabin, by which way he goes on land and beguiles the hunter. But our savages, being well aware of this, take order thereto and stop his passage.

When they wish to catch the beaver, they pierce the ice of the frozen lake, near his cabin, and then one of the savages thrusts his arm into the hole, waiting for the coming of the beaver, while another goes upon this ice, striking with a stick upon it to frighten him, and make him return to his lodging. Then one must be nimble to seize him by the neck, for if one catch him by any other part where he may bite, he will bite very sore. His flesh is very good, almost as if it were mutton.<sup>1</sup>

And as every nation has usually some special production, which is not so common with others, so anciently the realm of Pontus was in repute for the production of beavers, as I learn from Virgil, where he says :

Virosaque Pontus castorea.<sup>2</sup>

And after him Sidonius de Polignac,<sup>3</sup> bishop of Auvergne, in these verses :

Fert Indus ebur, Chaldaeus amomum,  
Assyrius gemmas, Ser vellera, thura Sabaeus,  
Attis mel, Phaenix palmas, Lacedaemon olivum,  
Argos equos, Epirus equas, pecuaria Gallus,  
Arma Calybe, frumenta Libes, Campanus iacchum,

<sup>1</sup> Lescarbot's description of the beaver is both accurate and expressive ; and in his account of its remarkable habits, offering, as they do, so favourable an opportunity to evoke wonder from the people at home, he exhibits a self-control that is rare among the early writers. His account of the beaver houses is fairly accurate, and the method of hunting in winter is confirmed by other writers. [W. F. G.]

<sup>2</sup> "And Pontus (produces) stinking beaver."

<sup>3</sup> Gaius Sollius Apollinaris Sidonius, a prominent Christian writer and bishop of the fifth century. See the *Encyclopaedia Britannica* for a list of his works, &c. The passage is a *tour de force* of less than no poetic merit, copied from Virgil, *Georgics*, Book ii.

Aurum Lydus, Arabs guttam, Panchaia myrrham,  
Pontus castorea, blattam Tyrus, aera Corinthus, &c.<sup>1</sup>

Sidon. Apol. in *Carm.* 5.

But at this day the land of Canada bears away the bell in that respect, although some of them are brought out of Muscovy, but they are not so good as ours.

Our savages have also often given us bears' flesh to eat, which was very good and tender, and like beef: also that of leopards,<sup>2</sup> very like a wild cat, and of a beast which they call *nibachés*, which has paws almost like those of an ape, by means of which it climbs easily upon trees, and indeed there brings forth its young. It has a greyish coat, and a head like a fox; and its fatness is incredible.<sup>3</sup> Having described the principal game, I will not stay to speak of wolves (for they have some, though they do not eat them), nor of lynxes, otters, rabbits, and others which I have mentioned in my *Farewell to*

<sup>1</sup> "India produces ivory, Chaldea balsam,  
Assyria gems, China silk, Sabæa frankincense,  
Attica honey, Phœnicia palms, Lacedæmon olives,  
Argos steeds, Epirus mares, Gaul cattle,  
The Chalybes arms, Libya corn, Campania wine,  
Lydia gold, Arabia oil, Panchaia myrrh,  
Pontus beaver, Tyre purple, Corinth bronze."

<sup>2</sup> These were certainly wild cats, of which a variety, locally often called "tiger cats," large enough to have received the scientific name of *gigas*, occurs in Nova Scotia. The lynx, of which one naturalist thinks in this connection, is mentioned later in this chapter under its usual name, *loup-cervier*. The flesh of wild cats is described in Cory's *Mammals of Illinois and Wisconsin* (1912, 295) as palatable, being white and very tender and much like veal. [W. F. G.]

<sup>3</sup> *Nibachés* was obviously the raccoon, which Lescarbot's description fits perfectly; and if any doubt remained upon this point, it would be dissipated by the picture of the animal given, with its name, by Champlain in his map of 1612. The name appears not to be used for the animal in modern Micmac, but it is apparently identical with the word *nebaase*, meaning "to travel by night" or "nightfaring" (Rand, *English-Micmac Dictionary*, 180), a kind of a nickname given in allusion to its well-known nocturnal habits. This name was evidently adopted by the Acadian French, for Knox, in his *Journal* of 1757 (243), states that they called the raccoon *un pichou*. [W. F. G.]

*New France*,<sup>1</sup> to which I refer the reader, and to the recital of Captain Jacques Cartier.

Yet it is well to say here, that our French domestic animals prosper very well in those parts. We had hogs which multiplied abundantly; and although they had a sty, they lay abroad, even in the snow and during the frost. We had but one sheep,<sup>2</sup> which enjoyed the best possible health, although he was not shut up at night, but was in the midst of our yard in winter time. M. de Poutrincourt had him twice shorn, and the wool of the second year was reckoned in France two sous a pound better than that of the first. We had no other domestic animals save hens and pigeons, which failed not to yield the accustomed tribute, and to multiply abundantly. The said M. de Poutrincourt took, on their coming out of the shell, small outards,<sup>3</sup> which he raised with success, and gave them to the king on his return. When the country is once supplied with those creatures and others, they will increase so much, that one will not know what to do with them; as in Peru, where there are at this day, and long since, such a quantity of oxen, kine, swine, horses, and dogs, that they have owners no more, but belong to the first who kills them. When killed, the hides are carried off for barter, and the carcasses are left there; which I have many times heard from those that have been there, besides the testimony of Joseph Acosta.

I do not wish to compare the hunting of rats with noble and valiant hunting, but there is no harm in saying that we

<sup>1</sup> The mammals mentioned in the *Farewell to New France*, but not in this chapter, are the hare, fox, squirrel, otter, porcupine, marten, and musk rat, all of them well-known residents of Nova Scotia. The identities of the animals and plants mentioned in this and the three following chapters are discussed, wherever not perfectly obvious, in a paper on this subject often cited in the preceding pages, viz. *The Identity of the Animals and Plants Mentioned by the Early Voyagers to Eastern Canada and Newfoundland*, by W. F. Ganong, in the *Transactions of the Royal Society of Canada*, III. 1909, ii. 197-242. [W. F. G.]

<sup>2</sup> Cf. vol. ii. p. 229.

<sup>3</sup> That is Wild, or Canada, Geese.

had ample provision of them, and made unceasing warfare on them. The savages had no knowledge of these animals before our coming; but in our time they have been beset by them, since from our fort they went even to their lodges, a distance of over four hundred paces, to eat or suck their fish oils.<sup>1</sup>

Coming into the country of the Armouchiquois, and going farther towards Virginia and Florida, they have no more moose or beaver, but only stags, hinds, roebucks, deers, bears, leopards, lynxes, ounces, wolves, wild-cats, hares, and coney, with the skins of which they cover their bodies. But as the heat there is greater than in more northerly countries, they do not use furs, but pluck out the hairs from their skins, and very often for all garment have but a loin cloth, or a small cushion made with their mats, which they wear on that side whence the wind is blowing.

In Florida they have crocodiles also, which assail them oftentimes when swimming. They sometimes kill and eat them: the flesh is very fair and white, but smells of musk. They have also a certain kind of lion, which differs little from those of Africa, but is not so dangerous.<sup>2</sup>

As for the Brazilians, they are so far from New France, that being as it were in another world, their beasts are quite different from those which we have just named, as the *tapir-ousson*, which if one desires to see, he must imagine a beast half ass and half cow, but with a very short tail; his hairs are reddish, no horns, ears hanging, and an ass's foot: the flesh is like beef.

They have a certain kind of small stags and hinds, which they call *seou-assous*, with long hairs like a goat's.

But they are persecuted by an evil beast which they call *janou-aré*, almost as tall and swift as a greyhound, much like to the ounce. It is cruel, and does not spare them if it can

<sup>1</sup> The common house rats are not native to America, but were introduced from Europe. [W. F. G.]

<sup>2</sup> Obviously the Puma, often called Mountain Lion. [W. F. G.]

catch them. They sometimes take some of them in traps, and kill them with long torments. As for their crocodiles they are not dangerous.

Their wild-boars are very lean and fleshless, and have a grunting or fearful cry. But there is in them a strange deformity, which is, that they have a hole upon the back, through which they blow and breathe.<sup>1</sup> Those three are the biggest beasts of Brazil. Of small ones they have seven or eight sorts, by the capture of which they live, and also on human flesh; they are more provident housekeepers than ours, for one cannot find them unprovided, but they have always upon the *boucan* (that is to say a wooden grate of some height built upon four forks) some venison or fish, or human flesh; and on that they live merrily and without care.

But just as we are speaking of the goodness and advantages of a country, so we must needs recount its disadvantages, in order that every man may take counsel with himself before undertaking the voyage. There is in Brazil a certain kind of worm which breeds in the ground and clings to one's feet, and thence seeks out the crannies of the nails and of the skin, and the joints of the feet and hands and other parts, where they are fain to lodge themselves, and set up a violent itching. The women take upon themselves the office of extruding them, and it is a merry sight to see them remove this vermin when it has lodged under the prepuce, or in their own privy parts. This is more frequent among new arrivals than among those who have already breathed the air of the country, of whose flesh these insects are not so fain.

In these last few years M. de Razilli, a gentleman of Normandy, endeavoured to found a colony on the river Maragnon, but did not succeed for lack of fulfilment of the

<sup>1</sup> This animal is of course the peccary, but Lescarbot's information has played him false in this point. The *seou-assois* is apparently the small South American deer, now called Brocket, scientifically *Coassus*. The other two are the tapir and the jaguar. [W. F. G.]

promises which were made him. There they were persecuted with a like vermin, which some say are little fleas which fall with the rain as frogs do here, and which one must not fail to clean off daily, for otherwise they burrow into the flesh, and can be got out only with a hot iron. There are also in those parts flies which pierce through tuns of wine, so that one's drink must be kept in earthen vessels. Corn there is devoured by vermin as soon as grown, and the soil is so sandy that one sinks in a foot at each step. It may be that further inland the country is better, but the inconvenience of our mosquitoes of New France is as nothing compared to these; and with us too the men are more human and kindly, and no whit cannibal, living only on what God has given to man, without devouring their like. Also we must say of them that they are truly noble, with no ungenerous conduct, whether we consider their hunting, or their employment in the wars, or search out their domestic actions, wherein the women busy themselves at what is proper for them, and the men at that which pertains to arms, and other things befitting them, such as we have spoken of, or will speak of in due place. But here one must consider that the most part of the world have lived so from the beginning, and by degrees men have been civilised, when they have assembled themselves together, and have formed commonwealths to live under certain laws, rule, and police.

## CHAPTER XXI

SEEING that we hunt on the land, let us not stray aside, lest, if we take to the sea, we lose our birds, for the wise man says that in vain is the net spread in the sight of any bird.<sup>1</sup> If hunting then is a noble exercise, wherein the very muses themselves take delight, by reason of the silence and the solitude, which bring fair conceits to the mind; in such sort, that Diana (says Pliny) "does not more frequent the mountains than Minerva";<sup>2</sup> if, I say, hunting is a noble exercise, hawking is still more so, because it aims at a higher subject, which has a flavour of heaven, seeing that the inhabitants of the air are called in Holy Writ *volucres caeli*, the fowls of heaven. Moreover, the exercise thereof belongs only to kings and to their nobles, upon whom their brightness shines, as the sun's brightness upon the stars. And our savages being of a noble heart, which thinks only of hunting and of war, may very certainly have right of usage over the birds which their land affords. And though it is with much difficulty that they succeed, not having (as we have) the use of guns, yet they have often enough birds of prey, as eagles, falcons, tiercelets,<sup>3</sup> sparrow-hawks, and others, which I have specified in my *Farewell to New France*; but they have not the industry to tame them, as do the French gentlemen; and therefore they lose much good game, having no other means to hunt them than the bow and arrow, with which instruments they do as do those who in France shoot at the jay in mid-Lent; or they creep along the grass, and assail the outards, or wild geese, which in the spring-time and in summer

<sup>1</sup> Prov. i. 17.

<sup>2</sup> Pliny, Book i., 6th Letter to Cornelius Tacitus.

<sup>3</sup> The pigeon-hawk. [W. F. G.]

graze along the meadows. Sometimes also they glide softly, and without noise, in their canoes and light vessels of bark, to the shores where the ducks and other water-fowl are, and there strike them down. But the greatest abundance they have comes from certain islands, where are such quantity of them, such as ducks, gannets, puffins, wild geese, sea-gulls, cormorants, and others, that it is a wonderful thing, insomuch that the account given above by Captain Jacques Cartier<sup>1</sup> will seem to some altogether incredible. When we were upon our return to France, having not yet reached Canso, we passed some of those islands, where in a quarter of an hour we laded our long-boat with them. We had only to strike them down with staves, without stopping to gather them up until we were weary of striking. If any man asks why they do not fly away, he must understand that they are birds of only two, three, or four months old, which have been hatched there in the spring-time, and have not yet wings great enough to take flight, though they are fat of flesh and in good plight. During our stay at Port Royal, we had many of our men who furnished us with them, and particularly one of M. de Monts' household servants, François Adarmin, whose name I insert here, to the end that he be had in memory, because he always provided us with them abundantly. During the winter he fed us solely on ducks, cranes, herons, partridges, woodcocks, robins, plover, and some other kinds of birds of that country; but in the spring it was a merry sight to see the grey geese and the big wild geese keep their empire in our meadows; and in autumn the white geese,<sup>2</sup> some of which always remained with us as hostages: then the plover flying in great flocks upon the shores of the waters, which also were very often treated but ill.

In regard to birds of prey, some of our men took an

<sup>1</sup> *Supra*, Book III. chaps. ii. and vii.

<sup>2</sup> The grey and the white geese were the fledgling and adult conditions of the Snow Geese, no doubt, while the Wild Geese, or *outardes*, as Lescarbot calls them, were the common Canada Geese. [W. F. G.]

eagle from her nest at the top of a pine-tree, of the most monstrous height that ever I saw any tree, which eagle M. de Poutrincourt reared to present to the king, but she broke her leash in trying to take flight, and was drowned in the sea coming home. The savages at Canso had six of them perched near their cabins, at our coming thither, but we refused to buy them because they had pulled off their tails to feather their arrows. There are such a quantity of them in those parts that often they ate our pigeons, and we had to keep a sharp look-out for them.

The birds that were known to us I have enrolled (as I have said) in my *Farewell to New France*, but I have omitted many of them, because I knew not their names.<sup>1</sup> There may also be seen the description of a small bird, which the savages call *niridau*, which lives on nothing but flowers. It often came buzzing in my ears, passing invisibly (so small is it) when in the morning I went to take a walk in my garden.<sup>2</sup> There will be seen also the description of certain flies, shining in the evening, in the spring-time, which fly up and down the woods in such a multitude that it is a wonder.<sup>3</sup> For the birds of Canada I refer my reader also to the report given above of Captain Jacques Cartier.

The Armouchiquois have the same birds, whereof many are unknown unto us in these parts. And particularly there is one kind of water-fowl, which have their bills made like

<sup>1</sup> The birds mentioned in the *Farewell to New France*, and not in this chapter, are Song-sparrow, Linnet, Murre, Owl, Fish-hawk, Goshawk, Sharp-shinned hawk, Curlew, Night-heron, Cuckoo, Snipe, Thrush, Pigeon, Jay, Swallow, Warbler, Mourning Dove, Woodpecker, Sparrow, Partridge, and Raven. [W. F. G.]

<sup>2</sup> *Niridau*, in Micmac *Miledow* (Rand, *English-Micmac Dictionary*, 138), is the Humming-bird. It does not occur in France, and hence its novelty united with its beauty to attract the notice of the early writers, most of whom give appreciative descriptions. Compare the note in the Champlain Society's edition of Father le Clercq's *New Relation*, 281. [W. F. G.]

<sup>3</sup> The flies are of course the common fire-flies, more fully described in the *Farewell to New France*. [W. F. G.]

two knives, with the two edges one upon another; and what is worthy of wonder, the upper part of the said bill is shorter by a half than the lower, in such wise that it is hard to think how this bird takes her food.<sup>1</sup> But in the spring-time, the cocks and hens, which we call Indian or Turkey cocks, fly thither as birds of passage, and sojourn there without passing further hitherward. They come from the parts of Virginia and Florida.<sup>2</sup> There are also besides these, partridges, parrots, pigeons, stock-doves, turtle-doves, robins, crows, tiercelets, falcons, shrikes, herons, cranes, storks, wild-geese, ducks, cormorants, white, red, black, and grey egrets, and an infinite variety of fowl.

As for the Brazilians, they have also store of turkey-cocks and hens, which they name *arignanousou*, of which they make no account, nor of their eggs: in such manner, that the said turkey-hens breed their young ones as they can, without so much ado as in these parts. They have also ducks, but because these go heavily they eat none of them, saying that this would hinder them from running swiftly. Also a kind of pheasant which they call *jacous*; other birds which they name *mouton*, as big as peacocks; some kinds of partridges as big as geese, called *mocacoïla*; parrots of sundry sorts, and many other kinds altogether unlike ours.<sup>3</sup>

<sup>1</sup> This bird is fully described in chap. viii. of the *Voyages* of Champlain, from whom, no doubt, Lescarbot obtained his description. It is the Black Skimmer or Cut-water. [W. F. G.]

<sup>2</sup> These, of course, are the Wild Turkeys, correctly designated as not passing beyond New England into Acadia. [W. F. G.]

<sup>3</sup> The identity of these Brazilian birds has been thus explained to me by Mr. C. W. Richmond, of the United States National Museum, who cites Van Thering's *Aves do Brasil*, of 1907. *Arignanousou* are perhaps identical with *inambú-guassú*, the smaller Tinamou, a bird about the size of the Bantam hen. *Jacous* are *jacú*, a medium-sized species of Curassow. *Mouton* would be identical with *Mutun*, a generic name for the larger Curassow, which are probably as bulky as peacocks. *Mocacoïla* must be identical with *Macuco*, the largest specimen of Tinamou, which is partridge-like in appearance and as large as the domestic hen. [W. F. G.]

## CHAPTER XXII

**O**PIAN,<sup>1</sup> in the book that he wrote upon this subject, says that in the hunting of beasts and of birds, besides the joy, there is more contentment and delight than in fishing, because one has many intermissions: one may get into the shade, one meets with brooks to quench his thirst, one lies down on the grass, one takes one's meal under some shelter. As for birds, one may take them in the nest and with bird-lime, and indeed of themselves they very often fall into the nets. But the poor fishermen cast their bait upon an uncertainty; yea, double uncertainty, both because they know not what hap may befall them, as because they are upon an unconstant and untamable element, the very sight of which is fearful. They are always wandering from place to place, subject to tempests, and beaten with storms and winds. Yet in the end he concludes that they are not destitute of all pleasure, but rather have a large share of it, when they are in a ship well built, well put together, water-tight, and swift in sailing. Then cutting the waves they go out to sea, where swim the great schools of greedy fishes, and casting a well-twisted line into the water, the weight is no sooner at the bottom than the bait is snatched, and immediately the fish is drawn up with great pleasure. And in this exercise Marcus Antoninus, the son of the Emperor Severus, took great delight; notwithstanding Plato's rule, who, when forming his commonwealth, forbade his

<sup>1</sup> A Greek poet of Cilicia, who flourished in the second century A.D. We still possess the poem referred to; it is of about 3500 lines, and is known as the *Halieutica*.

citizens the practice of fishing, as ignoble, illiberal, and a fosterer of idleness, wherein he is grossly mistaken, especially when he charges fishermen with idleness, which is so evident that I shall not vouchsafe to refute him. But I marvel not at what he says of fishing, seeing that therewith he also rejects hawking for the same reasons. Plutarch says that it is more laudable to take either a hart, a roebuck, or a hare, than to buy them; but he does not go so far as the other. Howsoever it be, the Church, which is the first order in human society, whose priesthood is called royal by the great apostle St. Peter, has permitted fishing to churchmen, and forbidden hunting and hawking. And indeed, to say what is most probable, a fish diet is the best and soundest of all, inasmuch as (to quote Aristotle<sup>1</sup>) it is not subject to any diseases; whence cometh the common proverb, "Sadder than a fish"; so much so that in the ancient hieroglyphics a fish is the symbol of health. This, however, I would understand of fish eaten fresh: for otherwise (as Plautus says) *Piscis nisi recens nequam est*, a fish is nothing worth unless fresh.

Now our savages eat it fresh enough, as long as the fishing lasts; which I believe to be one of the chief causes of their health and long life. When winter comes all fish are bewildered, and shun the storms and tempests, every one where he may; some hide themselves in the sand of the sea, others under the rocks, others seek a milder country where they may be more at rest. But as soon as the mildness of spring returns, and the sea grows calm, as from a town after a long siege, when truce is made, the people who were beforetime prisoners issue forth by troops to take the air of the fields and to enjoy themselves; so these citizens of the sea, after the gusts and furious storms are past, come and roam through the salt fields; they skip, they scuffle, they make love, they approach the land and

<sup>1</sup> Aristotle, Book viii. of the *History of Animals*, chap. xx. 11.

seek the refreshing given by fresh water.<sup>1</sup> And then our said savages, who know the haunt of each, and the time of their return, go and wait for them in true devotion to bid them welcome. The smelt is the first fish of all to present himself in the spring; and to seek examples no further than at our Port Royal, there are certain brooks where arrive such schools of these smelts, that for the space of five or six weeks one might take enough of them to feed a whole city. Such an one is the stream nearest the mouth of the said harbour on the right-hand side.<sup>2</sup> There are other brooks, where after the smelt comes the herring, in like multitudes, as we have already said elsewhere.<sup>3</sup> Sardines also come in their season, in such abundance that sometimes, wishing to have something more than ordinary for our supper, in less than an hour we took enough of them to serve us for three days. The sturgeons and salmon ascend the Dauphin River at the said Port Royal in such quantities that they carried away the nets which we had set for them. Fish abound there in like manner everywhere, such is the fertility of this country. In order to catch them the savages make a hurdle, or weir, across the brook, which they place almost erect, propped up by wooden bars, like buttresses, and leave a space therein for the fish to pass, which find themselves caught at the fall of the tide in such numbers that

<sup>1</sup> Lescarbot's explanation of the reasons for the movements of the fishes is more ingenious and interesting than correct or convincing. This is but one of the many explanations of natural phenomena which a somewhat scientific disposition led him to crave, and a very lively imagination helped him to supply. [W. F. G.]

<sup>2</sup> The edition of 1611-12 says: "Such as is that at the said Port Royal which waters the land of Saluces, which is the property of M. Desnoyers, the well-known attorney at the Parliament of Paris, Councillor and Master of the Requests to the Queen."

<sup>3</sup> *Supra*, Book IV. chap. xvi. These Herring which followed the Smelts are not the true Herring, but the Alewife or Gaspereau, which still come to the streams in spring as Lescarbot describes. The Sardines of Lescarbot were no doubt the fish still so-called in this region—the young summer herring. [W. F. G.]

the savages allow them to rot. And as for sturgeons and salmon, they take them in the same manner, or spear them; so that these people are happy; for there is nothing in the world so good as these fresh meats. And I find by my reckoning that Pythagoras was very ignorant to forbid in his fair golden sentences the use of fish without distinction. He is excused on the ground that fish being dumb have some conformity with his sect, wherein dumbness (or silence) was much commended. It is also said that he did it because fish is nourished in an element hostile to mankind. Also that it is a great sin to kill and eat a creature that does not hurt us. Also that it is a delicious and luxurious meat, not a necessary one (as indeed in the Hieroglyphics of Orus Apollo, fish is put as a mark of delicacy and voluptuousness). Also that he, the said Pythagoras, ate only meats that might be offered to the gods, which is not done with fish; and other such Pythagorean nonsense related by Plutarch in his Convivial Questions. But all these superstitions are foolish; and I would fain ask such a man, if being in Canada, he would rather die of hunger than eat fish. Thus of old, many in order to follow their fancies, and to say "these be we," have forbidden their followers the use of meats given by God to man, and have sometimes laid yokes upon men that they themselves would not bear. Now whatsoever be the philosophy of Pythagoras, I am none of his. I prefer the rule of our good priests, who take pleasure in eating fish, which suited me well in New France, neither am I yet displeased when I meet with such fare. If this philosopher lived on ambrosia and the food of the gods, and not on fish, which are not sacrificed unto them; our said good priests, such as the Cordeliers, or Franciscans of St. Malo, and others of the maritime towns, together with the parish priests, may say that in sometimes eating fish they eat meat consecrated to God. For when the Newfoundlanders meet with a wonderfully fine cod, they make of it a *Sanctorum*, as they call it, and

vow and consecrate it in God's name to St. Francis, St. Nicholas, St. Leonard, and others, head and all, whereas in their fishing they cast the heads into the sea.

I should be forced to write a whole book if I wished to discourse of all the fish that are common to the Brazilians, Floridians, Armouchiquois, Canadians, and Souriquois. But I shall restrict myself to two or three, after first setting down that at Port Royal there are great beds of mussels, wherewith we filled our long-boats, when sometimes we went to those parts. There are also scallops in quantity twice as big as oysters, also cockles, which never failed us; also sea urchins, the most delicious fish possible.<sup>1</sup> Also crabs and lobsters. These are the shell-fish; but one must give oneself the pleasure of catching them, and they are not all in one place. Now the said port being eight leagues in compass, taking the Isle de Biencourt as its limit, with the abovesaid philosophers' leave, it is good sport to row in it for so pleasant a fishing.

And seeing we are in the codfish country, I shall not stop until I have said a word or two about it; for so many people and in such great number go every year in quest of them from all parts of Europe, that I know not whence such a swarm can come. The cod brought into these parts are either dry or green. The fishing of the green cod is on the Bank in the open sea, some sixty leagues on this side of Newfoundland, as may be seen by looking at my map. Fifteen or twenty sailors, more or less, have each a line, *i.e.* a cord of forty or fifty fathoms long, at the end of which is a large baited hook, with a lead three pounds in weight to take it to the bottom. With this implement they fish the cod, which are so greedy, that the moment it is let down, it is snapped up, where the fishing is

<sup>1</sup> The identity of these shell-fish is established by evidence given in the paper on *Identities*, already quoted. *Palourde* is the Acadian French name for the Round Clam, but the reference to its size in this passage seems to show that Lescarbot had the Scallop in mind. Both Mussels and Sea Urchins, though eaten in Europe, are considered inedible by the present residents of Nova Scotia. [W. F. G.]

good. The cod being drawn on board, there are planks in the form of narrow tables along the ship where the fish are dressed. One man cuts off their heads, and usually throws them into the sea; another cuts open their bellies and disembowels them, and sends them back to his mate, who cuts away the biggest part of the backbone. That done, they are put into the salting-tub for four-and-twenty hours, and then packed away. And in this sort they work continually, without respecting the Sabbath (which is an impiety, for it is the Lord's Day), for the space of almost three months, their sails down, until their load is complete. Sometimes they set sail to go farther on in search of better fishing. And the saying that it is cold in Canada has originated because the poor mariners suffer from the cold among the fogs, especially the most hasty, who set out in February.

As for the dry cod, one must go ashore to dry it. There are in Newfoundland and in Bacalaos, many ports where ships lie at anchor for three months. At break of day the sailors go one, two, or three leagues out on the watery plain to catch their load. By one or two o'clock in the afternoon they have each filled his boat, and return to port, where there is a great platform built on the sea-shore, on which the fish are cast, as one casts sheaves of corn through a barn-window. There is a great table on which the fish when cast are dressed as described above. After having been in the salting-tub, they are carried out to dry on the rocks exposed to the wind, or on the *galets*, i.e. piles of stone heaped up by the sea. After six hours they are turned, and so on at intervals. Then all are gathered, and piled up together, and again at the end of eight days exposed to the air. In the end when dried they are packed away. But there must be no fogs when they are drying, for then they will rot; nor too much heat, for then they will rust, but temperate and windy weather.

<sup>1</sup> This description of the cod-fishery, both for green and dry cod, agrees perfectly, so far as it goes, with the elaborate treatise of Denys, who has

They do not fish by night, because then the cod no longer bite; I venture to believe that these cod are of the kind of fish which suffer themselves to be overcome by sleep, although Oppian is of opinion that fish, which make war on and devour one another, as do the Brazilians and Cannibals, are always watchful and sleep not; excepting nevertheless the sargo alone, which he says withdraws into certain caves to take his sleep. This I can well believe, and this fish does not deserve to be warred upon, seeing that he does not make war upon others, and lives on weeds; by reason whereof all the authors say that he chews his cud like the sheep. But as the same Oppian has stated that this fish alone, while chewing his cud, utters a moist sound, and in that is deceived, since I myself have often heard the seals, in open sea, as I have said elsewhere,<sup>1</sup> he may also have gone wrong in this. Also concerning the whale, which, as we have told above, was found asleep in the open sea, on the return to France of Captain Du Pont and Champlain, in the year 1610, insomuch that their vessel ran over it, and woke it up, by the wound made in its back, wherefrom issued great quantity of blood.<sup>2</sup>

The same cod ceases to bite after the month of September, and withdraws to the bottom of the open sea, or else goes to a hotter country until the spring-time. Whereupon I will here set down the remark of Pliny,<sup>3</sup> that fish which have stones in their heads fear the winter, and retire betimes, among which number is the cod, which has in its head two white stones shaped like a gondola, and with ragged edges; which is not the case with those caught off the coast of Scotland, as a

illuminated the subject with a degree of detail and a vividness of expression that leave hardly anything more to be said; cf. Denys, *Description*, ii. 27-252 (Champlain Society's edition, 257-348). [W. F. G.]

<sup>1</sup> *Supra*, Book IV. chap. xvii.

<sup>2</sup> Cf. *supra*, p. 22. It is perhaps hardly necessary to defend Oppian against Lescarbot by pointing out that neither the seal nor the whale are really fishes.

<sup>3</sup> Pliny, Book ix. chap. 24.

certain learned and observant man has told me.<sup>1</sup> This fish is wonderfully greedy, and devours others almost as big as himself, even lobsters, which are like big Langoustes;<sup>2</sup> and I marvel how he digests their big hard shells. Of the cod-livers our Newfoundlanders make oil, throwing the livers into barrels set in the sun, where they melt of themselves.

There is a great traffic in Europe of the oil of the Newfoundland fish. And for this cause many go to fish for the whale, and for the river-horse, or morse, as they call the beast with the great tooth; of which we must say something.

The Almighty, wishing to show unto Job how wonderful are His works, says, "Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?"<sup>3</sup> By this Leviathan is meant the whale, and all cetaceans, whose hugeness (and most of all that of the whale) is so great, that it is a dreadful thing, as we have showed elsewhere,<sup>4</sup> speaking of one cast ashore in Brazil; and Pliny says<sup>5</sup> that some are found in the Indies four acres in length. Therefore man is to be admired, or rather God, who has given him the courage to assail so fearful a monster, which has not his equal on the land. I pass by the manner of its capture, described by Oppian<sup>6</sup> and St. Basil,<sup>7</sup> to come to our Frenchmen, and especially to the Basques, who go every year to the great river of Canada for the whale. Commonly this fishing is carried on in the river called Lesquemin near Tadousac.<sup>8</sup> And to do it they go by watches to keep a look-out from the tops of the rocks, to see if they may catch sight of the air-hole of

<sup>1</sup> The stones in the head of the cod are, of course, the otoliths, very well characterised by Lescarbot. But his learned and observant informant was surely mistaken in regard to their absence from the European cod. [W. F. G.]

<sup>2</sup> The Langouste is the Spiny Lobster (*Palinurus*), common in France, but in every way inferior to the true Lobster (*Homarus*), which is much less familiar to Frenchmen. [W. F. G.]

<sup>3</sup> Job xli. 1.

<sup>4</sup> *Supra*, Book II. chap. viii.

<sup>5</sup> Book ix. chaps. 2 and 3.

<sup>6</sup> Oppian on Fishing, Book v.

<sup>7</sup> St. Basil, Homily 10, on the six days of the Creation.

<sup>8</sup> Now called Les Escoumains, north-east of Tadousac.

one of their prey; and when they have done so, forthwith they go after it with three or four long-boats, and having cunningly approached, they strike it with a harpoon right through the fat, and into the living flesh. Then this creature, feeling itself rudely pierced, with a dreadful rush dashes into the depths of the sea. Meanwhile the men in their shirts pay and give out the cord, which they call the hawser, to which is made fast the harpoon, which the whale carries away. But aboard the boat which has given the blow a man stands ready with a hatchet in hand to cut the said cord, if perchance by some accident it should become tangled, or the whale's force become too violent; yet on finding bottom, unable to go farther, the whale comes up again leisurely, and is then again set upon so hotly with very sharp staves, known as ox-tongues, or large partisans, that, the salt water entering the flesh, he loses his force, and lies there upon the water, unable to dive again. Then they make him fast to a cable, at the end of which is an anchor, which is cast into the sea, if the weather is not suitable for bringing him to land, and after a few days they go to fetch him, when time and opportunity permit. They cut him in pieces, and in great kettles boil the blubber, which melts into oil, wherewith they fill four hundred barrels, more or less, according to the size of the beast, and from the tongue they commonly make five or six hogsheads.<sup>1</sup>

If this is wonderful in us, who have industry, it is yet more so in tribes of naked Indians without artificial instruments; and yet they execute the same thing, as is told by Joseph Acosta, who says that to take these great monsters they embark in a canoe or little boat, and approaching the whale, leap nimbly on its neck, and there sit as it were astride, watching for a fit time to take it; and seeing his opportunity, the boldest of them drives a strong sharp staff into

<sup>1</sup> Presumably Lescarbot's account of the whale fishing by the Basques is accurate, even though given necessarily from hearsay. I do not recall any other description in our early literature. [W. F. G.]

one of the whale's blow-holes (these are its nostrils, or the conduits by which it throws water to a height of two lances in the air), and drives it in as deep as he can. Meanwhile the whale beats the sea furiously, and raises up mountains of water, diving down with great violence, then comes up again, not knowing what to do through very rage. The Indian notwithstanding remains still firmly seated, and to make it pay the penalty for this trouble, fixes yet another like staff in the other nostril, forcing it in so far that it drives the whale to despair, and entirely stops its breath. Then, re-entering his canoe, which he keeps tied by a cord to the side of the whale, he goes back towards land, having first made fast his cord to the whale, which he draws in, or pays out, according to the movements of the whale; which, while it finds much water, leaps hither and thither, overcome with pain, and at last comes close to land, where forthwith, for the huge vastness of its body, it remains stranded, unable to move or to control its movements any more. And then a great number of Indians come to greet the conqueror, to reap the fruit of his conquest, and for that purpose bring the killing to an end, cutting up the whale, and making morsels of the flesh—which is very rank—which they dry and beat fine to make into powder. This they use for meat, which serves them a long time.

As for the Hippopotamus, we have said in the voyages of Jacques Cartier that there are great numbers of them in the gulf of Canada, and especially in the island of Brion, and in the Seven Isles, which is the river of Chishedec.<sup>1</sup> It is a creature more like a cow than a horse, but we have named it Hippopotamus, that is to say river-horse, because Pliny thus calls those that are in the river Nile, which notwithstanding do not at all resemble the horse, but are also like an ox or a cow. Its coat is like that of the seal, *i.e.* grey-brown and somewhat

<sup>1</sup> The Seven Islands are still so called, but the name of the river is extinct, and replaced by St. Marguerite.

reddish, the skin very hard, a monstrous head,<sup>1</sup> with two rows of teeth on each side, between which on either side are two hanging down from the upper jaw, of the shape of those of a young elephant; and two like them, sticking straight out, and pointed, which this creature uses in climbing on the rocks. Its ears are short, and its tail also; it lows like an ox, and has little wings or fins on its feet, and the female brings forth her young ones on land. And because it is a cetacean, and very fat, our Basques and other mariners make oil thereof, as they do with the whale, and they surprise it on the land.<sup>2</sup>

Those of the Nile, says Pliny,<sup>3</sup> are cloven-footed, with the mane, the back, and the neighing of a horse, the teeth coming out of the mouth like those of a wild boar. And he adds that when this creature has been in a corn-field to feed, it goes away backwards for fear it should be followed by its tracks.

I do not propose to discourse here of all the sorts of fish that are in those parts, as it would be too large a subject for my history, and also because I have specified a good many of them in my *Farewell to New France*.<sup>4</sup> I will only say that by way of pastime on the coasts of New France, I will take in one day in the places where there is abundance of cod, for that kind of fish is there most frequent, fish enough to serve as food

<sup>1</sup> The edition of 1609 says: "a small head like a Barbary cow."

<sup>2</sup> Lescarbot's description of the Walrus shows that he had not seen it himself and was writing from hearsay. Even at that day it was not found in the parts of Acadia which Lescarbot knew, though it was abundant enough everywhere about the Gulf of St. Lawrence. His account is, however, justified in one feature, for the French also called it *vache marine*, while the English used the exactly equivalent *sea cow*. He is wholly in error about the second set of long teeth; or, rather, he divides between two sets the real attributes of one.

The Walrus has, of course, not the least relationship, or even resemblance, aside from the possession of very large teeth, to the true Hippopotamus of the Nile. [W. F. G.]

<sup>3</sup> Pliny, *Natural History*, viii. chap. 39.

<sup>4</sup> The kinds of "fish" mentioned by Lescarbot in his *Farewell to New France* and not in this chapter are the Bass, Dolphin, Flounder, Tom Cod, Eel, Shad, Halibut, Cusk, Sand-eel, Pollok, Finback (a whale), Squid, Toad, Porpoise, Seal, and Dog-fish. [W. F. G.]

for more than six weeks ; and he that has the industry to catch mackerei at sea, will catch so many that he will not know what to do with them, for in many places I have seen shoals of them close together, occupying three times more space than the market-halls of Paris. And yet I see many people in our France so wretched and so idle in these days, that they had rather die of hunger, or live in slavery, or at best languish upon their miserable dunghill, than endeavour to get out of the mire, and by some generous action change their fortune or die in the attempt.

## CHAPTER XXIII

**I**N the three last chapters we have made provision of venison, of fowl, and of fish, which is much; but our usual sustenance in this our Old France being bread and wine, it would be hard for us to make our abode overseas, unless the land were fit to bring them forth. Let us then consider her; let us put our hands into her bosom, and see if her maternal dugs will yield milk to nourish her children, and what more may be hoped for from her. Attilius Regulus of old, twice consul in Rome, was wont to say that one must not choose places overrank, because they are unhealthy; nor places overbarren, however healthy they may be;<sup>1</sup> and of such a moderate soil Cato also approved. The soil of New France is such, for the most part fat and sandy, under which we often found clay, whereof M. de Poutrincourt had a quantity of bricks made to build chimneys and a furnace to melt the gum of the fir-tree. I will add that with this earth one can perform the same operations as with that earth which we call *terra sigillata*, or *bolus armenicus*; for on many occasions our apothecary, Master Louis Hébert, a man most competent in his art, made trial of it, by the advice of M. de Poutrincourt; especially when the son of M. Du Pont had three fingers blown off by the bursting of a musket in the country of the Armouchiquois.

This province having the two kinds of soil that God hath given unto man as his possession, who can doubt that when it shall be cultivated it will be a land of promise? We have made trial of it, and have taken pleasure therein, which was never done by all that have gone before us, whether in Brazil or

<sup>1</sup> Pliny, Book xviii. chap. 6.

Florida or Canada. God blessed our labours, and gave us fair wheat, rye, barley, oats, peas, beans, hemp, turnips, and garden herbs; and this so plentifully, that the rye was as tall as the tallest man that may be seen, and we feared that this height would hinder it from bringing forth seed; but it has fructified so well, that one French grain sowed there yielded such ears of corn that, by the testimony of my lord the Chancellor, neither the island of Sicily nor the county of Beauce yield anything fairer. I sowed wheat without allowing my land to remain fallow, and without dunging it at all, and nevertheless it grew up in as fair perfection as the fairest wheat in France, although the corn and all that we sowed was not a year old. But the new corn which the said M. de Poutrincourt sowed before his departure grew up so good if I am not filled full of admiration, when I judge with the report of those that went there a year after our departure. Whereupon I will relate a matter of mine own, that in the month of April in the year 1607, having sown too thick and near one another some grains of the rye that was gathered at St. Croix (the first dwelling of M. de Monts, some twenty-five leagues from Port Royal), they multiplied so abundantly that they choked one another, and did not come to perfection.<sup>1</sup>

But as for the improved ground, whereon had been placed hogs' dung, or the sweepings of the kitchen, or the shells of fish, I would not believe, had I not seen it, the excessive splendour of the plants that it produced, each after his kind. Yea, the son of the said M. de Poutrincourt, a young gentleman of great promise, having sown orange and lemon seeds in his garden, in three months there sprang up plants a foot high. We did not expect so much, and yet took pleasure therein, rivalling one another. I refer to any man's judgment whether the second trial will be made with a good courage.

<sup>1</sup> These grains, of course, found in Acadia a conjunction of very favourable climatic conditions with new soil, and it is no wonder they thrive exceedingly. [W. F. G.]

And here I must say in passing that the secretary of the said M. de Monts, who came into those parts before our departure, used to say that he would not for anything in the world have missed making the voyage, and that unless he had seen our corn he would not have believed the truth about it. How unfairly then has the country of Canada, under which name is comprised the whole of that land, been continually discredited by those who know not what it is, upon the report of some sailors who only go to fish for cod in the northern parts, and upon the rumour of some sicknesses which are usual in all new settlements, and of which to-day no more is heard.<sup>1</sup>

But concerning this improvement of the soil, of which we have just spoken, a certain ancient author says that the censors of Rome farmed out the dunghills and other uncleannesses which came from privies to the gardeners of Rome for a thousand talents a year, which are worth six hundred thousand French crowns, because it was the best dung of all; and to that end commissioners were ordained to cleanse them: likewise the bottom and channel of the Tiber, as testify certain ancient inscriptions which I have sometimes read.

The land of the Armouchiquois bears yearly such corn as that which we call Saracen wheat, Turkey wheat, and Indian wheat, which is the *Irio* or *Erysimum fruges* of Pliny<sup>2</sup> and Columella. But the Virginians, Floridians, and Brazilians, more to the south, make two harvests a year. All these people till their land with a wooden pick-axe, weed out the weeds and burn them, manure their fields with shell-fish, having neither tame cattle nor dung; then they heap up their ground in small heaps, each two feet apart from the other; and

<sup>1</sup> The edition of 1609 says: "Which may be avoided by keeping up the spirits, if one is well furnished with necessaries."

<sup>2</sup> Pliny, Book xviii. chap. 10. Lescarbot is mistaken in his identification, for this corn of the Armouchiquois was Maize, which was an American plant quite unknown to Pliny and Columella. The true identification of the *Irio* is very doubtful.

when the month of May comes they plant their corn in these heaps of earth, as we plant beans, setting up a stick, and putting into the hole four grains of corn separate one from the other, in accordance with a superstition of theirs; and between the plants of the said corn, which grows like a small tree, and ripens at the end of three months, they also set beans spotted with all colours, which are very delicate, and not being so high, grow very well among these stocks of corn. Last year we sowed some of the said corn in Paris, in good ground, but with small profit, as each stock yielded but one starved ear or two; whereas in that country one grain will yield four, five, and six ears, and every ear one with another above two hundred grains, which is a marvellous increase; which shows the truth of the proverb preserved by Theophrastus,<sup>1</sup> that it is the year which produces the fruit, and not the field; that is to say, that it is the temperature of the air, and condition of the weather, which makes the plants to bud and fructify, more than the nature of the soil; wherein it is worthy of note that our corn grows better there than theirs here; a sure testimony that God has blessed that country, since His name has there been invoked; also, that in these parts, for some years past, God beats us, as I have said elsewhere, with rods of iron, whereas in that country He has spread His blessing abundantly upon our labour, and that in the same parallel and elevation of the sun.

When this corn reaches its full height, as we have said, its stalk is as big as a cane, or rather bigger. The stalk and corn, cut when green, have a sugary taste, which is the reason why the moles and field rats covet it so; for they spoiled me a plot of it in New France. Large animals, too, such as stags and other wild beasts, and birds also, make havoc of it; and the Indians are constrained to set a watch over them, as we do over vines here.

The harvest over, this people lay up their corn in the

<sup>1</sup> Theophrastus in Book viii. of the *Plants*.

ground, in pits, which they make on some slope of a hill or mound, to drain off the water, fitting up the pits with mats; or placing their corn in bags made of grass, which they afterwards cover with sand, and this they do because they have no houses with lofts, nor chests to lay it up otherwise; besides, corn kept after this manner is out of the way of rats and mice.

Sundry nations of these parts have discovered the same method of keeping corn in pits. For Suidas makes mention of it under the word Σείποι; and Procopius, in the second book of the Gothic war, says that the Goths when besieging Rome, often fell into the pits wherein the inhabitants were wont to store their corn. Tacitus relates also that the Germans had such pits. And without particularising any farther, in many places in the more southern parts of France, at this day they keep their corn after that manner. We have told above in what fashion they pound their corn, and make bread thereof, and how, by the testimony of Pliny, the ancient Italians had no greater industry than they.<sup>1</sup>

The people of Canada and of Hochelaga, in the time of Jacques Cartier, also tilled the soil after the same manner, and the land brought forth for them corn, beans, peas, melons, squashes, and cucumbers; but since their furs have been in request, and that in return for these they have had victuals without any further trouble, they have become lazy, as have also the Souriquois, who at the same date practised tillage.<sup>2</sup>

Both these nations still have much excellent hemp, which their land produces of itself. It is higher, finer, whiter, and stronger than ours in these parts. But that of the Armouchiquois has at the top of its stalk a pod, filled with a kind of

<sup>1</sup> *Supra*, chap. 13.

<sup>2</sup> It is doubtful whether Lescarbot is correct in this statement, although Father le Clercq also gives the cultivation of corn and tobacco as practised formerly, according to Micmac tradition (*Nouvelle Relation*, 324; Champlain Society's edition, 212). At all events there is no other evidence confirmatory of the cultivation of grains and vegetables by the Micmac Indians. [W. F. G.]

cotton-like silk, in which the seed lies. With this cotton, or whatsoever it be, good beds may be made, more excellent a thousand times than those of feathers, and softer than common cotton.<sup>1</sup> We have sowed the said seed in divers places in Paris, but to no profit.

We have seen by our History, how along the great river, beyond Tadousac, innumerable vines are found, and grapes in their season. I have seen none at Port Royal, but the soil and the hills are very proper for them. France had none in ancient times, unless peradventure along the coast of the Mediterranean; and when the Gauls had done some notable service to the Emperor Probus, they asked of him in recompense for permission to plant vines, which he granted unto them; which had previously been refused them by the Emperor Nero.<sup>2</sup> But why do I bring in the Gauls, seeing that in Brazil, a hot country, there were none, until the French and Portuguese planted them. Thus there is no doubt that the vine will grow plentifully in the said Port Royal, seeing also that at the river St. John, further north than the said port, there are many of them, not, however, so fair as in the country of the Armouchiquois, where it seems nature was in her gay mood when she planted them.<sup>3</sup>

And since we have touched on this subject, speaking of the voyage that M. de Poutrincourt made thither, we will go further and declare that the greater part of the woods of this land are oaks and walnut trees, bearing small nuts, with four or five sides, so delicate and sweet that nothing can exceed

<sup>1</sup> The plant thus described by Lescarbot, and very correctly, is the well-known Indian hemp. The seeds in its pods are furnished with many long soft silky hairs. [W. F. G.]

<sup>2</sup> Sextus Aurelius Victor in his life of Probus.

<sup>3</sup> As to the vine, Lescarbot is perfectly correct. No plant of this genus is known to occur naturally in Nova Scotia, but the Frost Grape, a kind inferior to the species growing farther south, occurs on the River St. John. Champlain makes an obvious slip when he says, in chapter x. of his *Voyages*, that wild vines occurred on the site where Annapolis Royal now stands. [W. F. G.]

them; and likewise very good plums; as also sassafras, a tree with leaves like oak-leaves, but less jagged, the wood whereof has a pleasant smell, and is most excellent for the cure of many diseases, such as the pox,<sup>1</sup> and the Canadian sickness, which I call phthisis, whereof we have discoursed at large heretofore.<sup>2</sup> And speaking of healing, I remember hearing the said M. de Poutrincourt say that he had made trial of the virtue of the spruce gum of Port Royal, and of turnip oil upon a lad badly eaten with the itch, and that he had been healed.

Our savages also plant great store of tobacco, a thing most precious with them, and universally among all those nations. It is a plant of the bigness of *Consolida major*, the smoke of which they suck up with a pipe in the manner of which I shall tell, for the contentment of those that know not the use of it.<sup>3</sup> After they have gathered this herb, they dry it in the shade, and have certain small leather bags, hanging about their necks, or at their girdles, wherein they always have some, with a calumet or tobacco-pipe, which is a little horn with a hole at one side, and within the hole they fit a long quill or pipe, out of which they suck the smoke of the tobacco, which is within the said horn, after lighting it with a coal which they lay upon it. They will sometimes endure hunger for five or six days with the aid of that smoke. And our Frenchmen who have

<sup>1</sup> The small walnuts are hickories. The virtues of the sassafras are exaggerated, as was common at the time. The plums are the common beach plum. [W. F. G.]

<sup>2</sup> *Supra*, Book IV. chap. vi.

<sup>3</sup> In this passage we have by far the best evidence we possess that the Micmacs cultivated tobacco, for Father le Clercq's statement on the subject is given purely as traditional. The species was no doubt the so-called wild tobacco (*Nicotiana rustica*), which is said to be grown occasionally by the French of Nova Scotia even to this day. This identification is in harmony with Lescarbot's comparison of the size of the plant with *Consolida major*, which, as the old herbals show, was the Comfrey. Some very interesting additional information upon the use of tobacco by the Micmacs, and its importance in their customs, is given by Father le Clercq (*Nouvelle Relation*, 515; Champlain Society's edition, 298). [W. F. G.]

frequented them are for the most part so bewitched with this drunkenness of tobacco, that they can no more be without it than without meat or drink, and upon it they spend good money; for the good tobacco which comes from Brazil costs sometimes a crown a pound, which I deem foolishness in them, because withal they spare not to eat and drink as much as other men, neither do they miss any meat or drink the less for it. But it is the more excusable in the savages, because they have no other greater delicacy in their banquets, and can make no greater cheer to a visitor than with this, as in these our parts one presents his friend with some good wine; in such sort that if one refuse to take the tobacco-pipe when they present it, it is a sign that he is not *adesquidés*,<sup>1</sup> i.e. a friend. And those among them who have some obscure knowledge of God, say that He smokes like them, and believe that it is the true nectar described by the poets.

This tobacco smoke taken in at the mouth by sucking, as does a child at the breast, they send out through the nose, and by its passage through the breathing conduits the brain is warmed and its humidities dried up. It also in some sort makes one giddy, and as it were drunk, it opens the bowels, calms the passions, induces sleep, and the leaf of this herb, or the ashes that remain in the pan, heal wounds. I shall add that this nectar is so sweet to them that the children sometimes suck in the smoke that their fathers send out of their nostrils, to the end that nothing be lost. And because it has a biting taste, Belleforest copying the story of Jacques Cartier, who knew not what it was, would have us believe that it is some kind of pepper. But whatsoever sweetness is found therein, I could never accustom

<sup>1</sup> This word is given also, with the same meaning, by Father Biard (Thwaites' *Jesuit Relations*, iii. 81). I have not been able to find an exact equivalent in modern Micmac, but Father Pacifique suggests that it is related to *oeltesgatieg*, meaning "we meet pleasantly and happily together." [W. F. G.]

myself to it, neither do I care for the use and custom to take it in smoke.

There is also in this country<sup>1</sup> a certain kind of root, as big as turnips or truffles, most excellent to eat, tasting like chards, but more pleasant, which when planted, multiplies as it were out of spite, and in such sort that it is wonderful. I believe that they are those called afrodilles, according to the description given by Pliny. "Its roots," he says, "are fashioned like small turnips, and there is no plant with so many roots as this, for sometimes one finds fourscore afrodilles knotted together. They are good roasted under the embers, or eaten raw with pepper, or with oil and salt."

This then is what this author states. We brought some of these roots to France, which have increased so much that to-day all the gardens are full of them, and they are eaten in the manner spoken of by Pliny, or cooked in water with butter and a little vinegar. But I bear a grudge against those who have induced the criers of Paris to call them Topinambours. The savages call them *Chiquebi*, and they grow in abundance near oak trees.<sup>2</sup>

In considering this, it occurs to me that those men are very miserable who being able to live quietly in the country and improve the soil, which pays her creditor with such usury, yet pass their time in towns in paying salutes, in carrying

<sup>1</sup> The editions of 1609 and 1611-12 say, "In the country of the Armouchiquois."

<sup>2</sup> This plant is readily identifiable, both from the description and the Indian name. It is the well-known ground nut, or Indian potato, called botanically *Apios tuberosa*. The modern Micmac form of the name is *Ségibân* (Rand, *English-Micmac Dictionary*, 125). Denys used the form *Chicamins* (*Description*, ii. 354; Champlain Society's edition, 398). L'escarbot's grudge against the criers of Paris had justice, for *Topinambours* are Jerusalem Artichokes, an entirely different plant. But his own theory, that the Indian potato is identical with the Afrodilles of Pliny, is no more accurate; for the latter plant is the Asphodel, not at all related to the Chiquebi, and resembling it only in possessing large underground tubers. Compare also the earlier statement that these plants were called *Canada* in Paris (page 45 of this volume). [W. F. G.]

on lawsuits, in toiling here and there, in seeking the means to deceive one another, worrying to the verge of the grave to pay their house-rent, to be clothed in silk, to have some bits of costly furniture, in brief to make a show and feed themselves with a little vanity, wherein contentment is never to be found. "Poor fools,"<sup>1</sup> says Hesiod, "who know not how one-half of these things, with quiet, is worth more than all of them with vexation, nor how great is the worth of the mallow and the daffodil. Of a truth the gods, since the sin of Prometheus, have hidden from men the manner of living happily. For otherwise one day's labour would be sufficient to nourish a man for a whole year, and on the day following he would set his plough upon his dunghill, and would rest his oxen, his mules, and himself."

This is the contentment which is being prepared for those that shall inhabit New France, though fools despise this kind of life, and the tilling of the ground, the most innocent of all bodily exercises, and one which I shall term the most noble, as that which sustains the life of all men. They disdain, I say, the tillage of the ground, and yet all the vexations wherewith men torment themselves, the lawsuits that they prosecute, the wars that they carry on, are but to have lands. Poor mother! what hast thou done that thou art so despised? The other elements are very often against us; fire consumes us, air infects us with plague, water swallows us up, the earth alone receives us kindly at our coming into the world, and at our death; it is she alone that nourishes us, warms us, lodges us, clothes us, is contrary to us in nothing, and she is set at naught, and those who till her are laughed at; they are placed below the idle and blood-suckers of the people. All this is done here where corruption holds a great empire; but in New France the golden age must be brought in again, the ancient crowns of ears of corn must be renewed, and the highest glory

<sup>1</sup> Hesiod, *Works and Days*.

made that which the ancient Romans called *gloria adorea*, a glory of wheat, in order to invite every one to till well his field, seeing that the land presents itself liberally to them that have none. No entrance must be allowed to those who gnaw the people, those rats in the granary, who serve only to eat the substance of others. No sufferance must be given to this wretched habit of begging which dishonours our old France, wherein mendicity is made a glory.

Being assured of having corn and wine, there remains only to furnish the country with tame cattle; for they will breed there very well, as we have said in the chapter on hunting.

Of fruit trees there are but few, besides walnuts, plum, cherry, and hazel-nut trees.<sup>1</sup> True it is that all the interior is not yet explored; for in the country of the Iroquois and in the interior of these lands there are many species of fruits which are not found on the sea-coast.<sup>2</sup> This want is not to be thought strange; for the greater part of our fruits have come from foreign countries, and very often they bear the name of the country from which they have been brought. The soil of Germany is very fruitful, but Tacitus says that in his time there were no fruit trees.

As for forest trees, the most common in Port Royal are oaks, elms, ash, birch (very good for joiners' work), maples, sycamores, pines, firs, hawthorns, hazel-trees, willows, laurels, and some others which I have not noted down.<sup>3</sup> There is in certain places store of strawberries, raspberries, and hazel-nuts; also in the woods small blue and red fruits. I believe that it is this which the Latins called *myrillus*. I have

<sup>1</sup> These four trees, allowing for the fact that Lescarbot's walnut was the butternut, are well known and abundant in Nova Scotia. [W. F. G.]

<sup>2</sup> The edition of 1609 says: "there are orange trees, and they make oils with the fruit of trees. But no Frenchmen or other Christians have yet been there."

<sup>3</sup> These forest trees are abundant in Nova Scotia. The true sycamore does not occur in this region, however, and Lescarbot must have applied the name to one of the larger maples, probably the Sugar-Maple. Neither is the Laurel an American plant, and he probably had in mind the somewhat similar Bayberry. [W. F. G.]

seen there small pears very delicate ; and in the meadows, all the winter long, are certain small fruits like small apples coloured with red, of which we made jelly for our dessert. There is store of gooseberries like our own, but they grow red ; also those other small round gooseberries, which we call *guedres* ;<sup>1</sup> and peas in great quantities along the sea-shores, the leaves of which we took in spring-time and put among our old peas, and so it seemed to us that we were eating green peas. Beyond French Bay, *i.e.* in the rivers St. John and St. Croix, there is store of cedar trees, besides those trees that I have named.<sup>2</sup> As for those of the great river of Canada, they have been specified in the third book, in the account of the voyages of Captain Jacques Cartier and of Champlain. True it is that as regards the tree *annedda*, whose virtues we celebrated on the report of the said Cartier, to-day it is no longer found. But I prefer to attribute the cause of this to the migrations of tribes, owing to the wars which they make on one another, rather than to accuse the said Cartier of a lie, seeing that that could be of no service to him.

Those of Florida are pines (which bear no kernels in the fruits that they produce), oaks, walnuts, black cherry, lentisks, chestnuts (which are indigenous as in France), cedars, cypresses, palms, holly, and wild vines, which climb up the trees as in Lombardy, and bring forth good grapes. There is a kind of medlar, the fruit of which is bigger and

<sup>1</sup> As to these small fruits, the strawberries and raspberries are extremely abundant in Lescarbot's Acadia. His blue and red Myrtillus-like berries were, I take it, the Dwarf Bilberry, for the *Myrtille* of the French is a *vaccinium*. The small pears were no doubt those of the Shad-bush, often called Wild Sugar Pear, while the apple-like red marsh fruits were of course the Marsh Cranberry, here well described. The *guedres* were the Highbush Cranberry. Consult the paper on *Identities*, previously cited. [W. F. G.]

<sup>2</sup> The peas here mentioned were of course the common Wild Beach pea. Lescarbot is correct also as to the distribution of the Cedar trees, for, while abundant throughout New Brunswick, they are rare in Nova Scotia, and wanting around Port Royal. [W. F. G.]

better than that of France; there are also plum trees, which bear a very beautiful fruit, but not very good; raspberries; a small grain which we call with us *bleues*,<sup>1</sup> which are very good to eat; also roots which they call *hassez*, of which in their need they make bread. This province is excellent above all in its production of the wood of the china-root, which is of most singular excellence in diets, and the water which flows from it is of such virtue that if a lean man or woman should drink of it steadily for a time he would become exceedingly fat and corpulent.<sup>2</sup>

The province of Brazil took its name, as we think, from a certain tree which we call brazil, and the savages of the country *arabouton*. It is as high and as big as our oaks, and has a leaf like that of the box. Our Frenchmen and others go into that country to lade their ships with it. The fire of it is almost without smoke. But he who should think to whiten his linen with the ashes of that wood, would far deceive himself, for he would find it dyed red.<sup>3</sup> They have also palm trees of sundry sorts: and trees the wood of some of which is yellow, and of others violet. They have others that have the scent of roses, and others that stink, whose fruits are dangerous to eat; also a kind of guaiacum or gum, which they call *hinourat*, which they use to cure a disease called among them *pians*, as dangerous as the pox. The tree which bears the fruit which we call the Indian nut, is called among them *sabancale*. They have also cotton trees, of the fruit of which they make beds, which they hang between two forks or posts. This country rejoices in many other sorts of fruit trees, such as oranges, limes, lemons, and others, always green, whereby the loss of that country, where the

<sup>1</sup> This called by the French of Nova Scotia to this day. It is the common blueberry. [W. F. G.]

<sup>2</sup> The China-root of the apothecaries was the Sarsaparilla, which has its virtues, though not the one here recorded. [W. F. G.]

<sup>3</sup> The Brazil-wood, still supposed by scholars to have given origin to the name of the country, does yield both a yellow and a red dye. [W. F. G.]

Frenchmen had begun to inhabit, is so much the more grievous unto those that love the welfare of France. For it is readily to be believed that life there is more pleasant and delightful than in the land of Canada, on account of the verdure which is there perpetual. True it is that the voyages thither are long, taking about four or five months, and that in making them sometimes famine is suffered, as on those of Villagagnon; but to New France, where we were, when one sets out in due season, the voyages take but three weeks, or a month, which is but a trifle.<sup>1</sup>

If, however, the delights and delicacies there are not such as in Mexico, this does not mean that the country is nothing worth. It is much that one may live there quietly and joyfully, without taking thought for superfluous things. The covetousness of men has caused no country to be thought good unless it has mines of gold; and in their foolishness they do not consider that France is to-day without them; and Germany also, of which Tacitus said "that he knew not whether in their anger or in their favour the gods had denied gold and silver to that province." They do not see that all the Indians make no use of coined silver, and yet live more contentedly than we. If we call them fools they say the same of us, and peradventure with better reason. They know not that when God promises to His people a happy land, He says that it shall be a land of corn, of barley, of vines, of fig-trees, of olives, and of honey, where they shall eat their bread without scarcity,<sup>2</sup> &c.; and for all metals He gives them but iron and copper, lest gold and silver make them lift up their hearts and forget their God; and He will not that when they have kings, these should hoard up much gold or silver.<sup>3</sup> They do not consider that mines are the graveyards of men; that the Spaniard has

<sup>1</sup> The identification of these plants of Florida and Brazil from the data here given is difficult and uncertain, and in any case hardly concerns our present subject. [W. F. G.]

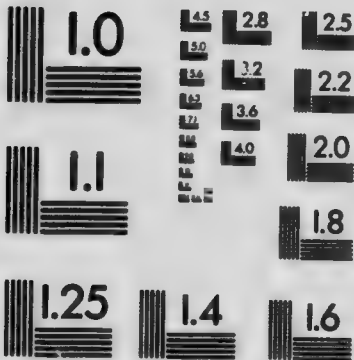
<sup>2</sup> Deut. viii. 8 and 9.

<sup>3</sup> Deut. xvii. 17.



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consumed therein above ten millions of poor Indian savages, instead of instructing them in the Christian faith; that there are mines in Italy, but that the ancients would not allow them to be worked, in order to preserve the people; that in mines the air is thick, impure, and infernal, where one never knows whether it is day or night; that to do such things is to seek to dispossess the devil of his kingdom, to be perchance worse off than he; that it is a thing unworthy of a man to bury one's-self in the entrails of the earth, to seek out hell, and miserably to abase one's-self below all unclean creatures; since to us God has given an upright form, and a face looking upward, to behold the heavens, and to sing praises unto Him; that in countries where there are mines the land is barren; that we eat neither gold nor silver, and that of themselves they do not keep us warm in winter; that he who has corn in his barn, wine in his cellar, cattle in his meadows, and finally cod and beaver, is more assured of having gold and silver, than is he who has mines to find victuals. And yet there are mines in New France, whereof we have spoken in the proper place;<sup>1</sup> but that is not the first thing to seek; for men do not live by opinion; and the value of this consists but in opinion, as does that of the precious stones also, which are fools' baubles, wherein one is for the most part deceived, so well can art counterfeit nature; witness him who, some five or six years ago, sold vessels of glass for fine emerald, and had made himself rich by the folly of others, if he could have played his part aright.

Now, without bringing the mines into question, profit may be made in New France, of the divers furs that are there, which in my opinion are not to be despised, since we perceive that there exists so much envy against a monopoly which the king granted to M. de Monts, to help to establish and settle there a French colony, and which now by some fatality has been revoked. But France may draw a general benefit, as in

<sup>1</sup> Chap. xxiii. of Book III. and chap. iii. of Book IV.

the scarcity of victuals one province will succour the other; which might be done now, if the country were well inhabited; seeing that since we were there, the seasons on that side have always been good, and in these our parts hard for the poor, who die of hunger, and live only in want and penury; instead of which many might live there at their ease, whom it were better to preserve than suffer to perish, as now they do, so many blood-suckers of the people there are of all sorts. Moreover, when fishing is carried on in New France, the Newfoundlanders will have nothing to do but to load their vessels on their arrival, instead of being forced to tarry three months there, and they will be able to make three voyages a year instead of one.

Of exquisite woods I know of none there, save the cedar and the sassafras; but a good profit may be made from the firs and pines, since they yield abundance of gum, and very often die from too much sap. This gum is as good as the turpentine of Venice, and very sovereign for medicines. I gave some to some churches of Paris for incense, and it has been found very good. One may also furnish with soap-ashes the city of Paris and other places of France, which at this present are all bare and without woods. Those who find themselves afflicted here may have there a pleasant retreat, rather than yield themselves subject to the Spaniard, as many do. Many families in France, overcharged with children, may divide themselves, and take their portion there with such small goods as they have. Then time will discover something new, and one must help all the world if it be possible. But the chief good one must aim at is the establishment of the Christian religion in a country where God is not known, and the conversion of these poor people, whose damnation cries for vengeance upon those who can and should employ themselves thereto, and at least contribute to that end with their means, seeing that they gather up the fat of the earth, and are constituted stewards of the things of this world. One thing

should fill with consolation those who are truly pious, that our holy Father, on receiving the epistle which I have set down at the end of the second book, was full of joy that in his time such a thing was being done for the good of the Church, and has prayed God on the bodies of the holy apostles for the prosperity of the enterprise of M. de Poutrincourt, and proposes to continue so to do, as he has told us; having given power to the Nuncio to give his benediction to all those who shall come forward to go out to colonise New France.

## CHAPTER XXIV

**F**ROM land comes war; and when New France has been colonised, some greedy fellow peradventure will come to take away the labour of men of honesty and courage. So say many; but, God be praised, the state of France is too well settled, to be afraid of such tricks. We are no longer in the period of leagues and partisanship. There is none that will attack our king, or undertake hazardous enterprises for a small booty. And should anyone wish to do so, I believe that the remedies have been thought out already; and moreover such an attempt is for religion, and not to take away another's goods. This being so, faith makes a man march with head erect, and pass through all difficulties. For behold what the Almighty says by His prophet Isaiah to them whom He takes under His care, and to the French of New France: "Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged";<sup>1</sup> that is to say, consider that ye are Frenchmen; "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Sion," &c.

Our savages do not found their wars upon the possession of the land. We do not see that they encroach one upon another in that respect. They have land enough to live on and to walk abroad. Their ambition is limited by their bounds. They make war as did Alexander the Great, that they may say "I have beaten you"; or else for revenge, in remembrance of some injury received, which is the greatest

<sup>1</sup> Isa. li. 1-2.

vice I find in them, because they never forget injuries; wherein they are the more excusable, in that they do nothing but what we ourselves do also. They follow nature; and if we curb anything of that instinct, it is the commandment of God which makes us do so, whereunto many stop their eyes.

When therefore they wish to make war, the Sagamos most in credit among them sends the news of the cause and the rendezvous, and the time of the muster. On their arrival he makes them long orations on the subject which has come up, and to encourage them. At each proposal he asks their advice, and if they consent they all make an exclamation, saying *Hau*, in a long-drawn-out voice; if not, some Sagamos will begin to speak, and give his opinion, and both are heard with attention. Their wars are carried on solely by surprises, in the dead of night, or if by moonlight, by ambushes, or subtility; which is general throughout all those Indies. For we have seen, in the first book, in what fashion the Floridians make war, and the Brazilians do no otherwise. And after the surprises, they come to close quarters, and fight very often by day.

But before setting out, ours, I mean the Souriquois, have a special custom. They make a fort, within which all the young men of the army place themselves; and then the women come to compass them about, and to keep them as it were besieged. Seeing themselves so environed they make sallies, to slip away and deliver themselves out of prison. The women on the watch drive them back, arrest them, do their best to capture them; and if they are taken the women rush on them, beat them, strip them, and from such a success draw a favourable presage of the impending war, while if they escape it is an evil sign.<sup>1</sup>

<sup>1</sup> Lescarbot's account of the war councils and war customs of the Micmacs is in full agreement with other evidence, but the custom of the play fort, as likewise the customs connected with the taking of "heads," i.e. scalps, mentioned in the next paragraph, are not recorded by any other writer so far as I

They have still another custom concerning any individual who brings in an enemy's scalp. They make great feasts, dances, and songs for many days; and whilst these are going on, they strip the conqueror, and give him but some dirty rag to cover himself withal. But at the end of eight days or thereabout, after the feast, every one presents him with something to honour him for his valour. They never go far from their lodges save with bow in hand and quiver on back, and when any stranger meets them they lay down their arms, if it is a question of a parley, which must likewise be done on the other side; as befell M. de Poutrincourt in the land of the Armouchiquois.

The captains among them take their rank by inheritance, as does royalty in these our parts, provided always that the son of a Sagamos imitates the virtues of his father, and is of suitable age; for otherwise they do as of old time, when at first the people chose the kings; speaking of which Jehan de Meung, author of the *Roman de la Rose*, says that "they chose the tallest serf of them all, that had the biggest body and the biggest bones among them, and made him their prince and lord."

This Sagamos has not absolute authority among them, but rather such as Tacitus reports of the ancient German kings: "The power of their kings," says he, "is not unlimited or infinite, but they guide the people rather by example than by commandment." In Virginia and in Florida they are more honoured than among the Souriquois; but in Brazil they take for captain him who has taken and killed most prisoners, without his children being able to inherit that dignity.

Their arms are the first which came into use after the creation of the world, clubs, bows, and arrows; for as for slings and crossbows they have none, nor any weapons of iron or steel,

can find. Yet so complete, as a rule, is the confirmation of Lescarbot's statements by others who treat of the same subjects, that we can rely with confidence upon his sole authority. [W. F. G.]

much less those that human wit has invented in the last two hundred years to outdo the thunder; nor rams, or other ancient engines of battery.

They are very skilful in shooting an arrow, and I shall let that story be my example which is told above,<sup>1</sup> of one who was killed by the Armouchiquois, and had a little dog pinned to him by an arrow shot from afar. Yet I would not give them the praises due to many nations of this hither world, which have been famous for that exercise, such as the Scythians, Getae, Sarmatians, Goths, Scots, Parthians, and all the peoples of the East, of whom a great number were so skilful, that they could have hit a hair; to which skill in many of God's people the Holy Scripture bears witness, especially in the Benjamites, of whom as they went to war against Israel Scripture says that: "Among all this people, there were seven hundred chosen men, left-handed; every one could fling stones at an hair-breadth, and not miss."<sup>2</sup> In Crete there was an Alcon, so skilful an archer, that when a dragon carried off his son, he pursued after him, and killed him without hurting his child. One reads of the Emperor Domitian, that from a distance he could shoot an arrow between two fingers held apart. The writings of the ancients make mention of many who transfix birds on the wing, and of other wonders at which our savages would stare. Yet are they gallant men and good warriors, who will venture anywhere if backed by a band of Frenchmen; and—what is only less important than courage—they can endure hardness in the war, lie in the snow and on the ice, suffer heat, cold, hunger, and at intervals feed themselves with smoke, as we have said in the former chapter. Thus the Latin word *bellum* is used among them in its proper meaning without antiphrasis; while on the contrary the word *militia* is used among them for *mollitia*, according to the etymology given of it by Ulpian the lawyer,<sup>3</sup> though I prefer to derive it from *malitia*,

<sup>1</sup> Book IV. chap. xv.

<sup>2</sup> Ulpian, l. 5, *ult. C. detestam milit.*

<sup>3</sup> Judges xx. 16.

which is as much as to say *duritia*, *κακία*, or *afflictio*, which the Greeks call *κάκωσις*. And so it is taken in St. Matthew,<sup>1</sup> where it is said, "Sufficient unto the day is the evil thereof," i.e. the *κακία*, the affliction, the pain, labour, hardness, as St. Jerome very well expounds it.<sup>2</sup> And the phrase in St. Paul, *κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ*, would have been not ill translated *dura*, i.e., endure affliction as a good soldier of Jesus Christ, instead of *labora*, harden thyself with patience. As it is in Virgil :

*Durate, et rebus vosmet servate secundis.*<sup>3</sup>

And in another place he calls the Scipios *duros belli*, to signify brave and excellent captains; which hardness and malice of war, Tertullian explains *imbonitas* to mean, in the book which he has written to the martyrs, to exhort them to endure afflictions manfully for the name of Jesus Christ. "A soldier," says he, "does not come to the wars with pleasure, and goes not to the fight coming forth from his chamber, but out of tents and pavilions stretched out, and tied to stakes and forks, *Ubi omnis duritia et imbonitas et insuavitas*, where no pleasure is."

Now although the war which is carried on after coming forth from tents and pavilions is hard, the ordinary life of our savages is yet harder, and may be called a true militia, that is to say, malice, which I take for hardness. And after this manner they travel over great countries through the woods in order to surprise their enemy, and to assail him on the sudden. This keeps them in continual fear. For at the least noise in the world, as of a moose passing among branches and leaves, they take the alarm. Those who have towns, after the manner that I have described above, are somewhat more assured; for having strongly barred the gate, they may ask, Who goes there? and prepare themselves for the combat. By such surprises the Iroquois, to the number of eight thousand men, some time

<sup>1</sup> Matt. xi. 34.

<sup>2</sup> Jerome, Epist. 147, *Ad Amand.*

<sup>3</sup> "Endure and preserve yourselves for favouring fortune."

ago exterminated the Algonquins, the people of Hochelaga, and others bordering upon the great river. Nevertheless, when our savages under the lead of Membertou went to war against the Armouchiquois, they embarked in skiffs and canoes; but then they did not enter the country, but killed them on their frontiers in the port of Chouïakoet.<sup>1</sup> And inasmuch as this war, its cause, the counsel, the execution, and the end of it have been described by me in French verses, which are set down hereafter in the collection entitled *The Muses of New France*, I shall ask my reader to have recourse to it in order not to write the same thing twice. I shall only say that when at the river St. John, the Sagamos Chkoudun, a Christian and a Frenchman in courage, showed a young man of Retel, called Lefevre, and myself, how they go to the wars; and after their feast they came forth to the number of fourscore from his town, having laid aside their mantles of fur, so that they were stark naked, bearing every one a shield which covered his whole body, after the fashion of the ancient Gauls, who passed into Greece under Captain Brennus, on which occasion those who could not wade the rivers placed themselves on their bucklers, which served them for boats, as Pausanias relates. Besides those shields they had every one his wooden mace, his quiver on his back and his bow in hand; marching as it were in dancing wise. For all this, I do not think that when they come near to the enemy to fight, they are so orderly as the ancient Lacedæmonians, who from the age of five years were accustomed to a certain manner of dancing, of which they made use going to fight, to wit, with a mild and grave measure, to the sound of flutes, that they might come to blows with a cool and settled sense, and not be troubled in their minds; to be able also to discern the courageous from the fearful, as Plutarch tells.<sup>2</sup> But rather they go furiously, with great clamours and fearful howlings, in order to astonish

<sup>1</sup> Now called Saco, on the coast of Maine.

<sup>2</sup> Plutarch in his treatise on restraining anger and in the Apothegms. [L.]

the enemy, and to give to themselves mutual assurance ; which is done amongst all the Indians of the West.

During this mustering, our savages went to make a turn around a hill, and as their return was somewhat slow, we took our way towards our long-boat, where our men were in fear lest some wrong had been done to us.<sup>1</sup>

In victory they kill all who can make resistance, but pardon the women and children. The Brazilians, on the contrary, take as many prisoners as they can, and reserve them to fatten, to kill and eat them in the first assembly they make. This is a kind of sacrifice among those tribes which have some form of religion, from whom these have taken this inhuman custom. For of old they that were overcome were sacrificed to the gods, who were thought to be authors of the victory, whence it came that they were called Victims, because they were overcome: *Victima*, from *Victis*. They were also called *Hostes*, *ab Hoste*, because they were enemies. Those who originated the word *Supplice* did it for almost the same reason, causing supplications to be made to the gods from the goods of those whom they condemned to death. This custom of sacrificing their enemies to the gods has prevailed among many nations, and it was also practised in Peru, in the time when the Spaniards first went thither.

We read in Holy Scripture that the prophet Samuel hewed Agag, king of the Amalekites, in pieces before the Lord in Gilgal.<sup>2</sup> This might be thought strange, seeing that there was nothing so mild as this holy prophet : but one must consider here that it was by a special motion of the spirit of God, which stirred up Samuel to make himself executioner of the divine

<sup>1</sup> This account of war manœuvres by the Micmacs is unique in our literature, aside from another phase described by Lescarbot himself (on page 264 of this volume). Incidentally the reference to a "turn around a hill" confirms other evidence in showing that the Indian village at St. John could not have been situated on Navy Island, as has been supposed. It was no doubt on the Old Fort site on the west side of the harbour. [W. F. G.]

<sup>2</sup> 1 Sam. xv. 33.

justice against an enemy of the people of Israel, instead of Saul, who had neglected the commandment of God, on whom it had been enjoined to smite Amalek and to put all to the edge of the sword, without sparing any living soul; which he did not; and therefore was he forsaken of God. Samuel then did what Saul should have done: he cut in pieces a man condemned of God, who had made many widows in Israel, and who justly received the like payment; to the end also to fulfil the prophecy of Balaam, who had foretold long before that the king of the Israelites would be raised up above Agag, and that his kingdom would be exalted.<sup>1</sup> Now this action of Samuel is not without example. For when it was a question of appeasing the wrath of God, Moses said: "Put every man his sword by his side, and slay every man his brother, and every man his companion, and every man his neighbour."<sup>2</sup> So Elijah ordered the prophets of Baal to be killed.<sup>3</sup> So at St. Peter's words Ananias and Sapphira fell down dead at his feet.<sup>4</sup>

To return then to our subject: as our savages have no religion, so they make no sacrifices, and besides, they are more humane than the Brazilians, inasmuch as they do not eat their fellows, but are content to destroy what may injure them. But they have such high spirit, that they had rather die than fall into the hands of their enemies. And when M. de Poutrincourt took revenge for the misdeed of the Armouchiquois, there were some who suffered themselves to be hewed in pieces rather than be carried off; or if by main force they are carried away, they will starve or kill themselves; indeed, they will not suffer the dead bodies of their people to remain in the possession of their enemies, and at the peril of their own lives pick them up and carry them away. This Tacitus testifies of the ancient Germans also, and it has been an usual thing with all high-spirited nations.

The victory won by one side or the other, the conquerors

<sup>1</sup> Num. xxiv. 7.

<sup>2</sup> 1 Kings xviii. 40.

<sup>3</sup> Exod. xxxii. 27.

<sup>4</sup> Acts v. 5.

keep the women and children prisoners, and cut off their hair, as was done of old in sign of contempt, as is seen in sacred history.<sup>1</sup> Herein they retain more humanity than is sometimes shown by Christians, as we have seen in many encounters in the recent troubles, and such cruelty towards prisoners was reproved by the prophet Elisha. For in any case one should be satisfied to make them slaves, as do our savages, or to make them purchase their liberty. But of the dead they cut off the scalps in as great number as they can find, and these are divided among the captains, but they leave the carcass, contenting themselves with the scalp, which they dry, or tan, and make trophies with it in their cabins, taking therein their highest contentment. And when some solemn feast is held among them (I call it feast whenever they make *tabagie*) they take them, and dance with them, hanging about their necks or their arms, or at their girdles, and for very rage they sometimes bite at them; which is a great proof of this disordered appetite for vengeance, whereof we have sometimes spoken.

Our ancient Gauls esteemed the heads of their enemies no less as trophies than do our savages: for (if Diodorus and Livy may be believed) having cut them off, they brought them back hanging at their horses' breasts, and nailed them solemnly at their gates, with songs and praises of the victors (according to their custom), as one would do with a wild boar's head. As for the heads of the nobles they embalmed them, and kept them carefully within cases, to make show of them to visitors, and for nothing in the world would they restore them, either to kinsmen or any other. The Boians, who are the people of the *Bou-bonnais*, did more; for after they had taken out the brains, they gave the skulls to goldsmiths, to garnish them with gold, and to make drinking vessels, which they used in sacred things and holy solemnities. If any man thinks this strange, he must find yet more strange the story

<sup>1</sup> Neh. xiii. 25, 2 Sam. x. 4, and 2 Kings vi. 22.

told by Vigenere<sup>1</sup> in his commentary on Livy of the Hungarians, of whom he tells that in the year 1566, being near Jovarin, they licked the blood of the Turks' heads which they were bringing to th. Emperor Maximilian; which exceeds the barbarism for which our savages might be criticised.

Indeed I shall say that they have more humanity than many Christians, who for the last hundred years have, in divers occurrences, committed upon women and children cruelties more than brutish, whereof the histories are full; whereas our savages extend mercy to these two sorts of living things:

"And like the generous lion spare the fallen foe."<sup>2</sup>

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<sup>1</sup> Blaise de Vigenere (1523-1596), French scholar and diplomat.

<sup>2</sup> A verse of M. du Bartas. [L.]

## CHAPTER XXV

**W**HEN war is over, humanity invites us to bewail the dead, and to bury them. This is a task of pure piety, and more meritorious than any other. For he who gives succour to a living man may hope for some service from him, or for a kindness in return; but from a dead man we can expect nothing more. This it is that made that holy man Tobit acceptable to God. And for that good office they that employed themselves in the burying of our Saviour are praised in the Gospel. As for tears, behold what the wise son of Sirach says: "My son, let tears fall down over the dead, and begin to lament as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial. Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of."<sup>1</sup>

This lesson, whether by some tradition, or by the instinct of nature, has reached our savages, so that they have still to-day this in common with the nations of these parts that they weep for the dead, and keep their bodies after their decease, as was done in the time of the holy patriarchs, Abraham, Isaac, and Jacob, and since. For they make strange clamours many days together, as we saw at Port Royal some months after our arrival in that country (which was in November), where they performed the funeral ceremonies for one of their fellows, named Panoniac, who had taken some merchandise out of M. de Monts' store-house, and gone off to traffic with the Armouchiquois. This Panoniac was killed, and the body brought back to the cabins of the river St. Croix, where our savages

<sup>1</sup> Ecclesiasticus xxxviii. 16 and 17.

wept for him and embalmed him. Of what kind this balm is I could not discover, not having enquired upon the spot; I believe they cut up the dead bodies and dry them. Certain it is that they preserve them from rottenness; which they do throughout almost all these Indies. The writer of the History of Virginia says that they draw out the entrails from the dead body, flay it, cut all the flesh off the bones, dry it in the sun, then lay it (enclosed in mats) at the feet of the dead.<sup>1</sup> That done, they give him his own skin again, and cover with it the bones tied together with leather, fashioning it even as if the flesh had remained.<sup>2</sup>

It is well known that the ancient Egyptians embalmed the bodies of the dead, and kept them carefully. This (not to speak of the profane authors) is seen in holy writ, where it is said that Joseph commanded his servants and physicians to embalm the body of Jacob his father;<sup>3</sup> which he did according to the custom of the country. And the Israelites did the like, as is seen in the holy chronicles, where they speak of the death of Kings Asa and Joram.<sup>4</sup>

From the river of St. Croix, the said deceased Panoniac was brought to Port Royal, where he was again wept for. But because they are accustomed to make their lamentations for a long period of days, of about a month, fearing to offend us by their cries<sup>5</sup> (for their cabins were but some five hundred paces from

<sup>1</sup> Hariot, *op. cit.*, *Pictures*, xxii.

<sup>2</sup> This method of preserving the bodies of the dead is described by Father le Clercq as formerly practised by the Micmacs, according to their own tradition (*Nouvelle Relation*, 526; Champlain Society's edition, 302). Father le Clercq's expressions and words are so nearly identical with Lescarbot's as to prove them to be drawn from one source; but whether Le Clercq drew from Lescarbot, or from the *History of Virginia*, is not clear. [W. F. G.]

<sup>3</sup> Gen. l. 2.

<sup>4</sup> 2 Chron. xvi. 14 and xxi. 19.

<sup>5</sup> The funeral obsequies of Panoniac (or Panonias) are described also by Champlain in chap. xiii. of his *Voyages* (1613)—with greater brevity, but otherwise in full agreement with this account of Lescarbot. Speaking of the lamentations, Champlain says, "Around the body were the mother, wife, and others of the relations and friends of the deceased, both women and girls, howling like dogs." [W. F. G.]

our fort), Membertou came to beg M. de Poutrincourt to consent to their mourning after their wonted manner, promising that they would remain but eight days; which he easily granted them; and thereat they began on the next day at daybreak their weepings and cryings, which we heard from our said fort, taking some intermission during the day. And they mourn in turn, every cabin on his set day, and every person in his turn.

It is worthy of wonder that nations so far distant agree in those ceremonies with many on this side of the ocean. For in ancient times the Persians (as we read in many places in Herodotus, and in Quintus Curtius) used to make such lamentation, to rend their garments, cover their heads, clothe themselves in the garment of mourning, which the Holy Scripture calls sackcloth,<sup>1</sup> and Josephus *σχῆμα ταπεινόν*. Also they used to shave themselves, and likewise their horses and mules, as the learned Drusius has noted in his *Observations*,<sup>2</sup> citing to this effect both Herodotus and Plutarch.

The Egyptians did as much, and peradventure more, in the matter of lamentations. For after the death of the holy patriarch Jacob, all the elders, men of mark, and the counselors of the house of Pharaoh, and of the country of Egypt, went up in great multitude even as far as the threshing-floor of Atad in Canaan, and wept for him with great and grievous complaints, in sort that the Canaanites seeing it said: This is a grievous mourning to the Egyptians; and for the greatness and novelty of the mourning they called the said floor *Abel Misraim*, that is to say the mourning of the Egyptians.<sup>3</sup>

The Romans had hired women to weep for the dead, and to relate their praises in long mournful plaints, and these women were called *Praeficae*, as it were *Praefectae*, because

<sup>1</sup> Esther iv. 1.

<sup>2</sup> Drusius, *Observations*, xii. chap. 6. Jean van der Driesche, in Latin Drusius (1550-1616), was a Dutch-Belgian writer. He was for some time Professor of Oriental Languages at Oxford, but afterwards returned to Holland.

<sup>3</sup> Gen. l. 7-11.

they gave the signal when it was time to lament, and to relate the praises of the dead.

"Mercede quae conductae flent alieno in funere praeficae, multo et capillos scindunt, et clamant magis,"<sup>1</sup> says Lucilius according to Nonius; sometimes the very trumpets were not unemployed, as Virgil testifies in these words:

It coelo clamor, clangorque tubarum.<sup>2</sup>

I shall not here make a collection of the customs of all nations, for it would never come to an end; but in France every one knows that the women of Picardy lament their dead with great clamours. M. des Accords, among other things observed by him, tells of one, who making her funeral complaints, said to her deceased husband, "Good God! My poor husband, thou hast given us a pitiful farewell! O what a farewell! it is for ever: O what a long farewell!" making thereupon an amorous allusion. The women of Bearn are yet more jocular: for they recount during a whole day the whole life of their husbands. "La mi amou, la mi amou; cara rident, oeil de splendou: cama leugé, bet dansadou: lo mé balen balem, lo m'esburbat, mati de pés: fort tard cougat"; and such like things; meaning, "My love, my love: smiling countenance; bright eye; nimble leg; and good dancer; mine own valiant, mine own so bright; early up, and late a-bed," &c. Jean de Léry tells the following of the Gascon women: "Yere, yere, ô loubet renegadou, ô loubet jougadou qu'here"; meaning, "O the brave swaggerer! O what a fair player he was!" and thereupon he recounts that the women of Brazil howl and bawl with such clamours that it seems like some assembly of dogs and wolves. "He is dead" (say some, drawing out their voices), "he who was so valiant, and gave us so many prisoners to eat"; others making a choir apart will say: "O what a good

<sup>1</sup> "The hired mourners weep loudly at the funeral of another, and tear their hair, and shout yet louder."

<sup>2</sup> "The shout goes up to heaven, and the clangour of trumpets."

hunter and what an excellent fisher he was! O what a brave smasher of Portuguese and of Margajas he was! on whom he has so well avenged us." And at the pause of every complaint they will say: "He is dead, he is dead for whom we now mourn!" Whereunto the men answer, saying: "Alas, it is true! we shall see him no more until we see him behind the mountains, where we shall dance with him"; and other such things; but the most part of these tribes end their mourning in one day, or somewhat more.

As for the Indians of Florida, when one of their Paraoustis dies, they weep without ceasing and without eating three days and three nights, and all the Paraoustis his allies and friends, both men and women, perform the like mourning, cutting off half their hair in token of love. And after that some women are appointed to lament the death of their Paraousti three times a day for six months, crying with a loud voice, in the morning, at noon, and at night; which is the fashion of the Roman *Praeficae*, of whom we have lately spoken.

As for mourning apparel, our Souriquois, contrary to the Chinese, who show their mourning by wearing white, paint their faces all black;<sup>1</sup> which makes them very hideous. But the Hebrews were more reprobable, for they made gashes in their faces in time of mourning, and shaved their beards, as we read in the prophet Jeremiah;<sup>2</sup> which was a custom among them of great antiquity; by reason of which it was forbidden them by the law of God in Leviticus:<sup>3</sup> "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord"; and in Deuteronomy,<sup>4</sup> "Ye are the children of the Lord your God. Ye shall not cut yourselves, nor make any baldness between your eyes for the

<sup>1</sup> Confirmed by Father le Clercq (*Nouvelle Relation*, 524; Champlain Society's edition, 301). [W. F. G.]

<sup>2</sup> Jer. xli. 5.

<sup>3</sup> Lev. xix. 27-28.

<sup>4</sup> Deut. xiv. 1.

dead." Which was also forbidden by the Romans in the Laws of the Twelve Tables.

Herodotus and Diodorus say that the Egyptians (chiefly in the funerals of their kings) rent their garments and besmeared their faces, yea all their heads; and coming together twice a day, marched in a ring, singing the virtues of their king; abstained from cooked meats, from living creatures, from wine, and from all dainty fare during the space of seventy-two days, without any washing, or lying on any bed, much less having company of their wives, always lamenting.

The ancient mourning of our queens of France (for our kings wear no mourning apparel) was of white, and therefore after the death of their husbands they kept the name of white queens. But the common mourning to-day, both in France and in the rest of Europe, is black, *qui sub persona risus est*:<sup>1</sup> for all these mournings are but deceits, and of a hundred there are not three who are not glad of such a garb. This is why the ancient Thracians were wiser, in that they celebrated a man's birth with tears, and his funeral with joy,<sup>2</sup> intending to show that by death we are at rest and delivered from all the calamities with which we are born. Heraclides, speaking of the Thracians, says that they make no mourning for the dead, but rather banquets and great rejoicing. And the wise Solon, knowing the aforesaid abuses, abolished all that rending of garments of the weepers, and would not that so many clamours be made over the dead, as Plutarch tells in his life. The Christians, yet more wise, in ancient time sang *allelujah* at their burials, and this verse of the psalm, *Revertere anima mea in requiem tuam, quia Dominus benefecit tibi*:

O thou my soul, do thou return,  
Unto thy quiet rest;  
For largely, lo, the Lord to thee  
His bounty hath exprest.<sup>3</sup>

<sup>1</sup> "Which is laughed at in secret."

<sup>2</sup> Solin., chap. xvii.; Valer., Book ii. chap. i.

<sup>3</sup> Psalm cxvi. 7.

Notwithstanding, since we are men, subject to joy, to grief, and to other motions and perturbations of mind, which according to the philosopher are not in our power at the first shock, weeping is not a matter to be blamed, whether it be on considering our frail condition, subject to so many harms, or for the loss of what we loved and held dear. Holy personages have been touched with these passions, and our Saviour Himself wept over the sepulchre of Lazarus, brother of the holy Magdalen. But one must not suffer himself to be carried away with sorrow, nor make a show of his clamours, wherewith very often the heart is untouched. Whereon the wise son of Sirach warns us, saying, "Weep for the dead, for he hath lost the light (of this life), but weep softly, because he is at rest."<sup>1</sup>

After our savages had wept for Panoniac, they went to the place where his cabin stood while he was alive, and there burnt all that he had left, his bows, arrows, quivers, his beaver skins, his tobacco (without which they cannot live), his dogs, and his other small furniture, to the end that none should quarrel over his succession.<sup>2</sup> This shows how little they care for the goods of this world, giving thereby a goodly lesson to those who by right or wrong run after this silver devil, and very often break their necks, or if they catch what they desire, do so by going bankrupt in the sight of God, and spoiling the poor, either by open war or under colour of justice. A fair lesson, I say, to those covetous unsatiable Tantaluses, who take so much pains, and murder so many creatures, to seek out hell in the depths of the earth, to wit, the treasures which our Saviour calls the "mammon of unrighteousness."<sup>3</sup> A fair lesson also for those of whom

<sup>1</sup> Ecclesiasticus xxii. 10-11. .

<sup>2</sup> Although the burning of the effects of a dead person is not mentioned by other writers on the Micmacs, it was practised by other tribes, and was so entirely in accord with the spirit of the Indian mortuary ceremonies, that Lescarbot is surely correct in his statement. [W. F. G.]

<sup>3</sup> Luke xvi. 9 and 11.

St. Jerome speaks, treating of the life of clerics: "There are some," says he, "who give a little thing for an alms, to the end to have it again with great usury; and under colour of giving something, they seek after riches, which is rather a hunting than an alms: so are beasts, birds, and fishes taken. A small bait is put on a hook, to catch the purses of silly women." And in the epitaph of Nepotian on Heliodorus: "Some," says he, "heap money upon money, and filling their purses to bursting by certain kinds of services, catch in a snare the riches of good matrons, and become richer as monks than they had been as seculars." And for this covetousness, which we see reign only too widely to-day, the regular and secular clergy have formerly by imperial edicts been excluded from legacies, whereof the same writer complains, not for the thing itself, but because they had given cause for it.

To return to our burnings of possessions. The first peoples, who had not yet covetousness rooted in their hearts, did the same as do our savages. For the Phrygians (or Trojans) brought to the Latins the custom of burning, not only the furniture, but also the dead bodies, setting up high piles of wood for that purpose, as Æneas did at the funeral of Misenus:

et robore secto  
In gentem struxere pyram.<sup>1</sup>

Then when the body was washed and anointed, they cast upon the pyre all his garments with frankincense, meats, oil, wine, honey, leaves, flowers, violets, roses, ointments of sweet smell, and other things, as may be seen by ancient histories and inscriptions. And to continue my account of Misenus, Virgil adds:

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<sup>1</sup> Virgil: *Æneid*, vi. 214-15.

"First from the ground a lofty pile they rear  
Of pitch-trees, oaks and pines, and unctuous fir."

—DRYDEN.

Purpureasque super vestes, velamina nota  
 Conjiciunt : pars ingenti subiere feretro, etc.  
 . . . congesta cremantur  
 Thura, dona, dapes, fuso crateres olivo.<sup>1</sup>

And speaking of the funeral of Pallas, a young lord, the friend of Æneas :

Tum geminas vestes, ostroque, auroque rigentes,  
 Extulit Æneas :— . . .  
 Multaque præterea Laurentis præmia pugnae  
 Aggerat, et longo prædam jubet ordine duci :  
 Addit equos et tela, quibus spoliaverat hostem.

And later on :

Spargitur et tellus lachrymis, sparguntur et arma.  
 Hinc alii spolia occisis direpta Latinis  
 Conjiciunt igni, galeas, ensesque decoros,  
 Frænaque ferventesque rotas : pars munera nota  
 Ipsorum clypeos, et non felicia tela,  
 Setigerosque sues, raptasque ex omnibus agris  
 In flammam jugulant pecudes—<sup>2</sup>

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<sup>1</sup> Virgil : *Æneid*, vi. 221-25.

"Then on a bier, with purple covered o'er,  
 The breathless body thus bewailed they lay,  
 And fire the pile, their faces turned away ;

Pure oil and incense on the fire they throw,  
 And fat of victims, which his friends bestow."

—DRYDEN.

<sup>2</sup> Virgil : *Æneid*, xi. 72-80, and 191-96.

"Then two fair vests, of wondrous work and cost,  
 Of purple woven and with gold embossed,  
 For ornament the Trojan hero brought . . .  
 Besides, the spoils of foes in battle slain,  
 When he descended on the Latian plain :  
 Arms, trappings, horses, by the hearse he led  
 In long array (the achievements of the dead).

Tears trickling down their breasts bedew the ground,  
 And drums and trumpets mix their mournful sound.  
 Amid the blaze, their pious brethren throw  
 The spoils, in battle taken from the foe :

I have set this down in Latin, because it seems to me impossible to translate it into French with equal grace.

In the Holy Scripture<sup>1</sup> I find that the bodies of Saul and of his sons were burnt after their overthrow, but it is not said that any of their movables were cast into the fire. And I find it impossible to understand how it was possible to carry away their bones, and bury them under a tree, unless by doing like the above-mentioned Virginians. I do not know at what epoch this custom was followed among the Jews, but we see in the Chronicles of their Kings,<sup>2</sup> that after their death their bodies were burnt by way of honour; as it is said of King Joram that for his wickednesses, besides the rigorous chastisement of God, the people gave him no funeral after the manner of burning, as had been done to his predecessors. Which befell in the six hundred<sup>3</sup> and tenth year after the exodus from Egypt, and the nine hundred and tenth before Christ.

The old Gauls and Germans burned with the dead body all that he had loved, even to the very beasts, accounts and obligations, as if thereby they sought either to pay or to demand their debts. Insomuch that a little before Cæsar came thither, there were some who threw themselves upon the pile where the body was burned, in hope to live elsewhere with their kindred, lords, and friends.<sup>4</sup> Concerning the Germans, Tacitus says the same of them in these terms: *Quæ vivis cordi fuisse arbitrantur in ignem inferunt etiam animalia, servos et clientes.*<sup>4</sup>

Helms, bitts embossed, and swords of shining steel,  
One casts a target, one a chariot wheel :  
Some to their fellows their own arms restore ;  
The falchions which in luckless fight they bore . .  
Whole herds of offered bulls about the fire,  
And bristled boars, and woolly sheep expire."

—DRYDEN.

<sup>1</sup> 1 Sam. xxxi. 12.

<sup>2</sup> 2 Chron. xxi. 19.

<sup>3</sup> Cæsar's *Gallie War*, Book vi.

<sup>4</sup> "They bear to the pyre all that the dead man held dear in his lifetime, even his beasts, slaves, and clients.

These fashions have been common to many nations since very early times, and are to-day in many places in the East Indies, as in the city of Calamine and others in the kingdom of Coromandel. But our savages are not so foolish as that; for they take good heed not to put themselves into the fire, knowing that it is far too hot. They content themselves with burning the dead man's goods; and as for the body, they put it honourably in the grave. This Panoniac, of whom we have spoken, was kept in the cabin of Niguiroet, his father, and of Neguiaodetch, his mother, until the spring-time, when the muster of the savages was held to go to revenge his death: in which assembly he was yet again bewailed, and before they went on the warpath they made an end of his funeral, and carried him (according to their custom) to a desolate island, towards Cape Sable, some five and twenty or thirty leagues distant from Port Royal. Those isles which serve them for graveyards are secret amongst them, for fear some enemy should seek to disturb the bones of their dead.<sup>1</sup>

Pliny, and many others, have esteemed it foolishness to keep dead bodies from a vain opinion that after this life one is something. But one may apply to him the foolish words of Portius Festus, Governor of Cæsarea,<sup>2</sup> to the apostle St. Paul: "Thou art beside thyself; much learning hath made thee mad."<sup>3</sup> Our savages are thought very brutish (which they are not), but yet they have more wisdom in that respect than such philosophers.

We Christians commonly bury the bodies of the dead, that is to say, we yield them to the earth (called *humus*, whence cometh the word *homo*, a man) from which they were taken, and so did the ancient Romans before the custom of burning them came in; which among the West-Indians is done by the Brazilians, who put their dead into pits digged in the form of a tun, almost upright, sometimes in their own houses,

<sup>1</sup> The identity of this island, or these islands, is not known. [W. F. G.]

<sup>2</sup> Pliny, Bk. vii. chap. 56.

<sup>3</sup> Acts xxvi. 24.

as did the first Romans, according to Servius the commentator on Virgil. But our savages as far as Peru do not so, but rather keep them whole in sepulchres, which in many places are in the form of scaffolds nine and ten feet high, the roof of which is all covered with mats, upon which they stretch out their dead, ranked according to the order of their decease. Our savages do almost the same, save that their sepulchres are smaller and lower, made in the form of cages, which they cover very orderly, and therein they lay their dead :<sup>1</sup> which we call to bury, and not to inter, seeing they are not within the earth.

Now although many nations have thought good to keep the bodies of the dead, yet it is better to follow that which nature requires, which is, to render to the earth that which is hers, for, as Lucretius says,

Omniparens eadem rerum est commune sepulchrum.<sup>2</sup>

Moreover this is the oldest fashion of burying, says Cicero. And the great Cyrus, king of the Persians, would not be otherwise served after his death, than to be restored to the earth: "My dear children! (said he before he died) when I have ended my life, do not put my body either in gold or in silver, or in any other sepulchre, but render it forthwith to the earth: for what can be more happy and more to be desired, than to be mingled with her that produces and nourishes all good and fair things?" So he counted as vanity all the pomps and excessive expenses of the pyramids of Egypt, of the mausoleums and other monuments since made in imitation of them; as that of Augustus, the great and haughty mound of Adrian, the septizone of Severus, and others smaller; not

<sup>1</sup> The use of the wooden sepulchres by the Micmacs is described by Denys (*Description*, ii. 451; Champlain Society's edition, 438) and by Father le Clercq (*Nouvelle Relation*, 525; Champlain Society's edition, 522), both of whom, however, show that their use was temporary, the bodies being finally buried in the earth. [W. F. G.]

<sup>2</sup> "The same all-parent is the common sepulchre of all."

esteeming himself after death more than the meanest of his subjects.

The Romans gave up entombing the dead, on seeing that the long wars wrought havoc with the custom, and that the dead were dug up whom the Laws of the Twelve Tables ordered to be buried outside the town, as they did in Athens. Whereupon Arnobius, speaking against the Gentiles, says, "We do not fear, as you think, the ransacking of our graves, but we retain the best and most ancient custom of burying."

Pausanias, who criticises the Gauls as much as he can, say<sup>e</sup> in his *Phocica* that they had no care to bury their dead; but we have already shown the contrary; and though it were so, he is speaking of the overthrow of the army of Brennus. It might have been fairly said of the Nabateans, who (according to Strabo) did that for which Pausanias criticises the Gauls, and buried the bodies of their kings in dunghills.

Our savages are more humane than that, and have all that the office of humanity can desire, yea even more. For after they have laid the dead to rest, every one makes him a present of the best thing he has. Some cover him with many skins of beavers, of otters, and other beasts: others present him with bows, arrows, quivers, knives, matachias, and other things,<sup>1</sup> a custom which they have in common, not only with the people of Florida, who, for want of furs, set upon the sepulchres the cup out of which the deceased was accustomed to drink, and planted all about it great numbers of arrows; and also with the Brazilians, who bury with their dead ornaments of feathers and bracelets; and the Peruvians, who (before the coming of the Spaniards) were wont to fill their tombs with treasures: but also with many nations of these our parts, who did the same from the first ages after the flood, as

<sup>1</sup> A well-known custom, mentioned by all writers upon these Indians. Lescarbot did not know, apparently, that these articles were provided for the use of the deceased in the other world, to which their spirits were supposed to accompany him. This is all made clear by Denys (*Description*, ii. 453-457; Champlain Society's edition, 439-440). [W. F. G.]

may be gathered from the writing (deceitful though it was) on the sepulchre of Semiramis, queen of Babylon; setting forth that whoever of her successors had need of money should open it, and should find therein as much as he desired. Whereof when Darius wished to make trial, he found in it nothing save other letters speaking in this sort: "Unless thou wert a wicked man and insatiable, thou wouldst not, through covetousness, have so troubled the quiet of the dead and broken down their sepulchres."<sup>1</sup> I would think this custom had existed only among the heathen, were it not that I find in the history of Josephus that Solomon put in the sepulchre of David his father above three millions of gold, which was discovered thirteen hundred years after.

This custom of putting gold into sepulchres having reached the Romans, was forbidden by the Laws of the Twelve Tables, as were also the excessive expenses incurred by many in sprinkling the bodies with precious liquors, and other mysteries that we have set down above. Nevertheless, many simple and foolish men and women ordained by will and testament that with their bodies should be buried their ornaments, rings, and jewels (which the Greeks called *ἐντάφια*), as is seen in the formula preserved by the lawyer Scaevola in the books of the Digests. This was criticised by Papinian and Ulpian, also civil lawyers; in such sort, that owing to the abuse of this custom, the Romans were constrained to order the censors of the women's ornaments to condemn, as soft and effeminate, those who did such things, as Plutarch relates in the lives of Solon and Sylla. Yet this custom has not ceased to be kept up on some occasions, even among the Christians. For without bringing in many examples, I shall only set down as proof of this the account given by William Paradin<sup>2</sup> in his *Chronicle of Savoy* of what happened in his

<sup>1</sup> Josephus, *Antiquities*, VII. chap. iv. 22.

<sup>2</sup> A learned but credulous priestly chronicler, of a learned family. His *Chronicle of Savoy* was published in 1552.

time. This is that in the year 1544, Pope Paul III, while building the Church of St. Peter at Rome, in the foundations of the Chapel of the Kings of France, came upon the burial-place of Mary, wife of the Emperor Honorius, and in it a robe and an Imperial mantle, from which thirty-six marks of gold were taken; also, a silver box, wherein were many vases of crystal and agate; forty gold rings set with stones; a great emerald, encased in gold, valued at five hundred crowns; many ornaments for the ears, collars, gauds, girdles, and other women's gear; a bunch of precious stones; a great gold comb, on one side of which was written, "To our Lord Honorius," and on the other, "Our Lady Mary"; an image shaped like an Agnus Dei, around which was written, "Our Mary most consummate"; and on a blade of gold was engraven, "Michael, Gabriel, Raphael, Uriel"; also a little *lapis chelidonium*<sup>1</sup> whereon were in intaglio the figures of a rat and of a snail. Also a cup of crystal and a golden case which opened into two parts. In fine, there were innumerable ornaments wrought of precious stones which the Prince Stilicho had given to the said Mary his daughter. And the author says that a large part of these jewels were sent by the said Pope to King Francis I. Such then was the opinion of those days.

But since our bodies when they have crumbled to dust have no further need of aught, I think it more generous to give such charitable gifts to the living who have need of them, and to preserve the simplicity of those good patriarchs, who took no further care than to recommend their bones to their infants; and even of the great King Cyrus, whom we have mentioned above, on whose tomb was this inscription, reported by Arrian:

"Thou that passeth by, whosoever thou art, and from what part thou comest, for I am sure that thou wilt come: I am that Cyrus who won dominion for the Persians: I pray thee

<sup>1</sup> A kind of gem mentioned by Pliny, in colour like the red-brown throat of a swallow; from the Greek *χελιδών*, a swallow.

envy me not this little parcel of ground which covers my poor body."

So our savages are not excusable in putting the very best they have into the sepulchres of the dead, seeing they might reap advantage therefrom. But one may answer in their behalf, that they have this custom from the first days of their fathers (for we see that almost from the very time of the flood the like has been done in these our parts), who in giving to their dead their furs, matachias, bows, arrows, and quivers, gave things of which they had no need.

And yet this does not clear the Spaniards, who have robbed the sepulchres of the Indians of Peru, and cast the bones on the dunghill; nor our own men that have done the like, in taking away the beaver pelts in our New France, as I have related elsewhere.<sup>1</sup>

For as Isidore of Damietta says in an Epistle: "It is the part of enemies, void of all humanity, to rob the bodies of the dead, who cannot defend themselves. Nature herself has given this to many, that hatred ceases after death, and they become reconciled with the departed: but riches make the covetous enemies of the dead, against whom they have no reproach to make, but who torment their bones with contumely and injury. And therefore not without cause have the ancient emperors made laws, and ordained rigorous punishments against the spoilers of sepulchres."

All praise be given to God.

<sup>1</sup> *Supra*, Book IV. chap. xvii.

HISTOIRE  
DE LA NOUVELLE-FRANCE

VOL. III.

T



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Après suivent LES MUSES DE LA NOUVELLE-FRANCE.

# CINQUIEME LIVRE DE L'HISTOIRE DE LA NOUVELLE-FRANCE:

CONTENANT CE QUI S'Y EST EXPLOITÉ DEPUIS NÔTRE RETOUR  
EN L'AN 1607

*Mention de nôtre grand Roy HENRI sur le sujet des grandes entreprises : Ensemble des Sieurs de Monts & de Poutrincourt. Revocation du privilege de la traite des Castors. Reponse aux envieux. Dignité du caractere Chrétien. Perils du Sieur de Monts.*

## CHAP. I

LES grandes entreprises sont bien-seantes aux grans, & nul ne peut s'acquiescer vn renom honorable envers la posterité que par des actions extraordinairement belles & de difficile execution. Ce qui devroit d'autant plus emouvoir noz François au sujet duquel nous traitons, 610 que la gloire y est certaine, & la recompense inestimable, telle que Dieu l'a preparée à ceux qui gayemēt s'employent pour l'exaltation de son nom. Si nôtre grand Roy HENRI III. de glorieuse<sup>2</sup> memoire n'eust eu des desseins plus relevés tendans à assembler & rendre vniformes tous les cœurs de la Chrétienté, voire de tout l'univers, il étoit assez porté à cette affaire ici. Mais l'envie lui à retranchés jours au grand malheur non de nous seulement, mais de ces pauvres peuples Sauvages, pour lesquels nous esperions vn prompt expedient pour parvenir à leur entiere conversion. Il ne faut pourtant perdre courage. Car aux affaires les plus desesperées Dieu souvent intervient & se montre secourable.

Iusques icy il n'y a eu que les Sieurs de Monts & de Poutrincourt qui ayent pris le hazard de cette entreprise, & ayent montré par effect le desir qu'ils avoient de voir cette terre Christianisée. Tous deux se sont (par maniere de dire) enervés pour ce sujet ; & neantmoins tant qu'ilz pourront respirer & tant soit peu se soutenir, si ne veulent-ilz quitter la partie pour ne decourager ceux qui ja se trouvent disposés à en suivre leur trace. Ces deux ici donc ayans fait la planche aux autres, & jusques à present étans seuls qui (comme chefs) ont fait de la despense, pour avancer cet œuvre : c'est d'eux & de ce qu'ils ont fait, que le discours de ce livre ici doit être pris. Et pour commencer par l'ordre des choses. Après que nous eumes représenté au feu Roy, à Monseigneur le Chancelier, & 611 autres personages de qualité,<sup>3</sup> les fruits de nôtre culture, le sieur de Monts presenta requête à sa Majesté pour avoir confirmation & renouvellement du privilege de la traite des Castors, qui lui avoit été cette année là revoqué à la poursuite des marchans de Saint Malo, qui cherchent leur profit, & non l'avancement de l'honneur de Dieu, & de la France. Sa requête lui fut accordée au Conseil, mais

<sup>1</sup> See note, Vol. II. p. 385.

<sup>2</sup> The edition of 1611-12 has, d'heureuse.

<sup>3</sup> The edition of 1611-12 has, & de merite.

pour vn an seulement. Ce n'étoit pour faire de grands projets sur vn fondement si foible, & de si peu de durée. Et toutefois il n'y a rien de si naturel que de laisser à vn chacun (privativement aux forains) la jouissance des biens qui sont en la terre qu'il habite : & particulièrement ici, où la cause est d'elle meme si favorable, qu'elle ne devoit avoir besoin d'intercesseurs. Les causes principales de la revocation susdite, étoient la cherte des Castors, que l'on attribuoit audit sieur de Monts : item la liberté du commerce otée aux sujets du Roy en vne terre qu'ilz frequentent de temps immemorial : ioint à ceci que ledit sieur ayant par trois ans joui dudit privilege, il n'avoit encore fait aucuns Chrétiens. Je ne suis point aux gages d'icelui pour defendre sa cause. Mais ie sçay qu'aujourd'hui depuis la liberté remise lesdits Castors se vendent au double de ce qu'il en retiroit. Car l'avidité y a été si grande qu'à l'envi l'un de l'autre les marchans en ont gâté le commerce. Il y a huit ans que pour deux gateaux, ou deux couteaux, on eût eu vn Castor, & aujourdhui il en faut quinze, ou vingt : & y en a cette année mille six cens dix qui ont donné gratuitement toute leur marchandise aux Sauvages, afin d'empêcher l'entreprise sainte du Sieur de Poutrincourt, tât est grande l'avarice des hommes : Tant s'en faut <sup>612</sup> donc que cette liberté de commerce soit vtile à la France, qu'au contraire elle y est extrêmement preiudiciable. C'est vne chose fort favorable que la liberté du traffic, puis que le Roy ayme ses suiets d'un amour paternel : mais la cause de la religion, & des nouveaux habitans d'une province est <sup>4</sup> encore plus digne de faveur. Tous ces Marchans ne donneront point vn coup d'épée pour le service du Roy, & à l'avenir sa Majesté pourra trouver là de bons hommes pour executer ses commandemens. Le public ne se ressent point du profit de ces particuliers, mais d'une Nouvelle-France toute l'antique France se pourra vn iour ressentir avec vtilité gloire, & honneur. Et quant à l'ancienneté de la navigation ie diray qu'avant l'entreprise du sieur de Monts nul de noz mariniers n'avoit passé Tadoussac, fors le Capitaine Jacques Quartier. Et sur la côte de l'Océan nul Terreneuier n'avoit passé la baye de *Campseau* avant nôtre voyage pour faire pêcherie. Pour n'avoir fait des Chrétiens il n'y a suiet de blame. Le caractere Chrétien est trop digne pour l'appliquer de premier abord en vne contrée inconnue, à des barbares qui n'ont aucun sentiment de religion. Et si cela eût été fait, quel blame & regret eût-ce été de laisser ces pauvres gens sans pasteur, ni autre secours, lors que par la revocation dudit privilege nous fumes contrains de quitter tout, & reprendre la route de France ? le nom Chrétien ne doit estre profané, & ne faut donner occasion aux infideles de blasphemer contre Dieu. Ainsi ledit sieur de Monts n'a peu mieux <sup>613</sup> faire, & tout autre homme s'y fût trouvé bien empêché. Trois ans se sont passez devant qu'avoir trouvé vne habitation certaine où l'air fût sain, & la terre plantureuse. Il s'est veu en l'île Sainte-Croix environné de malades de toutes pars parmi la rigueur de l'hiver, avec peu de vivres : chose qui n'étoit que trop suffisante pour étonner les plus resolués du monde. Et le printemps venu son courage le porta parmi cent perils à cent lieues plus loin chercher vn port plus salutaire : ce qu'il ne trouva point, ainsi que nous avons dit ailleurs.<sup>1</sup> En vn mot ie coucheray ici ce demi quatrain du Prince de noz Poëtes :

*Il est bien aysé de reprendre,  
Et mal-aysé de faire mieux.*

<sup>1</sup> Ci-dessus, liv. 4, chap. 7.

*Equipage du sieur de Monts. Kebec. Commission de Champlain. Conspiration chatée. Fruits naturels de la terre. Scorbut. Annedda. Defense pour Jacques Quartier.*

## CHAP. II

**L**E Sieur de Monts ayant obtenu prorogation du privilege sus-mentionné 5 pour vn an, quoy que ce fût vne maigre esperance, toutefois pour les causes que i'ay dites au chapitre precedent, il resolut de faire encore vn equipage, & avec quelques associés envoya trois vaisseaux garnis 614 d'hommes & de vivres en son gouvernement. Et d'autant que le sieur de Poutrincourt a pris son partage sur la côte de l'Océan : pour ne l'empêcher, & pour le desir qu'a ledit Sieur de Monts de penetrer dans les terres iusques à la mer Occidentale, & par là parvenir quelque iour à la Chine, il delibera de se fortifier en vn endroit de la riviere de *Canada* que les Sauvages nomment *Kebec*,<sup>1</sup> à quarante lieuës au dessus de la riviere de *Saguenay*. Là elle est reduite à l'étrroit, & n'a que la portée d'un canon de large : & par ainsi est le lieu fort commode pour commander par toute cette grande riviere. Champlain print la charge de conduire & gouverner cette premiere colonie envoyée à *Kebec* : où étant arrivé il fallut faire les logemens pour lui & sa troupe. Enquoy il y eut de la fatigue à bon escient, telle que nous-nous pouvons imaginer à l'arrivée du Capitaine Jacques Quartier au lieu de ladite riviere où il hiverna : & du sieur de Môts en l'île Sainte Croix :<sup>2</sup> d'où s'ensuivirēt des maladies qui en emporterēt plusieurs au dela du fleuve Acheron. Car on ne trouva point de bois prêt à mettre en œuvre, ni aucuns batimens pour retirer les ouvriers. Il fallut couper 6 le bois à son tronc, defricher le païs, & ietter les premiers fondemens de l'œuvre.

Or cōme noz François se sont préque toujours trouvez mutins en telles actions, ainsi y en eut-il entre ceux-ci qui conspirerent contre ledit Champlain leur Capitaine.

Le chef de cette cōspiration fut vn serrurier Norman, dit Jehan du Val, qui 615 avoit été blessé par les Armouchiquois au voyage du sieur de Poutrincourt. Ils'étoit asseuré de trois qui ne valoient pas mieux que lui, & ceux-ci de plusieurs autres, pour faire mourir Champlain, leur suggerans des mécontentemens sur la nourriture, & le trop grand travail, & disans que Champlain mort ilz pourroient faire vne bonne main par le pillage des provisions, & marchandises apportées de France, léquelles ayans partagées ilz se retireroient en Espagne dans des vaisseaux Basques & Hespagnols qui étoient à Tadoussac, pour y vivre heureusement. Cette entreprise fut découverte par vn autre Serrurier dit Anthoine Natel plus timoré & conscientieux que les autres : lequel declara audit Champlain qu'ils avoient arreté de le prendre au dépourveu, & l'étouffer ; ou luy donner de nuit vne faulse alarme, & comme il sortiroit luy tirer vn coup de

<sup>1</sup> Voy. liv. 3, chap. 14.

<sup>2</sup> Ci-dessus, liv. 3, chap. 24, et liv. 4, chap. 6.

mousquet : ce qui se devoit faire dans quatre iours : & ce pendant, que le premier qui en ouvreroit la bouche seroit poignardé. Ces choses venues en evidēce, les quatre chefs furent pris, & envoyés à Tadoussac à la garde du sieur du Pont de Honfleur. Tandis on informe, & cela fait on ramene les prisonniers à Kebec pour être confrontés. Pas vn d'eux ne nie, ains implorent misericorde. Surquoy le Conseil assemblé, lédits complices furent condamnés à être penduz & étranglés. Ce qui fut reelemment executé en la personne dudit Du Val, & les trois autres renvoyés en France avec leurs informations au Sieur de Monts pour en conoitre plus amplement : auxquels il a fait grace. Champlein racontant ce fait se met au nombre des Iuges, & dit que du Val en débaucha quatre, comme ainsi soit que par son discours il ne s'en trouve que trois. Plus dit que les conspirateurs (qui devoiēt executer leur entreprise dās quatre iours) avoiēt proposé de livrer la place aux Hespagnols, laquelle toutefois n'étoit à peine commencée à batir.

Les autres manouvriers mêlés en ladite cōspiration après s'être reconus, & avoir eu pardon, se trouverent en grand repos d'esprit, & de là en avant se comporterent fidelement, travaillans de courage aux logemens, & premierement au magasin pour y retirer les vivres, & decharger les barques. Ce pendant d'autres s'occupoiēt au labourage & semailles de blés & graines de iardin, & à replanter en ordre des vignes du pais. Pour le rapport de cette terre il a été fort particulièrement déclaré ci-dessus par le Capitaine Iacques Quartier là où il parle de son arrivée au lieu qu'il nomma Sainte-Croix près Stadaconé, qui est aujourdhui Kebec. Les animaux de cette terre sont tels que ceux du port Royal. Toutefois i'ay veu des peaux de renards de ce quartier à longs poils noirs, meslez de quelques blancs, de si excellente beauté, qu'elles semblent faire honte à la Martre.<sup>1</sup> Ainsi se continuerent les affaires iusques à la venuē de l'hiver, auquel commença à neiger assez bonnement le dix-huitième Novembre, mais la nege se fondit en deux jours. La plus forte nege tomba le cinquième Fevrier, & dura iusques au commencement d'Avril, pendant lequel temps plusieurs furent saisis & affliges de cette maladie qu'on appelle Scorbut, dont i'ay parlé ci-dessus.<sup>2</sup> Quelques vns en moururent faute de remede prompt. Quand à l'arbre *Annedda* tant célébré par Iacques Quartier,<sup>3</sup> il ne se trouve plus aujourd'hui. Ledit Chāplein en a fait diligente perquisition, & n'en a sçeu avoir nouvelle. Et toutefois sa demeure est à Kebec voisine du lieu où hiverna ledit Quartier. Surquoy ie ne puis penser autre chose, sinon que les peuples d'alors ont été exterminés par les Iroquois, ou autres leurs ennemis. Car de démentir icelui Quartier, comme quelques vns font, ce n'est point de mon humeur : n'étant pas croyable qu'il eût eu cette impudence de presenter le rapport de son voyage au Roy autrement que veritable, ayant beaucoup de gens notables compagnons de son voyage pour le relever s'il eut allegué faususement vne chose si remarquable. Somme de vint-huit il en mourut vint, soit de cette maladie, soit de la dysenterie causée (à ce que l'on presumoit) pour avoir trop mangé d'anguilles.

<sup>1</sup> Liv. 3, chap. 12.

<sup>2</sup> Ci-dessus, liv 3, chap. 24.

<sup>3</sup> Liv. 4, chap 6.

*Voyage de Champlain contre les Iroquois, Riviere des Iroquois, Saut d'icelle. Cōme vivēt les sauvages allās à la guerre. Disposition de leur gendarmerie. Croient aux songes. Lac des Iroquois. Alpes és Iroquois.*

## CHAP. III

**L**E Printemps venu, Champlain dés long temps desireux de découvrir, nouveaux païs delibera ou de tēdre aux Iroquois, ou de penetrer outre le saut du grand fleuve de Canada : sur ce cōsiderant que les païs meridionaux sont toujours les plus agreables pour leur douce temperature, il se resolut de voir lesdits *Iroquois* (qui sont par les quarantetrois degrez) la premiere année. Mais la difficulté gisoit à y aller. Car de nous mêmes ne sommes capables de faire ces voyages sans l'ayde des Sauvages. Ce ne sont pas les plaines de nôtre Champagne, ou de Vatan ; ny les Landes de Bretagne, ou de Bayonne. Tout y est couvert de hautes forets qui menacent les nues. Comme il étoit sur ce discours voici arriver à *Kebec* quelques deux ou trois cens Sauvages d'amont la riviere, partie *Algumquins*, partie *Ochateguins* ennemis dédits Iroquois. Les premiers ont leur demeure au Nort dudit fleuve au dessus du grand saut. Ceux-ci en l'autre part vis à vis d'eux, *Iroquois*, mais ennemis des autres de même nom : & partant sont appelés *Bons Iroquois*. Ils venoient partie pour troquer leurs pelleteries és navires de Tadoussac, partie pour faire la guerre aux mauvais Iroquois s'ils étoient assistez des François, ainsi que Champlain leur avoit promis l'an precedent. Donc les voyant deliberés il print ceux qui étoient pour la guerre, avec quelques Môtagnais (qui sont ceux que Jacques Quartier nomme Canadiens) & dix ou douze François, & partirent de *Kebec* le dix-huitième Juîn 1619 mille six cens neuf. Je ne veux m'arreter ineptement à conter par le menu toutes les occurrences du voyage, suffise de dire, qu'estans parvenus au premier saut de la riviere des Iroquois, la barque dudit Champlain ne peût passer outre, ains seulement les canots des Sauvages. Occasion qu'il retint seulement deux François avec lui, & renvoya les autres. Ce saut est large de six cens pas, & long de trois lieuës, la riviere tombant toujours là parmi les rochers. Ayans gaigné le dessus le deuxième Juillet on fait la reveué des gens, & se trouverent seulement soixante hommes en vint-quatre canots, à ce que dit Champlain, qui ne seroit pas trois en chacun, ce qui ne semble croyable. Montans la riviere ils rencontrent plusieurs iles grandes & moyennes fort agreables à voir. Le païs neantmoins n'est aucunement habité à cause des guerres. Ce-pendant faut que le Sauvage vive. Et sur ce ie voy mon lecteur en peine de sçavoir comment : ce que ie vay dire en vn mot. Etans loin de l'ennemi ils se divisent en trois bandes : en avant-coureurs, corps d'armée, & chasseurs. Les premiers devancent de trois lieuës & font la découverte sans bruit : tandis les autres reposent. Mais les Chasseurs demeurent derriere pour ne donner avis de leur venue à

l'ennemi par le cri de la chasse. A deux ou trois journées du lieu où l'on veut aller ils ne chassent plus ains se joignent au corps, & tous vivent de la chasse prise & des farines de mahis qu'ilz portent pour la nécessité, dont ilz font de la bouillie.

D'ailleurs ilz ne vont plus lors que de nuit, & le jour se retirent dans l'épais 620 des bois, où ilz se reposent sans faire bruit, ni feu, pour n'être découverts. Ilz sont fort credules aux songes, & après le sommeil chacun s'enquiert de ce que son camarade a songé : de sorte que si le songe presage victoire, ilz la tiendront pour assurée : si au contraire, ilz se retireront. Aussi leurs devins interrogent leurs demons sur l'évenement de l'entreprise, & s'ils promettent bien, & qu'il  
11 faille marcher ; les Capitaines ficheront en terre autant de batons qu'il y a de soldats, & en l'ordre qu'ilz veulent qu'on tienne à la guerre : puis les appellant l'un après l'autre, les soldats garderont sans varier le rang qui leur aura été donné selon la disposition dedit batons : & pour ne tomber en desordre à l'abord de l'ennemi ilz font plusieurs fois la faction militaire, se mélans confusément comme les danseurs d'un balet, & se trouvant au bout au même lieu & rang qui leur a été ordonné.

Les Sauvages dont nous parlons ayans fait ces exercices en fin arrivent au lac qu'ilz cherchoient, lequel Champlain dit être long d'octante ou cent lieues, & toutefois il ne l'a depeint, que de la longueur de trente-cinq lieues. Ce lac est embelli de quatre grandes îles foretieres, & environné d'arbres de toutes parts, parmi lesquels y a force chataigners & quantité de fort belles vignes que la nature y a plantées. Non loin du bord : à l'Orient y a des Alpes couvertes d'un manteau de neges au plus chaud de l'Eté : & au Midi d'autres qui les semblent égaler 621 en hauteur, mais toutefois sans neges. Au dessous sont de belles vallées fertiles en peuples, blés, & fruits, mais ce blé est celui qu'aucuns appellent blé sarazin, ou mahis, & non blé de nôtre Europe.

*Rencontre des Iroquois. Barricades. Message à l'ennemi. Combat. Effect d'arquebuse. Victoire. Butin. Retour des victorieux. Traitement des prisonniers. Cérémonies à l'arrivée des victorieux en leur pays.*

## CHAP. IV

**L**E vingt-neufième Juillet la troupe guerrière des Sauvages cotoyant le lac à la faveur de la nuit, sur les dix heures eut en rencontre les Iroquois plutot qu'elle n'avoit pensé. Lors grans cris & huées d'une part & d'autre : chacun met pied à terre & arrange ses canots le long de la rive : Les Iroquois pris à l'impourveu se barricadent, coupans du bois avec de mechantes haches qu'ilz gagnēt quelquefois à la guerre, & de pierres aiguës qui leur servent à même effect. Les autres se parent aussi de leur côté, & s'avancans à la portée d'une fleche de l'ennemi en l'ordre qui avoit été dit, ils leur envoyent deux canots, sçavoir s'ils ont envie de combattre. Les Iroquois repödent <sup>622</sup> qu'ilz ne sont venus que pour cela, mais que l'heure n'est propre, & sont d'avis d'attendre le iour. Ceci est trouvé bon par les autres. Cependant la nuit se passe en danses & chansons avec iniures, deffis, & reproches, de part & d'autre.<sup>1</sup>

L'avant-courriere du iour n'eut plutot montré sa face vermeille sur l'horizon oriental, que chacun s'appréte, & se range en bataille. Les Iroquois en nombre d'environ deux cens hommes sortent de leur barricade d'une gravité Lacédémonienne. Les autres s'avancent aussi en même ordre, & léquels indiquent à Champlein que les trois premiers de la troupe Iroquoise paroissans avec des plumes beaucoup plus grandes que celles des autres, étoient les Capitaines, & qu'il devoit viser à ceux-là. Là dessus luy font ouverture (car il demeure caché parmi la troupe) & s'avance de quelques vint pas de l'ennemi, lequel voyant cet homme <sup>13</sup> nouveau armé d'un corselet, d'un morion, & d'une arquebuse, s'a réta tout court, & Champlein aussi, se contemplant l'un l'autre. Et comme les Iroquois branloient pour le tirer, il coucha son arquebuse (chargée de quatre bales) en joué, sur l'un des trois chefs, deux déquels tomberent par terre de ce coup, & un autre fut blessé, qui mourut peu après. Cet effect excita de grans cris de ioye en la troupe de Champlein, & donna grand étonnement aux Iroquois, voyans que ni les armes tissues de fil de coton, ni les pavois de leurs Capitaines ne les avoient garentis d'une si prompte mort. Cependant une grele de fleches tombe sur les uns & les autres, & tiennent bon les Iroquois iusques à ce que l'un des compagnons de Champlein ayant tiré un autre coup, ilz prindrent l'épouvante, & quitterent la partie, s'enfuians par les bois, où ilz furent poursuivis & mal menés en sorte qu'oultre les tués il y en eut dix ou douze prisonniers. Le butin fut du blé mahis, des farines, & des armes des ennemis. Et apres avoir dansé & chanté

<sup>1</sup> Voy. liv. 6, chap. 15, des danses et chansons.

<sup>2</sup> Voy. liv. dernier, chap. 35, De la guerre.

on parla du retour. Mais il fut triste pour les prisonniers de guerre. Car dès le iour même la troupe étant allée iusques à huit lieues de là, au soir lon commença à haranguer l'un d'iceux sur les cruautés qu'ils avoient autrefois exercée contre ceux de leur nation, sans penser que le hazard de la guerre est incertain, & leur pouvoit un iour arriver la calamité en laquelle ilz se voyoient. Et là dessus le font chanter, mais c'étoit un chant plein d'amertume & fort melancholique. Puis ayans allumé du feu chacun print un tison & le bruloit sans pitié, & par intervalles lui jettoit de l'eau pour allonger son tourment. Après lui arracherent les ongles, 14 metans des charbons aux lieux d'icelles, & sur le bout du membre viril. Puis lui écorcherent la tête, sur laquelle ilz firent degoutter de la gomme fondue, ce qui arrachoit des cris pitoyables à ce pauvre malheureux. D'ailleurs lui perçans les bras près les poignets, lui tiroient par force les nerfs avec des batons fichés dedans. C'estoit là un miserable spectacle à Champlain & ses compagnons, qui étans invités de faire le semblable, Champlain repondit que s'ilz vouloient il lui 624 tireroit un coup d'arquebuse, mais ne pouvoit plus souffrir de voir une telle cruauté. La troupe barbare ne vouloit s'y accorder, disant qu'il mourroit tout d'un coup sans sentir mal. En fin toutefois voyans qu'il se retiroit d'eux tout indigné, ilz le rappellerent pour faire ce qu'il avoit dit ; ce qu'il eut à gré, & delivra en un moment ce pauvre corps des tourmens qui lui restoient à souffrir. Ce peuple brutal non content de ce qui s'étoit passé ouvrit encore le ventre du mort, & jetta ses entrailles dans le lac : lui arracha le cœur qu'ilz couperent en morceaux & le baillerent à manger à un sien frere aussi prisonnier & autres ses compagnons, qui ne le voulurent avaler. En fin coupans la tête, les bras, & les jambes à ce pauvre mort, ils en jetterent les pieces deçà & delà ne pouvans plus faire davantage. Il vaudroit beaucoup mieux mourir au combat, ou se tuer soy-même à faute de ce (puis que ce peuple n'a point de Dieu) que de se réserver à de si horribles tourmens. Et croy que nous n'en ferions pas moins si notre guerre se traitoit ainsi : n'estant sans exemple loué en la sainte Ecriture qu'un homme ait mieux aimé se donner la mort, que de tomber es mains de ses ennemis, de qui en tout cas il est à presumer qu'il n'eust reçu qu'une mort commune & ordinaire aux prisonniers de guerre.<sup>1</sup> Le n'ay point leu, ni oui dire qu'aucun autre peuple 15 Sauvage se comporte ainsi alendroid de ses ennemis. Mais on repliquera que 625 ceux-ci rendent la pareille aux Iroquois, qui par actes semblables ont donné sujet à cette tragedie. Cela fait, les autres prisonniers spectateurs de ces tourmens ne laisserent de s'en aller toujours chantans avec la troupe victorieuse, quoy que sans esperance de meilleur traitement. Au saut de la riviere des Iroquois la troupe se divisa, & chacun print la route de son pais. Un Sauvage des Montagnais ayât songé que l'ennemi les poursuivoit, ilz partirent à l'instant, quoy qu'il fit une nuit fort facheuse pour les pluies & grans vens, & ayans trouvé des grans roseaux au lac saint Pierre, ilz s'y mirent à couvert iusques au iour, & delà en quatre journées arriverent à Tadoussac, ayans mis chacun au bout d'un baton attaché à la prouë de leurs canots les têtes de leurs ennemis, & chantans pour leur victoire à l'abord de la terre. Ce que voyans leurs femmes, elles se jetterent nuës dans l'eau allans au devânt d'eux pour prendre lédites têtes, léquelles elles se pendirent au col comme un joyau precieux, & passerent plusieurs iours de cette façon en danses & chansons.

<sup>1</sup> 2 Maccabees, xiv.

606 *Retour de Champlain en France : Et de France en Canada. Riviere de Canada quand navigable. Triste accident. Etat de Kebec. Guerre contre les Iroquois. Siege. Fort d'iceux pris à Payde de Champlain. Avarice de Marchans. Cruaute de Sauvages sur leurs prisonniers de guerre. Garçon François laissé parmi les Sauvages. Baleine dormante sur mer au retour en France.*

## CHAP. V

CES choses ainsi passées, le Capitaine du Pont & Champlain prennent 16 conseil de retourner en France, laissant le gouvernement de Kebec au Capitaine Pierre Chauvin. Et d'autant que l'on craignoit au prochain Hiver les accidens des maladies passées, ledit du Pont fut d'avis de faire couper du bois pour la provision de cinq ou six mois, afin de delivrer de cette fatigue ceux qui resteroient pour la demeure. Ce qu'il fit en telle sorte que les autres s'en fachoient prevoyans qu'ilz ne sçuroient à quoy s'occuper durant la froide saison. Neantmoins cela se passa ainsi, & en consequence cet Hiver ne leur apporta aucune mortalité, ayans aussi eu souvent de la viande fraîche durant cet Hiver.

Cela expédié, les susdits se mettent à la voile le premier de Septembre, se 627 trouvent sur le grâd Banc des Moruës le quinziesme, & le trezième Octobre arrivent à Honfleur. Le sieur de Môts fit ses efforts pour obtenir nouvelle commission & privilege pour la traite des Castors es terres par lui découvertes : ce qu'il ne peût, quoy qu'il semble cela lui être bien deu. Neantmoins après ce rebut il ne laissa de tenter fortune, & faire encore vn nouvel embarquement à ses despens, tant il est desireux de belles entreprises & de penetrer dans le profond de ces terres.

De cet embarquement furent gouverneurs les susdits Capitaine du Pont & Champlain, le premier pour la traite des pelleteries, & l'autre pour la découverte des terres.

Ayans donc pris quelque nombre de manouvriers avec eux, pour renforcer l'habitation de Kebec, ilz partirent de Honfleur le 18. Avril mille six cens 17 dix, & arriverent à Tadoussac le vint-sixiesme May. Là ilz trouverent des vaisseaux arrivez dès huit iours auparavant, chose qui ne s'étoit veüe il y avoit plus de soixante ans, à ce que disoient les vieux mariniers. Car d'ordinaire les entrées du golfe de Canada sont seelées de glaces iusques à la fin de May. Etans emmanchez dans la grande riviere, vn malheur arriva que rencontrans vn vaisseau de Saint-Malo, vn ieune homme qui étoit en icelui voulant boire à la santé dudit Capitaine du Pont se laissa glisser hors le bord, & alla boire plus qu'il ne vouloit dans l'eau salée, sans qu'il y eût moyen de le secourir, les vagues étans trop hautes.

628 Les Sauvages qui étoient ja arrivés à Tadoussac furent fort aises de la venue

de Champlain desirans faire avec lui quelque exploit de guerre, suivant la promesse qu'il leur avoit fait l'an precedent. Les Basques & Mistigoches (ainsi appellent-ils les Normans & Maloins) leur avoient aussi promis d'aller à la guerre avec eux, dont se deffians ilz demanderent à Champlain s'il estimoit qu'ilz fussent hommes de promesse, lequel ayant repondu que non, & que ce n'étoit que pour attrapper leurs pelleteries : Tu as dit vray (repliquerent-ils) ilz ne veulent faire la guerre qu'à noz Castors ; mais en effect ce ne sont que des femmes.

Quittant Tadoussac ledit Champlain trouve à *Kébec* tous ceux qu'il y avoit laissés en bonne santé, & quelque nombre de Sauvages qui l'attendoient, auxquels il fit la Tabagie,<sup>1</sup> & eux à luy & huit de ses compagnons, qui furent traités à la mode du pais.

Le rendez-vous ayant été donné à l'entrée de la riviere des Iroquois, Champlain partit de Kébec le quatorzième de Juin, pour y aller trouver les Sauvages des trois nations denommées au chapitre precedent. Il ne manqua d'avant-coureurs pour le presser de s'avancer, disans que dans deux iours les Algumquins & Ochateguins se devoient trouver audit rendez-vous avec quatre cens hommes, la plupart souz la conduite du Capitaine Iroquet, qui étoit en l'écarmouche de  
18 l'an passé. L'un d'édits avant-coureurs, qui étoit aussi Capitaine, donna à Champlain une lame de cuivre de la longueur d'un pied qu'il avoit pris en son pais, où  
s'en trouvoit près un grand lac quantité de morceaux qu'ilz fondoient, le mettoient en lingots, & l'unissoient avec des pierres.

Champlain arrivé à la riviere de Foix, par lui nommée (ie ne sçay à quel sujet) les trois rivières, quoy qu'elle se décharge en un seul canal dans le fleuve de Canada, il y rencontra les Montagnais, avec lesquels il arriva le dixneuvième dudit mois à une ile proche l'entrée de la riviere des Iroquois, où nouvelles vindrent en diligence que les Algumquins avoit fait rencontre des Iroquois, qui étoient en nombre de cent fortement barricadés de hauts arbres couchés & enlassés l'un parmi l'autre, & n'y avoit moyen de les emporter sans le secours des Mastigoches. Aussi-tot l'alarme au camp, chacun confusément prent ses armes & s'embarque, & Champlain avec eux assisté de quatre des siens, ayant baillé charge au pilote la Route (qu'il laissoit à la garde de sa barque) de lui envoyer encore quelques gens de secours, n'ayant loisir de les appeller. Là y avoit quelques barques de Mastigoches, dequels aucun n'eut le courage, ni la hardiesse d'aller acquerir de l'honneur à une telle rencontre, ni d'assister leurs compatriotes, hors mis un nommé le Capitaine Thibaut. Et pour-ce les Sauvages se mocquoient d'eux, & crioient que c'étoient des femmes, qui ne sçavoient que guerroyer leurs Castors, & emporter leurs pouilleries. Ilz ne laisserent de se hater à force de rames, & s'efforcer de gagner la terre, là où étans chacun prend les armes, & sans se souvenir  
de Champlain courent à travers les bois d'une telle legereté, qu'incontinent il les perdit de veüe, & demeura sans guide, suivant tant qu'il peût avec ses compagnons leur brisée avec beaucoup de difficultés, tant pour la pesanteur de leurs  
19 armes & corps de cuirace, que pour la nature des bois pleins d'eaux & palus : & l'importunité étrange des mouches bocageres qui sont par tout ce pais-là, comme nous dirons ailleurs.<sup>2</sup> Ilz n'eurent pas fait long chemin qu'ilz perdirent toute cognoissance, & ne sçavoient à quoy se resoudre : mais ilz apperceurēt deux Sauvages qu'ils appellerent pour les conduire : après quoy en survint un autre accourant pour les faire avancer, disant que les Algumquins & Montagnais, ayans voulu forcer la barricade des Iroquois, avoient été repoussés avec perte

<sup>1</sup> C'est festin. Voy. liv. 6, chap. 12.

<sup>2</sup> Liv. 6, chap. 10

de leurs meilleurs hommes, sans les blessez ; & s'étoient retirés en attendant secours. Ilz n'eurent pas beaucoup cheminé qu'ils ouïrent les exclamations des vns & des autres étans toujours sur l'écarbouche. Mais les assaill'ns s'écrierent bien d'autre façon à l'arrivée des nôtres, qui à l'instant s'approcherent de la barricade pour la reconoitre, comme firent aussi les Sauvages nos amis, lors nos arquebusiers de faire leur devoir, & les Iroquois de s'étonner voyâs l'effect des arquebuses qui n'épargnoient leurs boucliers, & faisoient tomber plusieurs de leurs gens, lesquels étoient d'autant plus aisés à mirer que ledites arquebuses se reposoient sur la barricade même. Champlain y fut blessé d'un trait de fleche, 631 & un sien compagnon aussi. Et voyant que la munition cômençoit à leur faillir il cria aux Sauvages qu'il falloit emporter l'ennemi de force & rompre la barricade, & pour ce faire se targuer de leurs pavois, & attacher des cordes aux arbres plantés debout soutenant les autres, & les renverser afin de faire ouverture. D'ailleurs qu'il falloit abattre quelques arbres à l'environ & les faire tomber dans le clos pour les accabler : & que de sa part avec ses compagnons il empêcheroit l'ennemi à coups d'arquebuses de les endommager. Ce qui fut promptement executé. Depuis que l'arquebuserie commença à jouer ceux qui étoient demeurés aux barques à vne lieuë & demie de là entendoïent tout le tintamarre, ce qui émeut un jeune hôte de Saint-Malo nommé des Prairies, de reprocher à ses compagnons leur couardise & ignominie, de laisser ainsi leurs compatriotes parmi 30 des Sauvages en vne telle affaire sans s'en émouvoir, ni les secourir, disant que pour son regard il y vouloit aller, & n'attendroit point le reproche de n'y avoir été, sinon des premiers, au moins encore assez à temps pour faire quelque chose de bon. Ce courage en enflamma d'autres, qui y furent avec lui dans sa chaloupe, & ayant mis pied à terre près le Fort des Iroquois, alla trouver Champlain, lequel à leur venuë fit cesser les Sauvages, afin que ledit Fort ne fût pris sans qu'ils eussent eu part à la gloire du cōbat. Ainsi se mirent en devoir de tirer sur l'ennemi, & en diminuer le nôbre, de sorte que n'étant plus capables de 632 résistance, ouverture fut faite à la faveur des arquebusades qui donnoient par dedans, restant neantmoins la hauteur d'un homme d'arbres couchez l'un sur l'autre, qui n'empêcherent de donner vivement l'assaut, où ce qui restoit d'Iroquois perdant cœur commença à prendre la fuite, se noyans les vns au courant de la riviere, les autres passans par le fil de l'épée, ou par les armes des Sauvages : de sorte que de tout le nombre qu'ils étoient il n'en demeura que quinze vivans réservés aux tourmens tels qu'au chapitre precedent. Des assiegeans trois furent tués, & cinquante blessés. Après cette victoire arriva encore vne chaloupe tout à point pour avoir part au butin, lequel on laissa à cet gent rapace & avare de mercadens, n'y ayant que de la poudrière de ces pauvres misérables Iroquois, qui étoit pleine de sang : & de cette vilaine avidité, les Sauvages se mocquoient avec mille reproches.

Ilz leverent selon leur coutume, les cuirs des têtes des morts pour en faire des trophées au retour en la façon qu'a été dit ci-dessus. Puis demembrerent un corps en quatre quartiers pour le manger, ce disoient-ils, tant cette nation barbare est enragée contre ses ennemis. Noz Sauvages de la côte marine sont plus humains, & se contentent de la mort commune de leurs ennemis, ou de les 31 retenir pour esclaves.

Le reste du iour se passa entre ceux-ci en danses & chansons, n'ayans que trois sortes d'occupations en toute leur vie, ou ce que ie viens de dire, ou la chasse, 633 ou la guerre. Le lédemain étâs arrivés hors la riviere des Iroquois, ils attacherent

trois de leurs prisonniers à vn arbre près de l'eau, & ne cessèrent de les bruler & leur jetter eau par intervalles iusques à ce que ces pauvres corps tomberent en pieces, & lors étans morts chacun en coupoit vn morceau & le bailloit à son chien. Les autres prisonniers furēt réservés pour cōtenter les femmes, léquelles ajoutent encore à ces horribles supplices sans pitié ni miséricorde. Champlein en sauva vn qui lui fut donné, mais il se sauva, quoy qu'il eût assurance qu'il n'auroit point de mal.

Pendant ces executions les Mercadens ne laissoient de traiter des pelleteries que les Sauvages avoient amenées, & emportoient le profit qui se pouvoit attendre de cette nation que Champlein avoit assistée avec tant de travaux.

Le lendemain arriva le Capitaine Iroquet mentionné ci-dessus avec deux cens hommes bien marri de n'avoir été de la partie, la plupart des Sauvages qui se trouverent là n'ayās iamais veu de Chrétiens demeueroiēt fort étonnés, considerans noz façons, noz vetémens, nos armes, nos équipages.

Comme les troupes étoient prêtes de se retirer chacune en son pais, Champlein trouva bon de laisser aller vn ieune garçon volontaire avec ledit Iroquet, pour apprēdre le langage des Algumequins, & remarquer les lacs, rivières, mines, & autres choses nécessaires tandis qu'il retourneroit en France. Ce qui fut accordé ; mais les autres Sauvages en firēt difficulté, craignans que mal ne lui avint, n'ayāt accoutumé de vivre à leur mode, qui es. dure en toute façō, & qu'arrivant 634 quelque accident audit garçon ilz n'eussent les François pour ennemis. Champlein s'en formalisa, & dit que s'ilz lui refusoient cela il ne les tenoit pas pour amis. Et pour répōdre à leur difficulté, que s'il arrivoit accidēt de maladie ou de mort au ieune garçon sans leur faute il ne leur en voudroit point de mal, sachant que nous sommes tous infirmes & sujets à mourir. A tant ilz s'accorderent que Champlein prendroit vn des leurs en échange, lequel il rameneroit l'Été suivant, & reprendroit le sien, lequel ilz traiteroient cōme leur enfant. J'ay veu souvēt ce Sauvage de Champlein nommé Savignon, à Paris, gros garçon & robuste, lequel se mocquoit voyant quelquefois deux hommes se quereler sans se battre, ou tuer, disant que ce n'étoiēt que des femmes, & n'avoient point de courage.

Cette année le refus fait au sieur de Monts de lui continuer son privilege, ayant été divulgué par les ports de mer, l'avidité des Mercadens pour les Castors fut si grande que les trois parts cuidans aller conquerir la toison d'or sans coup ferir, ne conquirent pas seulemēt des toisons de laine, tant étoit grand le nôbre des conquerans.

La triste nouvelle de la morte du Roy ayāt été portée iusques là par les derniers venus, fut cause de hater le depart des vaisseaux du sieur de Monts, & de donner ordre à l'habitation de *Kébec*, où fut laissé pour chef de la compagnie vn nommé du Parc. Ainsi partirent le Capitaine du Pont & Champlein de Tadoussac le trezième Aoust, & le vint-septième Septembre arriverēt à Honfleur. Mais il ne faut omettre vn cas fort nouveau & rare venu en ce voyage, 635 que leur vaisseau ait passé par-dessus vne Baleine endormie en pleine mer, & lui ait tellement endommagé le train de derriere, qu'elle en jetta grande abondance 23 de sang, sans peril dudit vaisseau. Et neantmoins quelques auteurs écrivans de la nature des poissons, disent qu'entre iceux le seul Sargot est capable du dormir, comme nous dirons plus amplement au chapitre de la pecherie livre sixième.

*Retour de Champlain en Canada. Bancs de glaces longs de cent lieues. Arriete à la Terre-neuve. Comment les Sauvages passent le Saut de la grand' rivière. Saut du Rhin. Mensonges de quelqu'un qui a écrit un sien voyage en Mexique.*

## CHAP. VI

**D**EPVIS le voyage sus-écrit, Châplein en a fait quelques autres qui ne sont tous venus à ma connoissance, ains seulement ceux des années six cës vnze, & six cës treze, équels il a decouvert quelques terres & lacs outre le grand Saut du fleuve de Canada és pais des Algûquins, qui sôt à l'opposite des Iroquois separés par vn grâd lac de quinze iournees de longueur. Le premier dédits voyages fut accôpagné de beaucoup de difficultés & perils, non pour la terre, mais pour la navigatiô. Car cette année les vës & la saison furêt fort contraires, de sorte que n'ayât peu s'élever au Su, ains toujours jetté au Nort iusques à la hauteur de 48. degrez de latitude, il rêcontra devât qu'arriver au Bâc des Morues plus de cët lieues de glaces elevees de trente & quarante brasses hors de l'eau, dans léquelles se trouvant souvêt enveloppé, on peut penser si le vaisseau étoit en seureté la glace obeissant au vent, & pouvant au moindre choc mettre ledit vaisseau en pieces. Souvent après avoir long temps vogué tout vn iour, ou vne nuit entre les bancs de glaces, pensant trouver vne sortie, on les trouvoit seellées, & falloit retourner en arriere chercher passage. Vn autre mal augmentoit le peril, que durant ces travaux les brumes épaisses empechoient de voir plus loin que la longueur du vaisseau. Puis les pluies, les neges, le froid incommodoient & engourdissoient tellement les matelots, qu'ilz ne pouvoient manouvrier, ni à peine se tenir sur le tillac. En fin après avoir été plusieurs fois deceu cuidans voir la terre au lieu des glaces, ilz se trouverent à *Campseau*, d'où mettans le cap au Nort, ils tirerent au cap Breton, avec pareille fortune que devant, iusques à ce qu'un grand vent s'éleva, qui balaya l'air, & leur fit reconoitre l'île dudit Cap-Breton à quatre lieues au Nort d'eux. Mais n'étoient encore pourtant hors les glaces, & doutoient que le passage pour entrer au golfe de Canada fût ouvert. Et comme ilz cotoyoient lédites glaces ils apperceurent le premier de May vn vaisseau autant en peine qu'eux, où commandoit le fils du sieur de Poutrincourt, qui étoit parti de France il y avoit trois mois, & alloit trouver son pere au Port-Royal. Cette rencontre lui fut favorable, d'autât qu'il n'avoit encore eu la veuë d'aucune terre, & s'en alloit engouffrer entre le Cap saint Laurêt & le Cap de Raye, qui étoit le chemin de Canada, & non dudit Port-Royal : & en cette route entra le lendemain ledit Champlain, qui de là en avant eut meilleur temps & arriva à Tadoussac le treizième dudit mois de may étât parti de Honfleur avec le sieur du Pont le premier de Mars mille six cens vnze.

Tout étoit encor plein de neges à cette arrivée. Et neantmoins quelques

Sauvages n'avoient laissé de venir du pais d'en haut outre le Saut, jusques audit lieu de Tadoussac pour troquer quelques pelletteries, qui étoit peu de chose : & ce peu encore le vouloient-ils bien employer attendans qu'il y eût nombre de vaisseaux (or y en avoit-il des-ja trois, outre Champlain) pour avoir meilleur marché de noz denrées : à quoy ils sont fort bien instruits depuis que l'avarice de noz Marchans s'est fait reconoitre pardela. Car avant les entreprises du sieur de Monts à peine avoit-on ouï parler de Tadoussac, ains les Sauvages par maniere d'acquit, voire seulement ceux des premieres terres, venoient trouver les pecheurs des Moruës vers Bacaillos, & là troquoient ce qu'ils avoient, préque  
26 pour neant. Mais l'envie & rapacité les a aujourd'hui porté jusques au Saut de la riviere de Canada, & ne sçauroit Champlain y aller qu'il n'ait vne douzaine de Barques à sa queue pour lui ravir ce que son travail & industrie lui devoit avoir acquis, ainsi qu'il a été pratiqué au voyage precedent, & en cetui-cy.

Cela, & le desir de découvrir des terres nouvelles, a fait resoudre ledit Champlain de faire vn fort près ledit Saut, étant le lieu fort commode, d'autant que  
638 deça & delà le grand fleuve, tombent des rivières qui vont assez avant dans les terres, & y a beaucoup d'espace découvert au lieu où étoit devant la ville de Hochelaga décrite par Jacques Quartier,<sup>1</sup> laquelle par les guerres a été ruinée, & ses habitans exterminés, ou chassés.

Iusques ici on a estimé que ledit Saut étoit impenetrable, mais les Sauvages y passent (en se mettans tout nuds) pardessus les bouillols d'eau, avec leurs canots d'écorce, sçavoir du coté du Nort, car en l'autre part vn jeune garçon du sieur de Monts nommé Louis (auquel i'ay grand regret) y a été noyé cette année avec vn Sauvage, qui temerairement y voulut passer contre l'avis d'un autre qui se sauva ayant toujours empoigné le canot & dessus & dessous l'eau. Si le pais étoit habité on pourroit trouver moyen de faciliter ce passage par engins pour les barques, comme on a fait celui du Saut du Rhin vn peu au dessous de Schaffouse, qui est beaucoup plus haut que chacun de ceux dont est composé cetui-ci.

Cette année devoient venir trois cens Algumquins, Charioquois, & Ochataguins faire la guerre aux Iroquois, & furent long-temps attendus. Mais la mort d'un des Capitaines rompit cette entreprise. De sorte que ce voyage n'a été vtile qu'à la marchandise, n'ayant Champlain fait autre découverte que de  
27 voir vn grand lac qui est à huit lieues du Saut de la grande riviere,<sup>2</sup> où les Sauvages l'inviterent d'aller, se fachans de voir tant de barques de gens avides, avarés,  
639 envieux, sans chef, & sans accord. Là ils conferent avec luy des affaires de l'état present du pais, & de l'avenir, par le truchement du jeune garçon qu'il y avoit laissé l'an precedent, lequel avoit fort bien appris la langue : & de Savignon Sauvage qu'il avoit remené de France, lequel quelques marchans envieux avoient fait croire être mort. L'un & l'autre se lousa fort du traitement qu'il avoit receu ; & se fachoit ledit Savignon d'aller reprendre sa dure vie du temps passé. Il avoit vn frere nommé *Tregouaroti* Capitaine au pais des Ouchateguins à cent cinquante lieues dudit Saut. Parmi les discours qu'eut ledit Champlain avec eux, il apprit de quatre voyageurs, que bien loin ils avoient veu vne mer, mais qu'il y avoit des deserts & lieux facheux à passer. Et que vers eux venoient quelquefois des hommes d'entre le pais des Iroquois, qui avoisinent la mer du midi (qui sont les Floridiës). Mais il n'est aucune nouvelle qu'il y ait des villes

<sup>1</sup> Ci-dessus, liv. 3, chap. 16.

<sup>2</sup> Ce lac si près m'est suspect, parce que Jacques Quartier n'en dit mot, cy-dessus, liv. 3, chap. 17.

fermées, ny des maisons à trois & quatre etages, ni du bestial domestic, comme recite y avoir au profond des terres en tirant de Mexique au Nort, celui qui a fait l'histoire de la Chine, où incidemment, il parle aussi d'un voyage audit Mexique qui me fait croire que ce sont pures fables.

Après ces choses Champlain ayant laissé deux garçons parmi les Sauvages pour s'enquerir du país, & le recognoitre, & donné ordre à l'habitation de Kebec, il s'en revint en France avant l'hyver.

*Commission de Champlain portant reglement pour le trafic avec les Sauvages. 640  
Etat de Kebec. Credulité de Champlain à un imposteur. Ses travaux en  
suite de ce. Sauvages haïssent le mensonge. Imposteur convaincu. Obser-  
vations sur le voyage de Champlain aux Algoumequins. Ceremonies des  
Sauvages passans le saut du Bessin. Peuples divers. Variations de Cham-  
plain.*

## CHAP. VII

<sup>28</sup> L'AN six cens douze Champlain voyant ses entreprises ruinées par l'avarice des Marchâs si l'on n'apportoît quelque reglement au trafic des Castors & pelleteries avec les Sauvages, delibera de se mettre en la protection de quelque Prince, qui prinst son affaire en affection ; & suivant ce, à la faveur de Monseigneur le Prince de Condé obtint commission du Roy l'an six cens treze, par laquelle ne seroit loisible à aucun des sujets de sa Majesté de troquer dans la grande riviere avec les Sauvages, qu'à ceux qui seroient de l'association par lui proposée, à laquelle chacun pourroit être receu. Ce qu'ayant fait publier par les ports de France, il s'embarque avec quatre vaisseaux associés qui lui devoient fournir chacun quatre hommes tant pour faire ses découvertes, que pour guerroyer avec les Sauvages où besoin seroit : & à l'arrivée à Tadoussac trouve les Montagnais reduits à vne extrême faim à cause que l'hiver avoit été <sup>641</sup> doux, & par conséquent la chasse mauvaise. Quant à ceux de Kebec il les trouva tous en bonne santé sans avoir été atteints d'aucune maladie. Puis devant qu'aller au saut de ladite riviere, il fit signifier sadite commission aux vaisseaux là arrivés, qui étoient partis de France devant lui.

Le profit n'y fut pas si grand que les Marchâs associez s'étoient proposé, parce que les Sauvages ayans été mal-traités d'aucuns François l'année precedente <sup>29</sup> que Champlain étoit en France, ilz s'étoient resolu de ne plus venir : & de fait, peu de gens se trouverent la pour lors, ains étoient tous allés à la guerre, ou demeurés, sinon que trois canots arriverent audit Saut avec peu de pelleteries, léquelles ayâs troquées, Champlain obtint (quoy qu'avec difficulté) deux dédits canots pour reconoitre par les rivieres & lacs le pais des *Algoumequins*, ayant seulement pris quatre hommes avec soy, déquels y en avoit vn nommé Nicolas Vignan,<sup>1</sup> qui reconnoissant son desir principal être de trouver quelque passage pour aller à la Chine, luy fit à croire avoir veu vne mer en la part du Nort à dix-sept journées dudit Saut, ce qu'il afferma étant en France, & conferma étant porté pardela, avec tant de sermens (dit Champlain) que force lui fut de s'engager au voyage qu'il alloit entreprendre, joint que ce discours amenoit des circonstances qui rendoient son mensonge fort vraisemblable, sçavoir que sur le bord de cette mer imaginaire, il avoit veu le bris d'un vaisseau Anglois qui <sup>642</sup> s'étoit là perdu, & les têtes de quatre-vints Anglois echappés de ce naufrage, que

<sup>1</sup> Champlain (III. 292) calls him *Vignan*.

les Sauvages avoient tués, pour ce qu'ilz leur vouloient ravir leurs blés ; Adjoutant que dédits Anglois avoit été réservé vn jeune garçon que les Sauvages lui vouloient donner. Ce qui se rapportoit aucunement à ce qu'avoient publié les Anglois peu auparavant, du voyage de Henry Hudson, lequel en l'an six cēs vnze trouva (disent-ils) vn détroit au dessus de Labrador par les soixante & soixante vn degrés, dans lequel ayant vogué quelques cent lieues, la mer s'étendoit au Su jusques au cinquantième degré. Ce que toutefois il ne croy point, car si cela étoit, il y vient des Sauvages tous les ans à Tadoussac de beaucoup plus loin qui en diroient quelques nouvelles. Champlain toutefois s'est laissé porter au dire de ce bourdeur, qui lui a baillé autant de fatigue que l'homme en peut supporter. Car ie trouve par son discours que bien souvent il luy falloit tirer son canot à 30 môt les rivières avec vne corde, & ce quelquefois dās l'eau où il étoit contraint de se mettre bien avant, ny ayant aucun chemin sur les rives de la terre. Il a fallu passer des Sauts en nombre de plus de dix à chacun déquels il falloit decharger & porter par terre sur les épaules tout le bagage vne lieue durant, plus ou moins. Adjoutons à ceci l'incommodité, ou plustot cruauté des mouches bocageres, qui comme essains d'abeilles environnent & picquent par milliers 643 incessamment la chair humaine, dont elles sont friandes. Et apres tout representons nous encore la façon de vivre qu'il étoit contraint de suivre en cet exploit, neantmoins son courage passa pardessus toutes ces difficultés. Si bien que le douzième jour il arriva chés vn Capitaine nommé *Nibachis*, qui fut plus que ravi de le voir, disant qu'il falloit qu'il fût tombé des nues, d'estre venu là parmi de si mauvais païs. Ce Capitaine apres l'avoir traicté au mieux qu'il peût, fit equipper deux canots pour le conduire à huit lieues de là vers vn autre ancien Capitaine nommé *Tessouat* ; le quel ne fut moins etonné que l'autre de chose tant inespérée. Ce *Tessouat* est logé sur le bord d'un grand lac par les quarante sept degrez, en lieux âpres, & du tout sauvages, quoy qu'il y ait de belles & bonnes terres ailleurs. Mais pour eviter les surprises des ennemis ces pauvres peuples sont contraincts de se loger ainsi à l'avantage. Et voudroient bien vivre en Republique s'ils avoient quelque Fort ou ville pour se retirer, & vn Gouverneur pour les defendre. Telles incommodités ont aux premiers siecles contrainst les hommes de batis haument ; & se remparer contre les invasions des voleurs, qui veulent vivre du travail d'autrui.

Le lendemain *Tessouat* fit la Tabagie à Champlain, à laquelle il avoit convoqué tous ses voisins. Les mets exquis furent vne bouillie faite de Mahis écrasé entre deux pierres, item de chair & poisson bouilli, & de chair grillée sur 644 les charbons, le tout sans sel. De vin il ne s'en parle point pardela. *Tessouat* 31 entretenoit la compagnie sans manger, selon la coutume : & les jeunes hommes gardoient les portes des cabannes. Il n'y a en tels festins ny tables ni bancs, ains chacun apporte son écuelle & sa cuiliere, il s'asseoit où il trouve bon le cul sur les talons, ou contre terre.

Quand chacun fut bien repeu, la jeunesse sortit, & petuna-on à la rengette vne bonne demie heure sans dire mot : puis on entra en Conseil, où Champlain leur dit qu'il avoit grandement désiré de les voir pour leur témoigner son affection, & le desir qu'il a de les assister en leurs guerres, & vouloit faire alliance avec les *Nebicerini* qui sont à six journées plus outre qu'eux, afin de les mener aussi à la guerre. Et d'autant qu'outre leur païs il a entendu y avoir vne mer qu'il desireroit bien voir, il les prie de l'assister en cette entreprise. Les Sauvages apres plusieurs paroles de compliment representerent qu'outre les experiences

d'amitié passées, s'en étoit encore icy vn grand temoignage à Champlein d'avoir tant pris de peine à les venir voir. Que l'an precedent deux mille hommes s'étoient trouvés au saut de la grande riviere pour aller à la guerre. Mais qu'il leur avoit manqué ; & cuidans qu'il fût mort n'y avoient été cette année. Ioint qu'ilz avoient été mal traités de quelques François : Que pour les *Nebicerini* ilz ne lui conseilloyent ce voyage qu'il étoit trop difficile, & n'en pourroit venir à bout, que le peuple de là étoit méchant, sorciers, & empoisonneurs, & ne leur étoient amis : Au reste gens sans cœur, qui ne valent rien à la guerre. Le laisse beaucoup d'autres discours tenus en cette assemblée. En fin par importunité ils avoient promis quatre canots à Champlein ; mais vn d'entr'eux songea que s'il alloit là il mourroit, & eux tous aussi : occasion que personne ne voulut entreprendre la conduite : le prians d'attendre jusques à l'année suivante, & que lors on le meneroit avec bonne escorte. Champlein se fachant de telles réponses, dit que son homme avoit été en ce pais là, & n'avoir rien trouvé de ce qu'ilz disoient. Lors chacun de le regarder de mauvais œil, & spécialement *Tessouat*, chez lequel il avoit hiverné, qui le rendit confus sur ses mensonges, & l'eussent déchiré en piéces sans la presence de Champlein, car ilz haïssent mortellement les menteurs & les hommes doubles de cœur & de bouche. Son excuse fut qu'il esperoit par cette invention quelque recompense du Roy, & que veu les difficultés du voyage il ne pensoit point que Champlein deût aller si avant, se mit à genoux devant lui, & demanda pardon : promettant que si on le vouloit laisser là il feroit tant que dans vn an il en sçauroit toute la verité. A tant Champlein se desista de passer outre, & s'en revint avec quarante canots, & sur le chemin en rencontrèrent encor quarante autres assez fournis de marchandises. Et comme ces pauvres miserables sont en perpetuelle apprehension, & credules aux songes, avint qu'un sauvage songea qu'on l'assommoit, & là dessus se levant en sursaut, & criant on me tué, il mit en alarme toute la compagnie, qui croyant avoir l'ennemi sur le dos, se ietta qui çà qui là en l'eau pour se sauver. A ce bruit Champlein & les siens reveillés furent tout ébahis de voir ces gens en cet état sans qu'aucun les poursuivît. Et s'étant enquis du fait, tout se tourna en risée.

Ce qui est à remarquer en tout ce voyage sont le nombre des lacs que Champlein a passé en nombre de six, & de sauts ordinaires des rivieres de ce pais, entre lesquels y en a deux notables, l'un large de quatre cens pas, & haut de vint-cinq brasses, ou environ, auquel l'eau tombant fait vne arcade souz laquelle passent les Sauvages sans se mouiller. L'autre est large de demie lieuë, & haut de six à sept brasses, sous lequel l'eau par la longue continuation de sa cheute a fait vn bassin de merveilleuse grandeur dans le rocher. Quand les *Algumquins* passent par là pour venir en Canada, ilz font vne ceremonie digne de remarque. Apres avoir porté leurs canots au bas du saut vn de la compagnie va faire la quête, vn plat en la main, auquel chacun met vn morceau de petum. La quête achevée tous dansent alentour du plat, chantans à leur mode, & après la danse vn des Capitaines fait vne harangue remontrant aux jeunes que depuis le temps de leurs ayeuls ilz font là vne offrande, qui les garentit de leurs ennemis, laquelle s'ils omettoient malheur leur aviendroit. Puis le harangueur iette le petum dans ledit bassin, & tous ensemble font vne grande exclamation, & ne croiroiënt pas leur voyage devoir être heureux sans cette offrande : car ordinairement leurs ennemis les attendent là, & ne passent plus outre pour la difficulté du pais & des passages d'icelui. Et appellent ledit saut *Asticon*, qui signifie en leur langage vn bassin, ou chaudiere.

Cette terre produit des raisins naturels, & des cedres blancs, dont Champlain a fait des croix en plusieurs lieux où il a passé, & en icelles gravé les armes de France.

Les peuples voisins des Algumquins au Nort s'appellent Nebicerini, & Ouescarini; au Su Matou-ouescarini; à l'Occident sont les Charioquois, & Ochateguins: à l'Orient sont les Sauvages de Canada.

Les particularités de ce dernier voyage m'ayans été recitées par vn Gentil-homme Norman qui alloit en Italie, ie les ay depuis trouvées verifiées par la relation 34 qu'en a fait trop au long ledit Champlain, lequel ie ne trouve toujours constant en ses discours. Car en trois endroits il dit que le lac au dessus du saut de la grande riviere de Canada est à huit lieuës de là, & par apres il dit qu'il n'y a que deux lieuës, & ne le fait que de douze lieuës de circuit, comme ainsi soit que sur sa charte il le face de quinze journées de long, & distant dudit saut de plus de cinquante lieuës, sans qu'il y en ait aucun autre plus près. En quoy il faut necessairement qu'il y ait de l'erreur, veu que Iacques Quartier étant sur le Mont-648 Royal voisin dudit saut, dit que delà il voyoit au dessus ce grand fleuve tant que l'on pouvoit regarder large & spacieux, qui passoit auprès de trois belles montagnes rondes éloignées de quinze lieuës, sans qu'il soit parlé d'aucun lac. Bien voy-ie qu'il s'accorde avec ledit Champlain en ce que découvrant de cette montagne trente lieuës de pais à la ronde, il dit que vers le Nort y a vne rangée de montagnes gisantes Est & Ouest (qui sont les Algumquins) & autant vers le Su, qui sont celles des Iroquois mentionnées ci-dessus: & qu'entre icelles est la terre la plus belle qu'il soit possible de voir, labourable, vnie, & plaine: & par le milieu le cours de ce grand fleuve. Dit en outre que dédites montagnes du Nort sortoit vne grande riviere, qui est (à mon avis) celle par laquelle ledit Champlain est allé aux Algumquins, laquelle il dit avoir lieuë & demie de large, après l'avoir montée l'espace de huit jours. Item que là y avoit du metal jaune comme or, ce qui se rapporte à ce qui a été dit qu'un Sauvage Algumquin donna audit Champlain vne lame de cuivre prise & applanie en son pais.

*Qu'il ne se faut fier qu'à soy-même. Embarquement du sieur de Po  
Longue navigation. Conspiration. Arrivée au Port Royal. Ba  
Sauvages. S'il faut contraindre en Religion. Moyen d'attirer ces peuples.  
Mission pour l'Eglise de la Nouvelle-France.*

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## CHAP. VIII

<sup>35</sup> **I**L est maintenant à propos de parler du sieur de Poutrincourt, Gentil-  
homme dès long temps resolu à ces choses, lequel depuis nôtre retour  
de la Nouvelle-France : étans rendu trop credule aux paroles de deux  
Seigneurs qu'il desiroit cōtenter entant qu'ilz faisoient semblant de vouloir  
faire vn grand appareil pour ces Terres-neuves, est tombé en grand interêt, ayant  
perdu deux années de temps, & fait de grandes dépenses à cette occasion, même  
perdu son equipage, lequel étoit prêt dès l'an mille six cens neuf. A cause  
dequoy voyant par vne mauvaise experience que les hommes sont trompeurs, il  
se resolut de ne s'attendre plus à personne, & ne se fier qu'à soy-même, ainsi que  
le laboureur prêt à moissoner dont la fable est recitée par Aule Gelle. Ayant  
donc fait son appareil à Dieppe, il se mit en mer le vint-cinquième de Fevrier  
mille six cens dix, avec nombre d'honnêtes hommes & d'artisans. Cette navi-  
gatiō a été fort importune & facheuse. Car dès le commencement ilz furent <sup>650</sup>  
<sup>36</sup> iettez à la veuë des Essores, & de-là quasi perpetuellement battus de vents con-  
traires l'espace de deux mois : durant lesquels (comme gens oysifs occupent  
volontiers leur esprit à mal) quelques vns par secretes menées aurciēt osé con-  
spirer contre luy, proposans après s'être rendus les maitres, d'aller en certains  
endroits où ils entendoient y avoir quantité de Sauvages, afin de les piller &  
voler, puis se rendre picoreurs de mer, & en fin revenir en France partager leurs  
depouilles, & se tenir sur le grād chemin de Paris pour continuer le même train  
jusques à ce qu'étās gorgez de biēs ils eussent moyē de se retirer & passer leurs  
ans en repos. Voila le sot cōseil de ces misérables, ausquelz neātmoins il pardonna  
selon sa debonnaireté accoutumée.<sup>1</sup>

Ces nuages de rebellion étans dissipés en fin territ<sup>2</sup> à l'ile des monts deserts,  
qui est à l'entrée de la baye qui va à la riviere de Norombegue, de laquelle nous  
avons parlé en son lieu.<sup>3</sup> Delà il vint à la riviere Sainte-Croix, où il eut plainte  
(ainsi que i'ay veu par ses lettres) qu'un certain François arrivé là devant lui  
entretenoit vne fille Sauvage promise en mariage à vn jeune homme aussi  
Sauvage : dont ledit sieur fit informer, se souvenant de la recommandation tres-  
expresse que le sieur de Monts lui avoit faite de prendre garde à ce que tels abus  
ne se commissent pardela, & principalement la paillardise entre vn Chrétien &  
vne infidele. Chose que Villegagnon avoit aussi fort abhorré étāt au Bresil.

<sup>1</sup> The edition of 1611-12 added: *Il y en eut informations faites qui sont encore par-  
devers lui.* <sup>2</sup> Terrir c'est à dire, découvrir la terre. <sup>3</sup> Ci-dessus, liv. 4, chap. 7.

Après avoir fait vne reveuë par cette côte, il vint au Port Royal où il apporta  
 651 beaucoup de consolation aux Sauvages du lieu, lesquels s'informoient de la santé  
 de tous ceux qu'ils avoient connu quatre ans auparavant en sa compagnie : &  
 particulièrement Membertou grand Capitaine, entendant que j'avois fait éclater  
 son nom en France, demandoit pourquoy ie n'y étois point allé. Quant aux  
 batimens ilz furent trouvez tout entiers, excepté les couvertures, & chacun  
 meuble en la place où on les avoit laissez.

Le premier soin qu'eut ledit sieur fut de faire cultiver la terre & la disposer à  
 recevoir les semences de blés pour l'année suivante. Ce qu'étant achevé il ne  
 voulut laisser ce qui étoit du spirituel, & qui regardoit le principal but de sa  
 transmigration, de procurer le salut de ces pauvres peuples sauvages & barbares.  
 Lors que nous y étions nous leur avions quelquefois donné de bonnes impressions  
 de la connoissance de Dieu, cōme se peut voir par le discours de notre voyage,  
 & en mon Adieu à la Nouvelle-France. Au retour dudit Sieur il leur inculqua  
 derechef ce qu'autrefois il leur avoit dit, & ce par l'organe de son fils le Baron de  
 Saint Iust, jeune Gentil homme de grande esperance, & qui s'adonne du tout  
 à la navigation, en laquelle il a en deux voyages acquis vne grande experience.  
 Après les instructiōs necessaires faites, ilz furent baptizez le jour saint Iean  
 Baptiste vingt-quatrième de Juin mille six cens dix, en nombre de vingt-vn à  
 chacun desquels fut donné le nom de quelque grand, ou notable personage de  
 deçà. Ainsi Membertou fut nommé HENRI au nom du Roy que l'on cuidoit être  
 652 encore vivant. Son fils aîné fut nommé LOUIS du nom de notre Jeune Roy regnant,  
 que Dieu benie. Sa femme fut nommée MARIE au nom de la Roynie Regente, &  
 ainsi consequemment des autres, comme se peut voir par l'extrait du Registre  
 des baptêmes que j'ay ici couché.

*Extrait du Registre des Baptêmes de l'Eglise du Port Royal en la Nouvelle-France.*

1. **L**E jour Saint Iean Baptiste mille six cens dix Membertou grand Sagamos  
 âgé de plus de cent ans a été baptizé par Messire Iessé Fleché  
 Prêtre, & nommé HENRI par Monsieur de Poutrincourt au nom 38  
 du Roy.
2. ACTAVDINECH' troisième fils dudit Henri Membertou a été nommé PAUL  
 par ledit sieur de Poutrincourt au nom du Pape Paul.
3. La femme dudit Henri a été tenuë par ledit sieur de Poutrincourt au nom  
 de la Roynie, & nommée MARIE, de son nom.
4. MEMBERTOVCHIS fils aîné de Membertou âgé de plus de soixante ans, aussi  
 baptizé & nommé LOUIS par Monsieur de Biencour au nom de Monsieur le  
 Dauphin.
5. La fille dudit Henry tenuë par ledit sieur de Poutrincourt, & nommée  
 MARGVERITE au nom de la Roynie Marguerite.
6. La fille aînée dudit Louis âgée de treze ans aussi baptizée & nommée CHRIS-  
 TINE par ledit sieur de Poutrincourt au nom de Madame la fille aînée de France.
- 653 7. La seconde fille dudit Louis âgée de douze ans aussi baptizée & nommée  
 ELIZABETH par ledit sieur de Poutrincourt au nom de Madame la fille puînée  
 de France.
8. ARNEST cousin dudit Henri a été tenu par ledit sieur de Poutrincourt au  
 nom de Monsieur le Nonce, & nommé ROBERT, de son nom.

9. Le fils aîné de Membertoucoichis dit à present Louis Membertou, âgé de cinq ans, baptizé & tenu par Monsieur de Poutrincourt, qui l'a nommé IRAN, de son nom.

10. La troisième fille dudit Louis tenue par ledit sieur de Poutrincourt au nom de Madame sa femme aussi baptizée, nommée CLAYDE.

39 11. La quatrième fille dudit Louis tenuë par Monsieur Robin,<sup>1</sup> pour Mademoiselle sa mere, a eu nom CATHERINE.

12. La cinquième fille dudit Louis a eu nom IZHANNE, ainsi nommée par ledit sieur de Poutrincourt au nom d'une de ses filles.

13. AGOVDEGOVEN cousin dudit Henri a été nommé NICOLAS par ledit sieur de Poutrincourt au nom de Monsieur des Noyers Advocat au Parlement de Paris.

14. La femme dudit Nicolas tenuë par ledit sieur de Poutrincourt au nom de Monsieur son neveu, a eu nom PHILIPPE.

15. La fille aînée d'icelui Nicolas tenue par ledit sieur pour Madame de Belloy sa niepce, & nommée LOVISZ, de son nom.

16. La puis-née dudit Nicolas tenue par ledit sieur pour Jacques de Salazar 654 son fils, a été nommée IACQUELINE.

17. L'autre femme dudit Louis tenuë par ledit sieur de Poutrincourt au nom de Madame de Dampierre.

18. L'une des femmes dudit Louis tenuë par Monsieur de Ioui pour Madame de Sigogne,<sup>2</sup> nommée de son nom.

19. La femme dudit Paul a été nommée RENEE du nom de Madame d'Ardanville.

20. La sixième fille dudit Louis tenuë par René Maheu a été nommée CHARLOTTE du nom de sa mere.

21. Une niepce dudit Henri tenuë par ledit sieur Robin,<sup>3</sup> [au nom de Damoiselle de Grandmare] a été nommée ANNE [de son nom].

Maintenant donc il faut confesser que c'est <sup>4</sup> à bon escient, & non par feintise que marche en cette entreprise ledit sieur de Poutrincourt, auquel toute la 40 Chrétienté doit ses premisses de l'offrande faite à Dieu de ces ames perduës, lesquelles il a recueillies & amenées au chemin de salut. Tât que les choses ont été douteuses il n'a point été à propos d'imprimer le caractere Chrétien au front de ces peuples infideles, de peur qu'étant contraint de les abandonner ilz ne retournassent à leur vomissement au scandale du nom de Dieu. Mais puis que ledit sieur a donné ce témoignage de sa volonté, & que son desir est de vivre & mourir auprès d'eux, il semble qu'il a peu passer outre, fondé sur l'exemple des enfans que nous baptizons sur la foy de leurs parins & marines.

Membertou premier Sagamos de ces contrees là, poussé d'un zele religieux, 655 mais sans science, dit qu'il declarera la guerre à tous ceux qui refuseront d'être Chrétiens. Ce qu'il faut prendre en bonne part de lui, & ne seroit recevable en un autre. Car il est certain que la Religion ne veut pas estre contrainte : & par cette voye on ne sera iamais un bon Chrétien.<sup>5</sup> Aussi a-elle été reprouvée de

<sup>1</sup> The edition of 1611-12 has, *Monsieur de Coullogne*; as has also *La Conversion des Sauvages* published by Lescarbot in 1610. See Thwaites, *The Jesuit Relations*, I, 108. Cleveland, 1896. Cf. p. 328, *infra*.

<sup>2</sup> The edition of 1611-12 has, *Monsieur de Collongne*; the *Conversion des Sauvages*, *Monsieur de Collongne*. *The Jesuit Relations*, I, 112.

<sup>3</sup> Religionis nō est cogere religionem quā spōte suscipi debeat, non vi. Tertul., *Ad Scapulam*.

<sup>4</sup> See p. 664.

<sup>5</sup> Cf. p. 328, *infra*.

tous ceux qui ont iugé de ce fait vn peu meurement. Nôtre Seigneur n'a point induit les hommes à croire son Evangile par le glaive (ceci est propre à Mahomet) ains par la parole. Les loix des anciens Empereurs Chrétiens y sont expresses.<sup>1</sup> Et quoy que Iulian l'Apostat fût grand ennemi des Chrétiens, si n'étoit il point d'avis de les contraindre aux sacrifices des faux Dieux ; ainsi que nous pouvons recueillir de ses Epitres. Je sçay que saint Augustin a quelquefois été d'avis contraire. Mais quand il y eut bien pensé il se retracta. Et ainsi fit l'Empereur Maximus, lequel à la persuasion de saint Martin revoqua vn Edit qu'il avoit fait contre les Donatistes, ce dit Sulpitius Severus.

Le meilleur moyen d'attirer les peuples desquel nous parlons, c'est de leur donner du pain, de les assébler, leur enseigner la doctrine Chrétienne, & les arts : ce qui ne se peut faire tout d'vn coup. Les hommes du jourd'hui ne sont pas plus suffisans que les Apôtres. Mais ie ne voudroy leur charger l'esprit de tant de choses qui dependent de l'institution des hômes, veu que nôtre Seigneur a dit : *Mon ioug est doux, & mon fardeau leger.*<sup>2</sup> Les Apôtres ont laissé aux simples gens le *Credo* pour la croyance, & le *Pater noster* pour la priere : le tout premierement entendu, pour ne croire & prier vne chose qu'on ne sçait pas. Ce qui est pardessus est pour les plus relevez ; qui se veulent rendre capables d'instruire les autres. Ceci soit dit par maniere de conseil & d'avis à ceux qui dresseront les premieres colonies : n'estimant pas qu'il me soit moins loisible de le dire par écrit, que ie le diroy de bouche si i'y étois.

Le Pasteur qui a fait ce chef-d'œuvre de pieté Chrétienne, est Messire Iessé Fleché, Prêtre du Diocese de Langres homme de bonne vie & de bonnes lettres, envoyé par Monsieur le Nonce Robert Vbaldin, quoy qu'à mon avis la mission d'vn Evêque de France eust bien été aussi bonne que de lui qui est Evêque étranger. Il lui bailla par ses patentes (que i'ay extraites à l'original) permission d'ouïr pardelà les confessions de toutes personnes, & les absoudre de tous pechés & crimes non réservés expressement au siege Apostolic, & leur enjoindre des penitences selon la qualité du peché. En outre luy donna pouvoir de consacrer & benir des chasubles & autres vetemens sacerdotaux, & des paremens d'autels, excepté des corporaliers, calices : & patenes. C'est en somme le pouvoir contenu en sa mission.

<sup>1</sup> L. Christianis C. de Paganis.

Matt. xi, vers. 30.

*Peril du sieur de Poutrincourt. Zele des Sauvages à la Religion Chrétienne. 657*  
*Remarques des faveurs de Dieu depuis l'entreprise de la Nouvelle-France.*

## CHAP. IX

<sup>42</sup> **C**ES regenerations spirituelles ainsi achevées, le sieur de Poutrincourt pensa de renvoyer son fils en France, pour faire vne nouvelle charge de vivres & marchandises propres pour la troque avec les Sauvages. A cette fin il partit le huitième de Juillet mil six cens dix, avec commandement d'estre de retour dans quatre mois. Son pere le conduisit iusques au port de la Héve à cent lieues loin, ou environ, du port Royal, auquel voulant retourner il fut surpris d'un vent de terre à l'endroit du Cap Fourchu, & porté si avant en mer, qu'il fut six iours sans voir rien que Ciel & eau, sans autres vivres que de quelques oiseaux pris auparavant en des iles, & sans autre eau douce que celle qui se pouvoit recueillir tombant de l'air dans les voiles d'une pinasse dans laquelle il étoit. En fin par son industrie & iugement il parvint à la côte de l'île Sainte-Croix, où Oagimôt Capitaine du quartier le secourut de quelques galettes de biscuit, & delà traversa iusques au Port-Royal, où il parvint cinq semaines apres sa departie au grand contentement des siens, qui ja desespéroient de lui, <sup>658</sup> & projettoient un changement qui ne pouvoit être que funeste.

Là plusieurs Sauvages sur le bruit de ce qui s'étoit passé le iour du saint Jean Baptiste, étoient arrivés pour aussi recevoir le saint Baptême. A quoy ilz furent admis, & plusieurs autres en suite, mais paraventure trop tot, & par un zele trop ardent. Car ores qu'il eût été à propos de baptizer Membertou, & sa famille <sup>43</sup> qui demeuroient au Port-Royal, ce n'est pas même raison des autres, qui en sont éloignés, & n'ont point de Pasteur pour les tenir en devoir. Mais qu'eût fait à cela le sieur de Poutrincourt. Car il étoit importuné des Sauvages, qui se fussent sentis meprisés au refus. Voire leur zele étoit tel, qu'il y en eut un tout décharné n'ayant plus que les os, lequel se porta à toute peine en trois cabannes cherchât le Patriarche (ainsi appelloit on le Pasteur) pour être instruit & baptisé.

Vn autre demeurant à la baye Sainte Marie, à plus de douze lieues delà, se trouvant malade envoya en diligence faire sçavoir audit Patriarche qu'il étoit malade, & craignant de mourir sans être Chrétien, qu'il desiroit être baptisé. Ce qui fut fait.

Vn autre nommé cy-devant *Acouanis*, maintenant Loth, se trouvant aussi malade envoya son fils en diligence de plus de vingt lieues loin se recommander aux prieres de l'Eglise, & dire que s'il mouroit il vouloit être enterré avec les Chrétiens.

Vn iour le sieur de Poutrincourt étant allé à la depouille d'un cerf tué par <sup>659</sup> Louis fils de Henri Membertou, au retour comme chacun voguoit sur le large du Port-Royal, avint que la femme dudit Louis accoucha : & voyans les Sauvages

que l'enfant étoit de petite vie, ilz s'écrierent *Tagaria, Tagaria, Venez-ça, Venez-ça*. On y alla, & fut l'enfant baptisé.

Ceci soit dit entre plusieurs choses pour témoigner le zèle de ce pauvre peuple non encore (ie le confesse) assés instruit és points de la religion, mais plus capable de posséder le Royaume des Cieux, que ceux qui savent beaucoup & font des 44 œuvres mauvaises. Car quant à eux ce qu'on leur dit, ilz le croient & gardent soigneusement, & nous pardeça ne voyons qu'infidélité entre les hommes. Que si on leur reproche leur ignorance, il la faudra donc reprocher à la plupart de nous autres qui ne sômes Chrétiens que de nom. En vn mot ie coucheray ici en Latin ce que disoit saint Augustin : *Surgunt indocti & rapiunt celos, nos cum scientia nostra mergimur in infernum*.

L'ajouteray vn trait de la simplicité d'un Neophyte nommé Martin du port de la Heve, lequel étant malade de la maladie dont il mourut, comme on lui parloit du Paradis celeste, demandoit si là on mangeoit des tourtes aussi bonnes que celles qu'on lui avoit fait manger. A quoy il lui fut répondu qu'il y avoit chose meilleure, & qu'il y seroit content. Peu de iours après il deceda, & 660 fut enterré avec les Chrétiens, non sans debat, voulans les Sauvages qu'il fût enseveli avec ses peres, d'autant qu'il l'avoit désiré.

L'eusse fait ici registre de ceux de deça qui ont eu l'honneur d'avoir des filieuls, & filieules pardela, & en faveur desquels on a imposé les noms (voire les leurs propres) à plusieurs Sauvages baptizés en nôbre de plus de cent. Mais ilz ne s'en sont rédus dignes, n'y en ayât vn seul qui ait été touché de quelque charitable pitié envers eux.

Et cependant Dieu a montré en diverses occurrences qu'il veut favoriser cette entreprise. Mais comme le proverbe dit qu'il nous vend toutes choses par travail & peine : Aussi veut-il que par labeur & patience cette terre soit habitée.

1. Est à remarquer que iamais ne s'est perdu vn seul vaisseau pour cette affaire. Qu'il y a eu des maladies inconnues aux François lors qu'il n'y a point eu de 45 nécessité : 2. mais qu'au temps de famine Dieu a fait cesser cette verge. 3. Qu'il y a eu des obstacles & envies étranges contre les entrepreneurs, mais ilz subsistent encore. 4. Que quand la nécessité de vivre (dont nous parlerons ci-après) est venue, Dieu a fait trouver des racines, qui sont aujourd'hui les delices de plusieurs tables en France, lesquelles ignoramment quelques vns appellent à Paris, *Toupinambaux*, les autres plus veritablement *Canada*, (car elles sont delà venues ici) & croy que ce sont les Afrodiles dont ie parleray ci-après au chapitre *De la Terre*.

661 5. Ci-dessus a été veu que maitre Nicolas Aubri a été perdu dans les bois, & ne fut trouvé que le sezième iour.

6. Sur la fin du Prin-temps en l'an mil six cens dix les fils de Membertou ayans fait vn long séjour à la chasse, avint qu'icelui Membertou fut pressé de faim. En cette disette il lui souvint avoir autrefois oui dire à noz gens, que Dieu qui nourrit les oiseaux de l'air, & les bêtes de la terre, ne delaisse iamais ceux qui esperent en lui. Là dessus il se met à le prier, & envoie sa fille au ruisseau du moulin. Il n'eût été gueres long temps en ce devoir que la voici arriver criant à haute voix, *Nouchich', Beggin pech'kmok, beggin pech'kmok*, Pere, le haren est venu, le haren est venu : & eut abondance de vivres.

7. L'ay veu deux hommes toujours malades & gouteux en France, qui là n'ont 46 senti aucune douleur.

Ie serois trop long si ie voulois particulariser tout ce qui se pourroit rapporter

en ce sujet, où n'y a moins de miracle qu'en ceux<sup>1</sup> que le Pere Biart dit avoir été faits és lieux où il s'est rencontré à la visite de quelques malades. Mais ie veux donner quelque chose à la Nature, laquelle se joue continuellement à nous faire voir ses merveilles, qui paroissent en mille sortes, tant és choses inanimées, qu'en la guerison de noz corps, léquels nous voyons souvent se r'avisier lors qu'ilz sont abandonnez des Medecins, & que l'esperance de santé en est du-tout perdue.

<sup>1</sup> Some copies have a different ending to Chap. IX., i.e., que les Jesuites recitent d'eux-mêmes en leurs histoires. C'est pourquoy ie mets fin à ce chapitre pour faire voir quelle issuë aura eu le voyage du ieune Poutrincourt, (que nous appellerons d'orenavant du nom du Biencourt) lequel nous avons tantot laissé à la Hève; and begin Chap. X. with the words: Arrivé qu'il fut sur le Banc aux Moruës.

*660 Sur la nouvelle des Bâtimens des Sauvages, les Jesuites se presentent pour la nouvelle-France. Empêchement. Retardement à la ruine de Poutrincourt. Association des Jesuites pour le trafic. L'Eglise est en la Republique. Banes de glace d'eau douce en mer. Justice de Poutrincourt. Mauvaise intelligence des Jesuites avec Poutrincourt. Polygamie.*

## CHAP. X

**N**OUS avons ci-devant laissé le fils du sieur de Poutrincourt (que 47 nous nommerons d'orenavant le sieur de Biencourt) au port de la Heve. Voyons maintenant la suite de son voyage. Après qu'il fut arrivé sur le Banc aux Moruës, il eut nouvelle de la mort du Roy : ce qui le mit en grande angoisse d'esprit, cuidant que la France seroit tout en trouble & confusion. Par qui, ni comment cette mort il ne le peut sçavoir, fors que quelques Anglois trop prompts à croire en accusoient les Jesuites.<sup>1</sup> Ce fut vne merveille qu'en vn si grand desarroy la France fust demeurée en son calme, voire qu'au même tēps l'on eût poursuivi le dessein du siege de Iuliers. Or pour ne nous éloigner de nôtre sujet, ledit sieur de Biencourt s'étant présenté à la Roynie regente, elle fut fort contente d'entendre ce qui s'étoit passé aux regenerations spirituelles des Sauvages. En cette rencontre les Jesuites de Court qui virent l'occasion opportune, ne manquerent de l'empoigner par les cheveux, disans que le feu Roy leur avoit promis d'y 663 envoyer de leurs gens, avec deux mille livres de pension. Et de fait long temps auparavant vn nommé du Iarric de Bordeaux l'avoit écrit. Aquoy la Roynie enclinant, elle recommanda fort étroitement, (comme aussi Madame de Guercheville) au sieur de Poutrincourt, ceux qui furent destinés à cela, sçavoir les Peres Pierre Biard, & Evemond Massé. Mais ilz me pardonneront si ie repete ici ce que ie leur dis lors, & leur avoit dit auparavant ledit sieur de Poutrincourt, qu'il n'étoit pas encore temps, & ne se devoient tant hater d'aller là, où ilz ne verroient que solitude, & vne façon de vivre difficile & insupportable à gens de leur sorte : de maniere que leur travail pourroit être mieux employé pardeça. Toutefois soit 48 par zeile, ou avidité de tout voir & conoitre, & de s'établir par tout, ilz poursuivirent leur pointe, & firent si bien avec ledit Biencourt, âgé pour lors de dix-huit ans, que le rendez-vous leur fut donné à Dieppe au vint-quatrième d'Octobre.

Le sieur de Poutrincourt ayant fait de grandes pertes, comme nous avons veu ci-devant, & ja ne pouvant seul suffire à l'entreprise, s'étoit associé avec deux honorables Marchans de ladite ville de Dieppe, Du Jardin. & du Quene. Le navire étoit quasi prêt à faire voile pour se rendre en la Nouvelle-France dans

<sup>1</sup> Some copies have, *qu'en navire Anglois lui dit que s'avoient été des gens que ie veux nommer.*

le temps ordonné, & secourir ledit Pourtrincourt. Mais il eut tout loisir d'attendre, & se curer les dents lui & sa troupe jusques sur la fin de Juin, & ce par l'occasion qui s'ensuit.

Quand les marchans susdits virent les Iesuites en état de se vouloir mettre <sup>664</sup> dans leur navire avec leur equippage (chose du tout éloignée de leur intention) ilz ne les y voulurent recevoir, disans que la mort du Roy leur étoit encor trop recente, qu'ilz ne vouloient point fournir à vne habitation qui seroit à la devotion de l'Espagnol, & qu'ilz ne pouvoient tenir leur bien assuré en la compagnie de ces gens ici. Offrans neantmoins recevoir toutes autres sortes d'ordres, Capucins, Cordeliers, Recollets &c. Mais non les Iesuites, sinon que la Roynie les voulût tous ensemble envoyer pardela. Autrement qu'on leur rendit leur argent.

Là dessus des plaintes à sa Majesté, qui en écrivit au sieur de Cigogne Gouverneur de Dieppe. Mais pour cela les marchans ne flechissent point : ains persistent au remboursement de leurs deniers. Trois mois se passent en allées & venues. En fin la Roynie ordonne deux mille écus pour ledit remboursement. Belle occasion pour faire des collectes par les maisons des Prin-  
<sup>49</sup>cesses, & Dames devotes à Paris, Rouë, & ailleurs. Ce qui fut fait avec vn fruit qui pouvoit amener l'affaire à perfection. Mais les Peres n'y employèrent que quatre mille livres, moyénant quoy ilz debusquerent lédits marchans, & prindrent leur association, pour participer aux profits & emolumens de la navigation, dont fut passé contract le vintieme Janvier mille six cens vnze, pardevât le Vasseur Notaire à Dieppe, & Bensé son adjoind, ainsi que s'ensuit.

**A** TOUS ceux qui ces presentes lettres verront ou oyront, Daniel de Guenteville <sup>665</sup> Bourgeois Conseiller Eschevin de la ville de Dieppe, & garde du seel aux obligations de la Vicôté dudit lieu, pour tres-haut & tres-puissant Seigneur, Monseigneur le Reverendissime & Illustrissime François de Joyeuse par permission divine Cardinal du saint Siege Apostolique, Archevesque de Rouen, Primat de Normandie, Côte & Seigneur dudit Dieppe au droit du Roy nôtre Sire, salut : Sçavoir faisons que pardevant Thomas le Vasseur Tabellion luré audit Dieppe, & René Bensé son adjoind, furent presens Thomas Robin Ecuier sieur de Collognes, demeurant en la ville de Paris, & Charles de Biencourt Ecuier sieur de saint Iust, de present resident en ceste ville de Dieppe ; léquels volontairement & sans aucune contrainte par ces presentes reconurent & confesserent avoir associé avec eux les venerables peres Pierre Biard supérieur de la mission de la nouvelle-France, & Evermond Massé de la compagnie de Jesus presens & stipulans, tant pour eux que pour la Province de France, en ladite compagnie de Jesus, pour la moitié de toutes & chacunes les marchâdises, victuailles, avancemens, & generalement en la totale cargaison du navire nommé la Grace de Dieu, appartenant audit sieur de Biencourt, étant de present en ce port & havre de ceste dite ville de Dieppe, prêt à faire voyage au premier temps convenable qu'il plaira à Dieu envoyer, en ladite terre & país de la nouvelle-France. Toute laquelle cargaison s'est trouvée monter par  
<sup>50</sup> le compte, get & calcul que lédites parties ont dit avoir fait entr'eux & dont ilz sont demeurez d'accord & contens, à la somme de sept mil six cens livres, sauf erreur de get & calcul : La presente associatiô faite moyennant le pris & somme de trois mil <sup>666</sup> huit cens livres que lédits sieurs de Biencourt & Robin ont reconu & confessé avoir receu par avance, pour ladite moitié en ladite cargaison dudit navire, dédits peres Biard & Massé, tant pour eux qu'audit nom, dont iceux sieurs Robin & de Biencourt

se sont tenus pour contents, au moyen dequoy ils ont accordé & consenti que lédicts peres Biard & Massé, tant en leurs noms qu'en la qualité susdite, jouissent & ayent à leur profit la totale moitié de toutes & chacunes les marchandises, profits & autres choses, circonstances & dependances qui pourront provenir de la traite qui se fera audit lieu de la nouvelle-France. Et en outre ont lédicts sieurs Robin & de Biencourt reconnu & confessé avoir receu dédits peres Biard & Massé, en leurs noms & en ladite qualité, la somme de sept cens trente sept livres en pur & loyal prêt qu'ilz reconnoissoient leur avoir esté fait par iceux sieurs Biard & Massé édites qualitez, laquelle somme de sept cens trente-sept livres iceux sieurs Robin & de Biencourt se submettent & obligent payer & rendre audits sieurs Biard & Massé, ou autres ayans d'eux pouvoir & mandement, en ladite ville de Paris, ou en la ville de Rouen, au retour dudit voyage. Et ledit sieur de Biencourt de sa part a reconnu & confessé avoir esté payé par lédicts peres Biard, Massé, & sieur Robin, de la somme de douze cēs vint-cinq livres pour le radoub dudit navire La grace de Dieu, promettant ledit sieur de Biencourt payer & rendre icelle somme de douze cens vint cinq livres au retour dudit navire dudit voyage de la nouvelle France, ou icelle somme rabatre & diminuer sur le fret dudit navire, qui se monte à la somme de mille livres, & le reste montant à deux cens vint- 51  
667 cinq livres sera payé par ledit sieur de Biencourt audit retour, ainsi que dit est : Pour l'accomplissement & effect déquelles choses susdites ledites parties en ont obligé, chacun pour son fait & regard, tous & chacuns leurs biens & revenus presens & à venir, jurant n'aller jamais contraire : & requis faire controoller ces presentes suivant l'Edict : En témoin ce, nous à la relation dédits Tabellion & Adjoint, avons mis à ces presentes ledit seel. Ce fut fait & passé audit Dieppe en la maison dite la Barbe d'Or, le Jeudy après midi vint-neuf iour de Janvier, l'an de grace mille six cens vnze. Presens à ce honorable homme Jacques Baudouin Marchand demeurant audit lieu de Dieppe, & Abraham Ruaut Marinier dudit Dieppe, témoins qui ont signé à la minute avec lédicts sieurs contractans, Tabellion & Adjoint suivant l'ordonnance, signé le Vasseur & Bensé, & seellé.

Plusieurs ont crié & parlé de ce contract au desavantage des Iesuites, si bien ou mal ie m'en rapporte.

Le surplus des aumones nous ne voyons pas à quoy il a esté employé. Bien est-il certain que ce n'a point esté à cet affaire. Que si le iugement de Brutus avoit lieu, lequel (au rapport d'A. Gellius) <sup>1</sup> condamnoit celuy qui avoit employé vne bête de charge à autre vsage qu'il n'avoit dit en la prenant, les Peres qui ont receu ledites aumones se trouveroient avoir tort. <sup>2</sup> Certes telles voyes sont d'autant plus à blamer, qu'elles ôtent la volonté de bien faire & ayder à cette entreprise 668 à ceux qui autrement y seroiēt disposés. C'est pourquoy s'il falloit donner quelque chose, c'étoit à Poutrincourt & non au Iesuite, qui ne peut subsister sans lui. <sup>3</sup> Je veux dire qu'il falloit premierement ayder à établir la Republique, sans laquelle l'Eglise ne peut être, d'autant que (comme disoit vn ancien Evêque) *l'Eglise est en la Republique, & non la Republique en l'Eglise.*

Le navire équipé, on le met en mer le vint-sixième Janvier. Mais tant de vents contraires s'éleverent en cette saison, que c'est chose incroyable. Ayans passé le grand Banc des Morues noz gens rencontrèrent des bancs de glace hauts

<sup>1</sup> A. Gellius, lib. 7, c. 15.

<sup>2</sup> Some copies have, *condemnoit comme larron, celuy qui avoit employé une bête de charge ailleurs qu'il n'avoit dit en la prenant, les Peres qui ont receu ledites aumones se trouveroient scandalisés.*

<sup>3</sup> Optatus Milevit.

comme des montagnes, de plus de cinquante lieux d'étendue, que l'on pense se décharger<sup>1</sup> de la grâde riviere de Canada à la mer, & ne viennent pas toutes de la mer glaciale, comme on pourroit penser. Car la longue navigation ayant epuisé d'eau douce le vaisseau, la nécessité en fit faire l'expérience.

Le saint Esprit consolateur des affligés amena en fin le sieur de Biencourt au Port-Royal le iour de Pentecote,<sup>2</sup> dont furent rendues grâces solennelles à Dieu. Mais le voyage se trouva invtil & ruineux,<sup>3</sup> d'autant que faute d'être venu comme il avoit été ordonné, les Sauvages (qui ne vivent de provision) ayans eu nécessité de vivres durant l'hiver (car lors ils ne peuvent pêcher, & la chasse leur est difficile quâd la saiso est trop douce) avoient mâté vne partie de leurs pelleteries, & ce qui étoit resté avoit préque été troqué par des Maloins & Rochelois arrivés en ces cotes là long temps auparavant.

La même longueur de voyage avoit fait consommer beaucoup de vivres, & 669 n'étoit question d'employer le surplus à la troque des Castors. Et neantmoins il falloit faire argent pour payer les gages des matelots, & retourner au secours. 53 Occasion que l'on bailla à la troque le moins de vivres qu'il fut possible. Cependant le sieur de Poutrincourt ayant eu avis par les Sauvages que ledits Rochelois & Maloins étoient aux Etechemins en vn port dit La pierre blâche, il y alla partie pour recouvrer quelques vivres (se souvenât de l'année precedête) partie pour rêdre justice ausdits Sauvages sur la plainte qu'ilz luy faisoient qu'un de Hôfleur les avoit pillé, & tué vne de leurs fêmes, & vn autre avoit ravi vne de leurs filles. Là on procede iuridiquement cõtre cetui-ci. Son procès luy est fait & parfait & non à l'autre, qui ne fut trouvé. Le Pere Biart se rend mediateur pour le captif jusques à l'excès & importunité. Si bien que sur quelques considerations il impetra sa grace, toutefois avec cette honnête remontrance audit Biart : *Mon pere (dit Pourtincourt) ie vous prie me laisser faire ma charge, ie la sçay bien, & j'espere aller aussi bien en Paradis avec mon épée, que vous avec vôtre breviaire. Montrez moy le chemin du ciel, ie vous conduiray bien en terre.* Par ceci se reconoit qu'il y avoit déjà de la mauvaise intelligence entre les Iesuites & leur Capitaine, dont on attribue la cause à ce qu'ilz vouloient trop entreprendre, & se meler de trop de choses, qui seroient longues à deduire, à quoy ne se pouvoit accommoder ledit sieur de Poutrincourt. 670 Ce qui a tousiours cõtinué depuis, & apporté beaucoup de ruine à cet affaire, comme sera veu par la suite de ceste histoire.

Et non seulement cette antipathie s'est rencontrée de mauvais augure dès le commencement entre les Iesuites & les François, mais aussi entre eux & les Sauvages baptizés, léquels ayans par la liberté naturelle l'usage de la polygamie, 54 c'est à dire de plusieurs femmes, ainsi qu'aux premiers siecles de la naissance & renaissance du monde, ilz les ont de premier abord voulu reduire à la monogamie, c'est à dire, à la société d'une seule femme, chose qui ne se pouvoit faire sans beaucoup de scandales à ces peuples, ainsi qu'il est arrivé : car les Sauvages voyâs qu'on leur cõmandoit de quitter leurs femmes, ont dit que les Iesuites étoient de méchâtes gês, au lieu de cõcevoir vne bõne opinion d'eux. Et falloit apporter en telle affaire la prudence que nôtre Sauveur a recommandée & commandée à ses Apôtres, en sorte que cela fût venu de gré à gré, ou autrement laisser les choses en l'état qu'elles se retrouvoient par vne tolerance telle que Dieu l'avoit

<sup>1</sup> Some copies have, qui se déchargent.

<sup>2</sup> 1611.

<sup>3</sup> Some copies have, Mais la longueur du voyage le rendit inutil, &c.

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eué envers les anciens Peres, auxquels la polygamie n'est en nul lieu blâmée ni tournée à vice, ni cette permission que nous voyons en la loy de Nature & en la loy écrite, expressement revoquée en la loy Evangelique, I'ay quelquefois, me trouvant de loisir, fait vn écrit<sup>1</sup> sur cette matiere en faveur de la polygamie, auquel  
671 ie n'ay trouvé personne qui m'ait sçu valablement repondre : non que ie me soucie de cela, mais pour defendre par maniere de paradoxe, l'honnête liberté de la nature, qui par tant de siecles a été approuvée par tout le monde, hors-mis en l'Empire Romain, dans lequel la pluspart des Apôtres ayans exercé leur ministere, se sont aisément accommodés à la loy civile & politique, sous laquelle ilz vivoient.

<sup>1</sup> Some copies have, *traité*.

*Retour de Poutrincourt en France. Deffiance sur les Jesuites : Biencourt Vice-Admiral. Rebellion. Mort du grand Membertou. Vn Jesuite en vain essaye de vivre à la Sauvage. Plaisante precaution d'un Sauvage : Association de la dame de Guercheville avec Poutrincourt. A la suasion des Jesuites elle se fait donner la terre, & prend pour administrateurs iceux Jesuites.*

## CHAP. XI

55 **N**OUS avons dit ci-dessus que la longueur du dernier voyage avoit consommé beaucoup de vivres, & étoit besoin de retourner en France sans beaucoup de fruit, pour faire vn nouvel avitaillement. Ledit sieur de Poutrincourt en print la charge, laissant à son fils le gouvernement de delà. Il y avoit lors (c'étoit au mois d'Aoust) quelques navires sur la côte des Etechemins, sçavoir le Capitaine Platrier de Dieppe à la riviere Sainte-Croix, & à la riviere saint Jean Robert Gravé fils du Capitaine Dupont de Hôfleu, & vn nommé Chevalier de saint Malo. Le pere Biart, duquel on 672 étoit en deffiance, se fachant au Port Royal, demanda d'aller trouver ledit Dupont pour apprendre la langue du pais, & tourner en icelle l'oraison Dominicale, le symbole des Apôtres, & dresser quelque catechisme pour l'instruction des Sauvages. Ce que ne voulut permettre le sieur de Biencourt sur le soupçon qu'il avoit que le Jesuite ne machinât quelque chose pour le deposseder. Mais s'offrit à l'y mener lui-même dans peu de jours, voire de lui traduire, ce qu'il desiroit selon que la langue le pourroit permettre, n'étant ledit Dupont plus sçavant que lui en cela. A quoy le Jesuite ne se voulut accorder.

Sur la fin du mois le sieur de Biencourt alla aux Etechemins pour se faire reconoitre par les susdits en qualité de Vice-Admiral dont il étoit pourveu dès y avoit quelques années, & apporter leur charte-partie. Platrier fit les submissions deuës, & se soumit à payer le cinquième des Castors qu'il avoit troqué, 56 & assister ledit sieur, se plaignant de l'empechement que lui faisoient les Anglois en son trafic. Mais les autres ne firent pas de même. Car il y eut (comme l'an precedent) des rebellions, & violences que ie ne veux minutter ici.

Au retour de ce voyage deceda le grand Sagamos des Sauvages Membertou, le dix-huitième Septembre mille six cens vnze. Il receut les derniers Sacremens, & fit beaucoup de belles remontrâces à ses enfans sur la concorde qu'ilz devoient maintenir entre eux, & l'amour qu'ilz devoient porter au sieur de Poutrincourt 673 (qu'il appelloit son frere) & les siens. Et sur tout leur recommanda d'aymer Dieu, & demeurer fermes en la foy qu'ilz avoient receuë, & la dessus leur donna sa benediction. Etant passé de cette vie on alla querir le corps en armes, le tambour battant, & fut enterré avec les Chrétiens.

En cette saison tandis que le temps permettoit encor d'aller au loin, il print

envie au compagnon du pere Biart dit Evemond Massé d'aller passer quelques jours à la riviere Saint-Iean avec Louis fils de feu Henri Membertou, se proposant avoir assez de force pour vivre à la nomadique, ou plutôt à la Sauvage. Mais luy & vn valet qu'il avoit mené se virent bientôt decheuz de leur embonpoint, & tellement diminués, que le Iesuite en devint malade, & quasi perclus des ieux faute de bon appareil. Ledit Louis le voyant en ce mauvais état, craignoit qu'il ne mourût. Et pour-ce lui dit : Ecoute Pere, Tu t'en vas mourir. ie le devine. Ecri donc à Biécourt, & à ton frere, que tu es mort de maladie, & que nous ne t'avons pas tué. Je m'en garderay bien (dit le Iesuite) car possible qu'après avoir écrit la lettre tu me tuerois, & cette lettre porteroit que tu ne m'aurois pas tué. Là dessus le Sauvage revint à soy ; & se prenât à rire : Bien donc (dit-il) prie Iesus que tu ne meure pas, afin qu'on ne nous accuse de t'avoir fait mourir.

Vne autre fois le Pere Biart voulut accompagner le sieur de Biencourt au fond 57 de la baye Françoisé qui est entre le Port Royal & la riviere Saint Iean. Ils eurent vent à propos en allant, mais au retour ils se virent en double peril, & des 674 vents, & des vivres, car ilz n'en avoient porté que pour huit jours, & ja ilz avoient atteint le quinziesme. En cette extremité le Iesuite persuade à la compagnie de faire vn vœu à nôtre Seigneur & à sa benoite Mere, que s'il leur plaisoit leur donner vent propice, les quatre Sauvages qui étoient avec eux se feroient Chrétiens. Le vent fut le lendemain propice. Mais les Sauvages ne furent Chrétiens.

Voilà ce qui se passoit pardela, tandis que le sieur de Poutrincourt travailloit à vn nouvel embarquemēt pardeça pour secourir ses gens. Et d'autant que (comme a été veu ci-devant) au lieu d'avancer il s'étoit depuis quatre ans laissé piper à toutes sortes de gens, & avoir fait des voyages ruineux, son fond s'étant fort epuisé, les Iesuites qui avoient interêt à l'affaire lui firent associer pour quelque somme la dame Marquise de Guercheville. Mais l'aymeroy mieux ouir dire qu'ils eussent liberalement employé les aumones par eux receuës à cela, puis qu'elles avoient été données à cette fin. Au moyen de cette association elle prenoit bonne part en la terre de la Nouvelle-France, sans toutefois que ledit sieur luy eût spécifié ce qui étoit de sa reserve, pour n'avoir en main ses tiltres, léquels il avoit laissés en la Nouvelle-France. Quoy voyant ladite Dame elle fut conseillée (le Pere Biart dit qu'elle eut bien l'engin) de prendre retrocession du sieur de Monts de tous les droits, actions, & pretentions qu'il avoit onques en 675 en la Nouvelle-France par don du Roy Henry IIII. hors-mis seulement le Port Royal, auquel ledit Iesuite dit que Poutrincourt fut serré & confiné comme en prison. Voilà belle recompense de tant de pertes & travaux. Mais il ne dit point que lédicts tiltres portent que le Roy donne audit sieur *le port Royal & 58 terres adjacentes tant & si avant qu'il se pourra étendre.* De sorte que s'il a la force en main il aura bien le tout.

Vn Iesuite nommé Gilbert du Thet fut envoyé par icelle dame administrateur de son association, & nommé coadjuteur aux autres de dela, qui n'en avoient que faire. Ainsi le vaisseau part de Dieppe à la fin de Decembre sous la conduite du Capitaine l'Abbé, & arrive au Port-Royal vn mois apres au grand contentement des attendans, ledit sieur de Poutrincourt étant demeuré en France.

*Contentions entre les Iesuites & ceux de Poutrincourt. Iesuites s'embarquent furtivement pour retourner en France. Sont empêchés. Biart excommunié Biencourt & les siens. Exercices de Religion delaissez. Reconciliation simulée. Saisie du navire de Poutrincourt. Lettre de lui-même plaintive cõtre les Iesuites.*

## CHAP. XII

59 **L**A venuë dudit Gillebert ne guerrit pas la maladie de centention & mesintelligence qui dès long temps s'étoit formée en cette petite compagnie. Car il se voulut mesler d'accuser vn nommé Simon Imbert d'avoir vendu du blé de l'embarquement à Dieppe, & mis en cõpte deux barils de biscuit plus qu'il n'y en avoit : Et cetui-ci l'accusa de plusieurs discours tenus dans le navire au voyage, qui ressembloient vn fort mauvais François. Et à ce coup ne pare point le Pere Biart en son apologie, sinon qu'il dit qu'il y a de bons & authentiques actes de l'innocence dudit Gillebert à Dieppe.

Aussi a-il bien froidement paré à la plainte du sieur de Biencourt, lequel allegue qu'un nommé Merveille avoit proietté de le tuer sous vmbre de confession sacramentale, ayât près de soy vn pistolet bendé, amorcé, & le chien abbattu au même lieu où il se confessoit, se pourmenant là même icelui Biencourt à la riviere Saint Jean.

Le même pere Biart passe souz silence sept mois de temps, sçavoir depuis Janvier jusques à la fin d'Aoust, durant léquels y eut vn divorce entre eux fort memorable, & qui sert à l'histoire. Car on dit, & le sieur de Poutrincourt écrit, qu'après avoir reconu le pais, & tiré des tables geographiques d'icelui, les Iesuites voulurent fausser compagnie, & s'en retourner furtivement en France dans le navire du Capitaine l'Abbé. A l'effect dequoy ils s'y retirerent secretement sans dire Adieu. Dont le sieur de Biencourt ayant eu avis, il arreta ledit Capitaine (qui étoit à terre) jusques à ce qu'il luy eût rendu ses gens. Car il disoit prudemment que, peut être, ils avoient consulté ensemble de mener le navire en 60 Espagne, ou ailleurs, & non à Dieppe. Item que le Roy & la Roynne regente sa mere les avoient fort recommandés à son pere, & par ainsi ne les pouvoit perdre 677 de veuë. D'ailleurs qu'il ne voyoit aucune revocation de leur general, ni d'autre quelconque. Et en somme, qu'ilz ne devoient laisser là vne troupe de Chrétiens sans exercice de religion, & qu'ilz devoient sa souvenir à quelle fin ils étoient là venus. Adjoutant qu'à leur occasion étoit retourné en France vn honnête homme Prêtre, duquel chacun se contentoit fort. Le Capitaine se voyant pris, pria les Iesuites de sortir de son vaisseau, mais après interatives prieres ilz n'en voulurent rien faire, ains le Pere Biart envoya par écrit audit Biencourt vne Excommunication tres-ample tant contre luy que ses adherans, laquelle est couchée tout au long au Factum du sieur de Poutrincourt contre ledits Biart, & Massé. Ce qu'entendant Louis fils de Membertou il s'offrit de les depécher, mais ledit

Biencourt leur defendit fort expressement de leur faire tort, disant qu'il avoit à en repondre au Roy. Bref il fallut rompre les portes, & luy faire commandement de par le Roy, & dudit sieur de Biencourt de descendre à terre, & venir parler à luy. A quoy fut répondu qu'il n'en feroit rien, & ne le reconnoissoit que pour vn voleur (le procès verbal porte cela) & excommunioit tous ceux qui lui toucheroient. Je veux croire que la colere le faisoit parler ainsi, & dire beaucoup d'autres choses : car quand il fut appaisé il descendit, voyant qu'il falloit passer par là. Mais ilz furent plus de trois mois sans faire aucun service, ni acte public de religion.

678 En fin le lendemain de la saint Iean Baptiste ledit Biart regardant plus loin vint à demander la paix & reconciliation, s'excusant avec vn ample discours de tout ce qui s'étoit passé, & pria de l'oublier. Cela fait il dit la Messe, & sur 61 le vépre pria ledit sieur de faire passer ledit Gillebert en France dans quelques navires qui étoient aux Etechemins (car l'Abbé étoit parti dès le mois de Mars) ce que lui étant accordé, il écrivit vne lettre au sieur de Poutrincourt pleine de louanges de son fils, avec tant d'honneteté & humilité que rien plus. Mais auparavant l'Abbé n'avoit pas été plutôt arrivé à Dieppe que les Iesuites de Rouen & d'Eu firent saisir souz le nom de ladite Dame tout ce qui étoit dans le navire, qui fut consommé en allées & venues & frais de iustice. De sorte que voila le pauvre Gentilhomme mis au blanc, dont s'ensuivit vne maladie qui pensa l'atterrer du tout. Cependant l'hiver venu n'y eut moyen d'envoyer nouveau secours à ceux qui étoient pardela en grande misere, contraints d'aller chercher du gland pour vivre : en quoy faisant ilz trouverent des racines fort bonnes à manger dont ie parle ci-dessous au chapitre de la Terre. Après vint le Printemps qui leur apporta du poisson à foison.

Pour entendre ce qui suivit ladite saisie est bon de représenter ce que m'en écrivit ledit sieur par vne lettre datée à Paris du quinziesme May mille six cens treze, moy étant en Suisse, car le Pere Biart n'en fait aucune mention, quoy qu'il soit fort exact à repôdre au Factum publié contre luy & ses associez : 679 "Comme ie vouloy (dit-il) faire declarer l'excommunication abusive, le Pere Cotô me fait rechercher par vn nômé du Saulsay pour renouveler l'amitié & secourir noz gés. Je m'y accorde volontiers veu la nécessité où ils étoient. Ilz me mettent vn Marchant en main, auquel ma femme & moy nous obligeames par corps pour la somme de sept cés cinquâtes livres. Ilz supposent la Marquise en avoir donné autant par vn écrit signé de sa main. Ledit Du Saulsay prent l'argent & s'oblige de faire le voyage. Mais comme il étoit prêt à partir, voici arriver ledit Gillebert, qui renverse l'affaire en sorte que Du Saulsay fut cõtre- 62 mandé, le secours abandonné, & mon argent perdu. Me voyant ainsi traité ie fais appeller le Pere Coton au Chatelet pour me représenter ledit Du Saulsay, ou me rendre mon argent, ou l'obligation. Il dit qu'il ne conoissoit ledit Du Saulsay. Toutefois il est leur Lieutenant general en leur entreprise couverte du nom de ladite Marquise. Je fus condamné par corps à payer le Marchant. Ces longues traverses m'ont beuzcoup retardé. Mais après Dieu a permis que mon navire est arrivé à la Rochelle, où Messieurs George & Macquin on mis ce qui y manquoit, & au cõmencement de ce mois a fait sa route. Dieu le vueille conduire. Je fay ce que ie puis pour me déchaîner des miseres de deça. Mõsieur le Prince ha l'affaire de la Nouvelle-France, reservé ce qui m'est cédé," &c.

*Embarquement des Jesuites pour aller posseder la Nouvelle-France. Leur arrivée. 680  
 Contestations entre eux. Sont attaqués, pris pillés, & emmenés par les Anglois.  
 Vn Jesuite tué, avec deux autres. Lacheté de Capitaine. Charité des  
 Sauvages. Retour des Anglois en Virginie avec leur butin & les Iesuites.  
 Et retour d'eux-mêmes avec les Jesuites en la côte de la Nouvelle-France.*

## CHAP. XIII

63 **V**OILA le fruit de la reconciliation mentionnée ci-dessus, qui ne demeura pas là : Car il paroît à vn bon entendeur que les Peres après avoir reconnu la terre, voulurēt avoir part au gateau, & regner sous le nom emprunté d'une dame. Ilz firent donc vn embarquement au temps qu'ilz tenoient le sieur de Poutrincourt en arrêt, pour aller en son voisinage pardela prendre possession de ladite terre. A l'effect dequoy ils avoient mené bon nombre d'hommes, & recuilli de grandes aumones. La Royne (dit le Pere Biart) leur avoit baillé quatre tentes, ou pavillons du Roy, & les munitions de guerre. Il ne dit paraventure pas tout. D'autres avoient contribué pour fournir au surplus. Et ainsi bien équipés partirent de Honfleur le 12. Mars, mille six cens treze.

Arrivans à la Heve ils y planterent vne Croix, & y apposerent les armes de ladite Dame pour marque de prise de possession. Puis vindrent au Port Royal, 681 où ilz ne trouverent que deux hômes (car le sieur de Biencourt étoit allé avec ses gens à la découverte) & les deux Iesuites Biart & Massé, léquels ilz receurent dans leur navire pour les accompagner au lieu où ils alloient planter leur colonie, sçavoir à Pemptegoet, autrement dit la riviere de Norombegue, où des côtestations s'émeurent dès le commencement, qui furent les avant-courrieres de leur deffaite & ruine. En quoy semble qu'il y ait quelque effect du jugement de Dieu qui n'a peu approuver cette entreprise apres tât de torts faits au sieur de Poutrincourt. Car ilz ne furent plutot arrivés que quelques Sauvages en avertirent certains Anglois de Virginia, qui étoient à la côte, léquels venans voir quels gens c'étoient, amis ou ennemis, on dit que Gillebert du Thet Iesuite commença à crier Arme, arme, ce sont Anglois, & là-dessus tira le canon, auquel fut repondu vigoureusement, & de telle sorte que l'Anglois après en avoir tué trois (du nombre déquels fut ledit Gillebert) & blessé cinq, il s'empara du navire, lequel il pillà entierement, puis descendant à terre fit tout de même sans resistance : Car le Capitaine du Saulsay s'en étoit lachement fui avec quatorze de ses gens dans les bois, & le Pilote Isac Bailleul s'étoit semblablement retiré derriere vne ile avec autres quatorze attendant l'issue de l'affaire. Le reste étoit ou mort, ou prisonnier. Le lendemain sur parole d'assurance vint du Saulsay, auquel on demande ses commissions & sa charte partie, ce que n'ayant sceu représenter, on 682 l'arguē d'être vn forban & pyrate, & en consequence de ce on distribué le butin

aux soldats. Le Capitaine Anglois s'appelloit Samuel Argal, & son Lieutenant Guillaume Turnel, lésquels ne se voulans charger de tant d'hommes, retindrent seulement les Iesuites, le Capitaine de marine Charle Fleuri d'Abbeville, vn nommé la Motte, & vne douzaine de manouvriers, r'envoyans le reste dans vne chaloupe avec peu de vivres chercher fortune où ilz pourroient, lésquels par vn bô-heur non attendu, en cet équipage rencontrèrent le pilote Bailleul avec quatorze de leurs compagnons parmi des îles, & s'en allerent le long de la côte avec beaucoup de peines jusques à l'île de Menane, qui est entre le Port Royal & les îles Sainte-Croix premiere demeure de noz François. De là traversans la baye François ilz gagnerent l'île longue, où ilz butinerēt vn magasin de sel appartenāt au sieur de Poutrincourt, qui leur servit à faire provision de poisson. Puis traversans la baye Sainte-Marie vindrent au Cap fourchu, où Louis fils de 65 Membertou leur fit tabagie (c'est à dire festin) d'vn orignac, ou Ellan. Plus outre vers le port au Mouton ils eurent en rencontre quatre chaloupes de Sauvages qui leur donnerent liberalement à chacun demie galette de biscuit, qui est chose bien cōsiderable, & en quoy se reconoit vne merveilleuse charité de ces peuples, laquelle vint bien à point à ces pauvres gens qui n'avoient mangé pain il y avoit trois semaines. Ces Sauvages leur donnerent avis que non loin de là 683 y avoit deux navires François de Saint-Malo, dans lésquels ilz repasserent en France.

Les Anglois ce-pendant reprindrent la route de Virginia avec leurs brigandages, où arrivés, le Pere Biart dit que le nom de Iesuite fut si odieux qu'on ne parloit que de gibets & de les pendre tretous. A quoy resista le Capitaine Argal, parce qu'il leur avoit donné parole d'assurance. Mais le même dit que conseil fut tenu, & resolu d'envoyer les trois vaisseaux susdits courir la côte, raser toutes les places des François, & mettre au fil de l'épée tout ce qui feroit résistance, pardōnant neātmōins à ceux qui se rendroient volontairemēt lésquels on rēvoyeroit en France. Argal étoit dans la Capitainesse Angloise & avec lui le Capitaine Fleuri, & quatre autres François. Turnel avec les Iesuites étoit dans le navire captif. La barque sus-mentionnée suivoit aussi.

*Brigandages des Anglois. Lettre du sieur de Poutrincourt narrative de ce qui s'est passé. Conjectures cōtre les Iesuites. Plainte de Poutrincourt. Extrait d'une requête contre les Iesuites par les Chinois. Anglois retournans en Virginie deartez diversement. Le navire Iesuite porté par vents contraires en Europe.*

## CHAP. XIV

<sup>66</sup> **E**N cette expedition les Anglois retournerēt premieremēt à Pēptegoet, où ilz brulerent les fortifications cōmencées des Iesuites, & au lieu de leurs Croix en dresserent vne portant le nom gravé du Roy de la grand' Bretagne. Ils en firēt autāt à l'île Sainte-Croix, d'où ilz traverserēt au <sup>684</sup> Port Royal, & n'y ayans trouvé personne (car le sieur de Biencourt ne se doutant d'aucun ennemi étoit allé à la mer, & partie de ses gens étoient au labourage à deux lieues du Fort) ils eurent beau jeu pour voler tout ce qui y étoit, à quoy ilz ne manquerent, ni à ravir le bestial qui étoit au dehors, chevaux, vaches, & pourceaux, puis brulerent l'habitation, & à force de pics, & cizeaux effacerent les fleurs de lis, & les noms des sieurs de Monts & de Poutrincourt gravés dans vn roc près icelle habitation. Le pere Biart écrit qu'il se mit deux fois à genoux devant Argal, à ce qu'il eût pitié des pauvres François qui étoient là, & leur laissât vue chaloupe, & quelques vivres pour passer l'Hiver. Item que l'Anglois lui a voulu mal pour ne lui avoir voulu montrer l'île Sainte-Croix, ni le conduire au Port Royal : Ains qu'un Sagamos des Sauvages fut couru & attrappé, lequel fit cet office. Mais le sieur de Poutrincourt décrit cette affaire autrement en vne lettre que ie receu de sa part l'an suivāt mille six cēs quatorze, étāt encore en Suisse : Vous avés sceu (dit-il) cōme ces envieux & cupides de regner firēt bende à part ne pouvans mettre à fin leurs mauvais desseins contre mon fils & moy, dōt Dieu m'a vengé à leur ruine, mais non sans que s'en aye ressenti de la disgrâce. Arrivé donc que ie fus au mois de May six cens quatorze ie trouvoy nōtre habitation brulée, les <sup>67</sup> armes du Roy & les nōtres brisées, tous nos bestiaux enlevés, & nōtre moulin réservé, parce qu'ilz n'y sceurent aborder, d'autant que la mer perdoit, & que de noz gens étoient au labourage, auxquels parla Biart l'un des habiles de son ordre, leur voulant <sup>685</sup> persuader de se retirer avec les Anglois : que c'étoient bonnes gens : qu'est-ce qu'ilz vouloient faire avec leur Capitaine (parlant de mon fils) destitué de moyens, avec lequel ilz seroient contraints de vivre comme bêtes. Aquoy repondit un nommé la France, Retire toy, autremēt ie te couperay le col de cette hache, id est vade retrorūm satana. A l'instant mon fils, qui étoit devers l'île longue, averti par les Sauvages, arrive, & presente le combat seul à seul, tant pour tant. Mais au lieu de ce le Capitaine Anglois demanda de parler à lui en secret. Ce qui lui fut accordé, & mit lui deuxieme pied à terre, raconta que mon fils étant Gentilhomme il avoit regret de ce qui s'étoit passé ; mais que ces pervers avoient suscité leur general de la Virginie à envoyer executer ce malheureux acte, lui ayans fait croire que nous

avions pris en navire Anglois, ce qui étoit faux : que ie viendrois avec trente canons pour me fortifier sur le Port-Royal, & qu'il seroit impossible après de nous avoir : que si on nous permettoit cela, la France étant remplie de peuple il y en viendrois telle quantité qu'on les deposseroit de la Virginie, mais qu'à l'heure le sieur de Biencourt étoit foible, & vouloit qu'on le fît mourir s'ilz ne venoient à bout de lui : que s'il y étoit tûd, ou incommodé de viures, lui & les siens mourroient de faim : que le pere perdroit tout courage, & ne pourroit venir à chef de son entreprise. Souvenez vous de l'histoire de Laudoniere, au voyage duquel ceux qui voulurent se separer attirerent les Hespagnols sur eux. Si vous sçaviez toutes les particularités, il y auroit bien dequoy enfler votre bistoire. A-Dieu mon cher ami.

686 Le ne veux me meler d'être juge en ces rapports contraires. Mais par le discours du Pere Biart il y a lumiere pour croire qu'il a été conducteur des Anglois en ces choses. Car à quel propos le mener là pour par apres retourner en Virginia, là où (dit-il) Argal s'attendoit de le faire mourir en acquerant louange de fidelité à son office ? Et le sujet de le faire mourir, c'est pour ne lui avoir voulu montrer l'île Sainte-Croix, & le Port-Royal.<sup>1</sup> Il est donc à presumer qu'il l'avoit promis. Mais qui avoit dit aux Anglois qu'il y avoit du bestial, même des pourceaux aux glands dans les bois, & des hommes au labourage à deux lieues de là, sinon le Pere Biart ? D'ailleurs il ne dit point qui étoit ce Sagamos qui fut attrappé, ni où il fut remis à terre. Et me semble impossible de pouvoir attrapper par force vn Sauvage qui peut aisement nous devancer par les bois à la course, & à la mer dans vn canot d'écorce.

L'ajoute à ceci (& le Pere Biart en est d'accord) que les Sauvages n'aimât nullemēt les Anglois à-cause des outrages qu'ilz leur ont fait : de sorte qu'iceux Sauvages tuerent il y a quelques années vn de leurs Capitaines. Suivant quoy il n'y a point d'apparence qu'un Capitaine Sauvage leur eût voulu rendre ce bon office, ains se seroit plutot fait tailler en pieces.

Or si en iustice le premier complaignant & informant est receu au prejudice de celui qui vient en recriminant, le sieur de Poutrincourt aura sans doute gain de cause en ceci. Car l'apologie du Pere Biart n'est que de l'année mille six 687 cens seze, & la plainte dudit sieur faite devant le Juge de l'Admirauté de Guyenne au siege de la Rochelle, est du dix-huitième Juillet six cens quatorze, dont voici la teneur.

"Messire Iean de Biencourt Chevalier sieur de Poutrincourt, Baron de Saint-Iust, seigneur du Port-Royal & pais adjacens en la Nouvelle-France, vous remontre que le dernier iour du mois de Decembre dernier il partit de cette 69 ville, & fit sortir hors le port & havre d'icelle vn navire de soixante-dix tonneaux, ou environ, nommé La prime de la tremblade, pour faire voile, & aller de droite route au Port-Royal, où il seroit arrivé le dix-septième Mars dernier. Et y étant il auroit appris par le rapport de Charles de Biencourt son fils ainé Vice-Admiral & Lieutenant general és pais terres & mers de toute la Nouvelle-France, que le general de quelques Anglois étant en Virginia distât six vints lieues, ou environ du susdit Port, auroit à la persuasion de Pierre Biart Iesuite envoyé audit port vn grand navire de deux à trois cens tôneaux, vn autre de cent tonneaux, ou environ, & vne grande barque, avec nombre d'hommes, léquels au iour & fête de Toussains dernière auroient mis pied à terre, & conduits par ledit Biart seroient allés où ledit sieur de Poutrincourt auroit fait son habitation & pour la commodité d'icelle, & des François y demeurans, fait vn petit Fort quarré, qui se seroit trouvé sans

<sup>1</sup> Pag. 273 et 275.

garde, ledit sieur de Biencourt étant allé le long des côtes visiter ces peuples avec la plupart de ses gens, afin de les entretenir en amitié : outre qu'audit lieu n'y avoit sujet de crainte pour n'y avoir guerre contre aucun, & par ainsi n'y avoit apparence qu'audit temps aucuns navires étrangers peussent venir audit port & habitation : & pour le surplus de ses hommes ils étoient à deux lieux delà au labourage de la terre. Et sur cette rencontre ledits Anglois pillèrent tout ce qui étoit en ladite habitation, prindrent toutes les munitions qui y étoient, & tous les vivres, marchandises, & autres choses, demolirent & demonterent les bois de charpenterie & menuiserie qu'ilz iugerent leur pouvoir servir, & les porterent dans leurs vaisseaux. Ce fait, mirent le feu au parais. Et non  
70 contens de ce (poussés & conduits par ledits Biart) ilz rompirent avec vne masse de fer les armes du Roy nôtre Sire, gravées dans vn rocher, ensemble celles dudit sieur de Poutrincourt, & celles du sieur de Monts. Puis allerent en vn bois distant d'une lieue de ladite habitation, prendre nombre de pourceaux, qui y avoient été menez pour paître & manger du glan : & delà en vne prairie où lon avoit accoutumé de mettre les chevaux, jumens, & poulains, & prindrent tout. Puis souz la conduite dudit Biart se seroient transportés au lieu où se faisoit le labourage, pour se saisir de ceux qui y étoient, la chaloupe déquels ilz prindrent & ne pouvans les prendre (pour ce qu'ilz se seroient retirés sus vne colline) ledit Biart se seroit séparé des Anglois, & seroit allé vers ladite colline, pour induire  
68 ceux qui y étoient de quitter ledit de Biencourt, & aller avec lui & ledits Anglois audit lieu de la Virginie. A quoy n'ayans voulu condescendre, il se seroit retiré avec ledits Anglois, & embarqué dans l'un d'édits navires. Mais premier qu'ils eussent fait voile seroit arrivé ledit sieur de Biencourt, lequel voyant ce qui s'étoit passé, se seroit mis dans vn bois, & auroit fait appeller le Capitaine d'édits Anglois, feignant de vouloir traiter avec lui, afin de le pouvoir envelopper, & tacher par ce moyen de tirer raison du mal qu'il avoit fait. Mais il seroit entré en quelque défiance, & n'auroit voulu mettre pied à terre. Ce que ledit sieur de Biencourt voyant, il auroit paru. Et sur ce que ledit Capitaine dit vouloir parler à lui, il lui auroit fait repôse que s'il vouloit mettre pied à terre il n'auroit aucun déplaisir. Ce fait, apres s'être respectivement donné la foy, & promis ne se meffaire ne médire, ledit Capitaine auroit mis pied à terre lui deuxieme, & seroit demeuré près de deux heures avec ledit de Biencourt, auquel icelui Capitaine auroit fait entendre les artifices déquels ledit Biart auroit usé pour disposer le General d'édits Anglois à aller audit lieu, où ledit de Biencourt auroit demeuré  
71 avec ses gens depuis le iour & fête de Toussains jusques au vint-septieme Mars (que ledit sieur de Poutrincourt son pere y seroit allé) sans aucuns vivres, reduits tous à manger des racines, des herbes, & des bourgeons d'arbres. Et lors que la terre fut gelée, ne pouvans avoir ni herbes, ni racines, ni aller par les bois, 690 auroient été contraints d'aller dans les rochers prendre des herbes attachées contre iceux, dont aucuns, & des plus robustes, n'ayans peu se nourrir, seroient morts de faim, & les autres auroient été fort malades, & fussent aussi morts sans l'assistance qu'ils receurent par l'arrivée dudit sieur de Poutrincourt, auquel tout ce que dessus auroit été représenté plusieurs & diverses fois par sondit fils & autres étans avec lui en présence de ceux de l'équipage dudit navire nommé La prime, qu'il y auroit mené de cette ville, en laquelle il est arrivé le . . . jour du present mois. Et quoy que lui & sondit fils ayent fait procès verbaux de tout ce que dessus, auxquels foy doit être adjoutée, attendu leurs qualités, neanmoins desire les presenter à sa Majesté & à Monseigneur l'Admiral, duquel ledit de

Biencourt est Lieutenant esdits pais, afin d'y pourvoir au tout comme il appartient, pour d'autant moins revoquer en doute la verité d'iceux. Et à cette fin ledit sieur de Poutrincourt voudroit faire ouïr & interroger ledit équipage sur les faits susdits, & sur l'état auquel il a trouvé le lieu où étoit ladite habitation audit Port-Royal, selon qu'il est rapporté par le procez verbal qu'il en a fait dresser. Ce considéré &c. Soit communiqué au Procureur du Roy &c. le dixhuitième Juillet 1614. signé P. Guillaudeau. Le Procureur du Roy ne veut point empêcher &c. Il est permis audit suppliant, &c.

691 Que si tels actes ci-dessus recitez sont veritables, nous pourrons à bon droit 72 approprier à cette cause parcelle d'une requête élégante présentée par les Anciens de la ville de Canton en la Chine contre les Jesuites, rapportée par eux-mêmes en leurs histoires en ces mots : *Vnde non immerito dicuntur eos (Jesuitas) esse ceterorum (Lusitanorum) exploratores, qui secretis non scribe ad nos, quos post multum deinde temporis veremur ne cum rerum narratione spoliarentur, ipsa nostra gente grande aliquod Reipub. Sinensi malum calamitatemque procurant, gentem nostram per vasta maria ut pisces ac cete dispergant. Hoc ipsum esse quod illi nostri forte pradicunt, Spinis & verticis in miltis locis, si non, si pones utraque in ades vestras induxistis &c.*<sup>1</sup> Cela veut dire que François de Biencourt donne juste sujet de craindre qu'ils (c'est à dire les Jesuites) ne soient les espions des autres (c'est à dire des Portugais) par le moyen dequel ilz s'efforcent "de découvrir noz secrets. Et ne pouvons que n'attentions en crainte d'apprehension du tēps à venir, que cōspiras avec ceux qui desirēt choses nouvelles, ilz ne tramēt quelque grād mal & calamité à la Republique Chinoise par un envē de nôtre propre natiō, & chassés de nôtre pais nous envoient comme poisons errās par le vague espace de la mer. C'est paravēture ce que les Portugais pradicent noz livres, & dōt ilz nous menacent : Vous avés (disent-ils) planté des epines & semé des orties en vne terre douce & aymable & avés introduit des serpens & dragons dans voz maisons," &c.

692 Ces beaux exploits achevés au Port-Royal, les Anglois en partirent le neuvieme Novēbre, en intention (dit Biart) de s'aller rendre à leur Virginie, mais le lendemain vn si grand orage s'éleva, qu'il écarta les trois vaisseaux, léquels dequis ne se sont point reveuz. La nau Capitainesse vint heureusement à port en ladite Virginie, quant à la barque il n'en est nouvelle, mais le vaisseau captif des Jesuites où eux-mêmes étoient, après avoir long temps combattu les vents, par commun conseil print la route des Essores pour se raffrechir, & delà en Angleterre.

<sup>1</sup> Nie. Rigaut, lib. 2, *De Christiana expeditione ad Sinas*, c. 12.

*Piété du sieur de Poutrincourt. Dernier exploit, & mort d'icelui. Epitaphes en sa memoire.*

## CHAP. XV

73 **V**OILA la fin des voyages transmarins du brave, genereux, & redouté Poutrincourt, de qui la memoire soit en benediction. Voila les irreprochables témoignages de son incomparable pieté, aiguillon qui lui a fait entreprendre tant de travaux & de hazars, dont il a été si mal recompensé. Il bruloit d'un si grand desir de voir sa terre de la Nouvelle-France Christianisée, que tous ses discours & desseins ne buttoient qu'à cela, & à cela même il a consommé son bien. Le relis souvent & avec plaisir entremelé de regrets, plusieurs lettres qu'il m'a écrites au sujet de ses voyages, mais particulièrement vne confirmative de ce que ie viens de dire, qui commence ainsi. 693

*Monsieur, mon parlement (de France) fut si precipité, que ie n'euy moyen de vous dire Adieu que par message, ayant un extreme regret de ne vous avoir veu, & encore plus grand de ce que n'etes ici (au Port-Royal) qui travailliez si bien à la culture de votre jardin, & abattiez bois pour l'ornement d'icelui : pour m'aider à travailler au jardin de Dieu, & abattre le diable. Car il y a toujours des esprits de contradiction. J'ay bonne envie de vous voir hors des tumultes où trop souvent lon est pressé en France, & de pouvoir ici jouir de votre bonne compagnie. Maintenez moy en vos bonnes graces, & ie vous maintiendray en celles du grand Sagamos & invincible Memberton, qui est aujourd'hui par la grace de Dieu Chrétien avec sa famille, &c.*

74 Au temps de son retour en France, survint le mouvement excité par Monsieur le Prince & ses associés à-cause du mariage du Roy, durant lequel il fut recherché per les habitans de la ville de Troyes, & commandé par sa Majesté de reprendre la ville de Meri sur Seine, & Chateau-Thierry, où ledit Seigneur Prince avoit mis garnisons. Il commença donc par Meri, l'assiegea, & le print. Mais il y fut tué en la façon que chacun sçait, & qu'il se peut reconoitre par les Epitaphes suivans, dont l'un est à Saint-Iust en Champagne, où il est enterré, l'autre a été envoyé en la Nouvelle-France.

694

NOBILISSIMI HEROIS

POTRINCURTII

EPITAPHIUM.

**Æ**TERNÆ MEMORIÆ HEROIS MAGNI POTRINCURTII, qui pacatis olim Gallie bellis (in quibus præcipuam militiæ laudem consequutus est) factioneque magna Errici Magni virtute repressa, opus Christianum instaurandæ Franciæ novæ aggressus, dum illic monstra varia debellare conatur, occasione novi tumultus Gallici à proposito advocatus, & Mericum oppidum in Tricass. agro ad deditionem cogere à Principe iussus; voti compos, militaris gloriæ æmulatione multis vulneribus confossus, catapultâ pectori admotâ nefariè à Pisandro interficitur Mense Decemb. M.DC.XV. ætatis anno LVIII.

*M. S. piæ recordationis ergò*

*Heroi benemerito*

*L. M. V. S.*

695

EIVSDEM HEROIS MAGNI

75

Epitaphium in Novæ Franciæ oris vulgatum, & marmoribus atque arboribus incisum.

CHARA DEO SOBOLES, NEOPHYTI MEI

NOVÆ FRANCIAE INCOLÆ,

CHRISTICOLÆ,

QVOS EGO.

ILLE EGO SUM MAGNVS SAGAMOS VESTER

POTRINCURTIVS

SVPER ÆTHERA NOTVS,

IN QVO OLIM SPES VESTRÆ.

VOS SI FEFELLIT INVIDIA,

LVGETE.

VIRTVS MEA ME PERDIDIT VOBIS.

GLORIAM MEAM ALTERI DARE

NEQVIVI.

ITERVM LVGETE.



## SIXIÈME LIVRE

CONTENANT LES MOEVRS ET FAÇONS DE VIVRE DES PEVPLES DE LA NOUVELLE-FRANCE, & LE RAPPORT DES TERRES & MERS DONT A ETÉ FAIT MENTION ES LIVRES PRECEDENS.

## PREFACE

**D**IEU Tout-puissant en la creation de ce monde s'est tant plu en la diversité, 77  
 que, soit au ciel, ou en la terre, sous icelle, ou au profond des eaux, en tout  
 lieu reluisent les effects de sa puissance & de sa gloire. Mais c'est une  
 merveille qui surpasse toutes les autres, qu'en une même espee de  
 creature, ie veux dire en l'Homme, se trouvent beaucoup de varietez plus qu'és autres  
 choses créées. Car si on le considere en la face, il ne s'en trouvera pas deux qui se  
 ressemblent en tout point. Si on le prent par la voix, c'en est tout de même: si  
 par la parole, toutes natiōs ont leur langage propre & particulier, par lequel l'une  
 697 est distinguée de l'autre. Mais és mœurs & façons de vivre, il y a une merveilleuse  
 diversité. Ce que nous voyons à l'œil en nôtre voisinage, sans nous mettre en peine  
 de passer des mers pour en avoir l'experience. Or d'autant que c'est peu de chose  
 de sçavoir que des peuples sont differens de nous en mœurs & coutumes, si nous ne  
 sçavons les particularitez d'icelles: peu de chose aussi de ne sçavoir que ce qui  
 nous est proche: ains est une belle science de conoitre la maniere de vivre de toutes 78  
 les nations du monde, pour raison dequoy Ulysses a été estimé d'avoir beaucoup veu  
 & conu: il m'a semblé necessaire de m'exercer en ce sixième livre sur ce sujet, pour  
 ce qui regarde les nations desquelles nous avons parlé, puis que ie m'y suis obligé, & que  
 c'est une des meilleures parties de l'Histoire, laquelle sans ceci seroit fort defectueuse,  
 n'ayant que legerement & par occasion touché ci-dessus ce que j'ay réservé à dire ici.  
 Ce que ie fay aussi, afin que s'il plait à Dieu avoir pitié de ces pauvres peuples, &  
 faire par son Esprit qu'ilz soient amenés à sa bergerie, leurs enfans sçachent à l'avenir  
 quels étoient leurs peres, & benissent ceux qui se seront employés à leur conversion,  
 & à la reformation de leur incivilité. Prenons donc l'homme par sa naissance, &  
 après avoir à peu près remarqué ce qui est du cours de sa vie, nous le conduirons au  
 tombeau, pour le laisser reposer, & nous donner aussi du repos.

## CHAP. I

698

## De la Naissance

79 **L'**AVTHEVR du livre de la Sapience<sup>1</sup> nous témoigne vne chose tres-veritable, *qu'une pareille entrée est à tous à la vie, & vne pareille issue.* Mais chacun peuple a apporté quelque ceremonie après ces choses accomplies. Car les vns ont pleuré de voir que l'homme vinst naitre sur le theatre de ce monde, pour y être comme vn spectacle de miseres & calamitez. Les autres s'en sont réjouis, tant pource que la Nature a donné à chacune creature vn desir de la conservation de son espece, que pource que l'homme ayant été rendu mortel par le peché, il desire rentrer aucunement à ce droit d'immortalité perdu, & laisser quelque image visible de soy par la generation des enfans. Je ne veux ici discourir sur chacune nation, car se seroit chose infinie. Mais ie diray que les Hebreux à la naissance de leurs enfans leurs faisoient des ceremonies particulieres rapportées par le Prophete Ezechiel, lequel ayant charge de représenter à la ville de Ierusalem ses abominations, il lui reproche & dit qu'elle a été extraite & née du pais des Cananeens, que son pere étoit Amorrheen, & sa mere Hetheenne.<sup>2</sup> *Et quant à sa naissance (dit-il) au iour que tu naquis ton nombril ne fut point coupé, & tu ne fus point lavée en eau, pour être addoucie, ni salée de sel, ni aucunement emmaillottée.* 699 Les Cimbres mettoient leurs enfans nouveau-nés parmi les neges, pour les endurcir.<sup>3</sup> Et les François les plongeient dedans le Rhin, pour conoitre s'ils étoient legitimes : car s'ils alloient au fond ils étoient reputés batars : & s'ilz nageoient dessus l'eau ils étoient legitimes, quasi comme voulant dire que les François naturellement doivent nager sur les eaux. Quant à noz Sauvages de la Nouvelle-France, lors que j'étois par-dela ne pensant rien moins qu'à cette histoire, ie n'ay pas pris garde à beaucoup de choses que j'auroy peu observer ; 80 mais toutefois il me souvient que comme vne femme fut delivrée de son enfant on vint en nôtre Fort demander fort instamment de la graisse, ou de l'huile, pour la lui faire avaler avant que teter, ni prendre aucune nourriture. De ceci ilz ne sçavent rendre aucune raison, sinon que c'est vne longue coutume. Surquoy je conjecture que le diable (qui a toujours emprunté les ceremonies de l'Eglise tant en l'ancienne, qu'en la nouvelle loy) a voulu que son peuple (ainsi i'appelle ceux qui ne croient point en Dieu & sont hors de la communion des Saints) fût oint comme le peuple de Dieu : laquelle onction il a fait interieure, par ce que l'onction spirituelle des Chrétiens est telle.

<sup>1</sup> Sap. 7, vers. 6.<sup>2</sup> Ezech. xvi. vers. 2, 3, 4.<sup>3</sup> Julian. Imp. Sidon., Car. 7. Claudian in Ruffin., lib. 2. August. Eplst. ad Maxim. Philos.

## CHAP. II

*De l'Imposition des Noms*

**P**OUR l'imposition des noms ilz les donnent par tradition, c'est à dire qu'ils ont des noms en grande quantité lesquels ilz choisissent & imposent à leurs enfans. Mais le fils aîné volontiers porte le nom de son pere, en adjoutant vn mot diminutif au bout : comme l'aîné de *Membertou* s'appellera *Membertouchis*, quasi Le petit, ou le jeune *Membertou*. Quant au puis-né il ne porte le nom du pere, ains on lui en impose vn à volonté : & son puisné portera son nom avec vne addition de syllabe : comme le puis-né de *Membertou* s'appelle *Actaudin*, celui qui suit apres s'appelle *Actaudinech*. Ainsi *Memembourré* avoit vn fils nommé *Semcoud*, & son puisné s'appelloit *Semcoudech*. Ce n'est pas toutefois vne regle necessaire d'ajouter cette terminaison *ech*. Car le puis-né de *Panoniac* (duquel est mention en la guerre de *Membertou* contre les Armouchiquois que i'ay décrit entre les Muses de la Nouvelle-France) s'appelloit *Panoniagués* : de maniere que cette terminaison se fait selon que le nô precedent le desire. Mais ils ont vne coutume que quand ce frere aîné, ou le pere est mort, ilz changent de nom, pour eviter la tristesse que la ressouvenance des decedez leur pourroit apporter. C'est pourquoy après le decés de *Memembourré*, & *Semcoud* (qui sont morts cet hiver dernier, mille six cens sept) *Semcoudech* a quitté le nom de son frere, & n'a point pris celui de son pere, ains s'est fait appeller *Paris*, par ce qu'il a demeuré à *Paris*. Et après la mort de *Panoniac*, *Panoniagués* quitta son nom, & fut appelé *Roland* par l'un des nôtres. Ce que ie trouve mal & inconsiderément fait de prophaner ainsi les noms des Chrétiens & les imposer à des infideles : comme i'ay memoire d'un autre qu'on a appelé *Martin*. *Alexandre le grand* (quoy que *Payen*) ne vouloit qu'aucun fût honoré de son nom qu'il ne s'en rendit digne par la vertu. Et comme vn jour vn soldat portant le nom d'*Alexandre* fut accusé devant lui d'être voluptueux & paillard, il lui commanda de quitter ce nom, ou de changer sa vie.

Ie ne voy point dans noz livres qu'aucun peuple ait eu cette coutume de noz Sauvages de changer de nom, pour eviter la tristesse qu'apporte la rememoration d'un decédé. Bien trouve-je que les Chinois changent quatre, ou cinq fois de nom en leur vie. Car il y a le nom de l'enfance, le nom d'escolier, celui du mariage, & le nom d'honneur lors qu'ils ont atteint l'âge viril. Item le nom de religion, quand ils entrent en quelque secte. Mais rien de semblable à noz Sauvages. Plusieurs anciennement & encore aujourd'hui changeans d'état & de fortune ont changé & chagent leurs noms. *Abram* au commencement avoit vn nom excellent signifiant Pere haut. Mais après les promesses Dieu voulut qu'il s'appellât *Abraham*, Pere de plusieurs gentes & nations. Et à même intention sa femme *Sarai* (*Dame*) fut appelée *Sara* (*Dame de grande multitude*).

Ainsi Jacob après la lutte qu'il eut avec l'Ange (ou Dieu) fut appelé Israël, c'est à dire *Prince avec Dieu*, ou *surmontant le Dieu fort*. De même Esau (*Pelu*) fut appelée Edom (*Rousseau*) à cause d'un brouet ou potage roux qu'il acheta de son frere Jacob au pris de sa primogeniture. Depuis ces premiers siècles  
 83 plusieurs Rois ont suivi cette trace. Et premierement ceux de Perse remarquës par le sçavant Joseph Scaliger en son livre sixième de la correction des temps. Item les Empereurs Grecs, dont quelques exemples sont rapportés par Zonare au troisième de ses Annales. Et les Rois de France, ainsi que dit Aymon le Moyne au livre quatrième de son histoire, auquel s'accorde Ado Archevêque de Vienne en sa Chronique sous l'an six cens soixante neuf. Les Papes aussi à l'imitation de l'Apôtre saint Pierre (que premierement on appelloit Simon) ont voulu participer à ce privilege principalement depuis l'an huit cens de nôtre salut, à quoy (dit Platine) donna occasiõ le nom sordide d'un qui s'appelloit Groin de porc, lequel fut nommé Sergius. Plusieurs ordres nouveaux de Moines & autres prenaient le nom de religieux fût de même aujourd'hui entre le peuple, soit pour être invités à oublier le monde, soit pour receler mieux à couvert les enfans qu'ils retirent à eux contre le gré de leurs parens.

Les Bresiliens (à ce que dit Jean de Leri)<sup>1</sup> imposent à leurs enfans les noms des premieres choses qui leur viennent au devant ; cõme s'il leur vient en imaginatiõ  
 703 un arc avec sa corde, ils appelleront leur enfant *Ourapacem*, qui signifie l'arc & la corde. Et ainsi conséquẽment. Pour le regard de nos Sauvages ils ont aujourd'hui des noms sans significatiõ, lesquels paravẽture en leur première impositiõ signifioient quelque chose. Mais cõme les lãgues changẽt, on en perd la connoissance. De tous les noms de ceux que j'ay connu ie n'ay appris siñõ que *Chkoudun* signifie une Truite : & *Oigoudi* nõ de la riviere dudit *Chkoudun*, qui  
 84 signifie Voir. Il est bien certain que les noms n'ont point été imposez sans sujet à quelque chose que ce soit. Car Adã a donné le nom à toute creature vivante selon sa propriété & nature : & par-ainsi les noms ont été imposez aux hommes signifians quelque chose : cõme *Adam* signifie homme, ou qui est fait de terre : *Eve*, signifie mere de tous vivans ; *Abel*, Fleur : *Cain*, Possession : *Jesus*, Sauveur : *Diable*, Calõniateur : *Satan*, Adversaire, &c. Entre les Romains les uns furent appellez *Lucius*, pour avoir été nais au point du jour : les autres *Cesar*, pource qu'à la naissance du premier de ce nõ on ouvrit par incision le ventre à sa mere : De même *Lentulus*, *Piso*, *Fabius*, *Cicero*, &c. tous noms de soubriquets donnés par quelque sordidẽ, ainsi que les noms de nos Sauvages, mais avec plus de jugement.

Ainsi nos Roys anciens ont participé à cette façon de noms, comme on peut remarquer en Clodion le chevelu, Charles Martel, le grand, le chauve, le simple ; Loys le debonnaire, le begue, le gros, hutin ; Pepin le bref, Hugues Capet, &c. Mais ces soubriquets ne leur ont été volontiers donnez qu'après leur décès. Et entre le menu peuple cela s'est transféré aux enfans : comme un Notaire étoit surnommé le Clerc ; un forgeron, marechal, ou serrurier, s'appelloit le  
 85 Fèvre, ou Fabre, ou Faur, &c. A plusieurs on a imposé le nom de leur pais, ou des lieux où ils avoient pris naissance. D'autres ont herité de leurs peres des noms dont on ne sçait aujourd'hui la cause ni l'origine : comme Lescarbot, qui est mon nom de famille. Et toutefois il y a des tres-nobles maisons des pais d'Artois, du Maine, & de la basse Bretagne près saint Paul de Leon, qui s'appellent de ce nom.

<sup>1</sup> The editions of 1609 and 1611-12 add: lequel j'ayme mieux suivre en ce qu'il a vu qu'en Heispagnol.

Quant aux noms des Provinces, nous voyés par l'histoire sacrée que les premiers hommes leur ont imposé les leurs. Ce que le psalmiste semble blamer quand il dit :

*Ils lairront pour autrui ces biens qu'ils amoncelent,  
Leurs palais éternels des sepulchres seront,  
En diverses maisons leurs terres passeront,  
Et ces lieux que si fiers de leurs noms ils appellent.<sup>1</sup>*

Mais il parle de ceux qui trop avidement recherchent celà, & pensent être immortels ici bas. Car certes s'il faut imposer quelques noms aux lieux, places, & provinces, il vaut autant que ce soient les noms de ceux qui les établissent que d'un autre, quand ce ne seroit que pour emouvoir la postérité à bien faire ; laquelle même reçoit vne tristesse quand elle ne sçait qui est son auteur & la cause de son bien. Et de cette cupidité ont été touchez ceux mêmes qui ont  
703 hai le monde, & se sont sequestrez de la compagnie des hommes, dont plusieurs ont fait des sectes qu'ils ont appellées de leurs noms.

<sup>1</sup> Psalm xlviii, vers. 12.

## CHAP. III

*De la Nourriture des enfans, & amour des peres & meres envers eux*

<sup>86</sup> **L**E Tout-puissant voulant montrer quel est le devoir d'une vraie mere, dit par le Prophete Esaie : <sup>1</sup> *La femme peut-elle oublier son enfant qu'elle allaite, qu'elle n'ait pitié du fils de son ventre ?* Cette pitié que Dieu requiert des meres est de bailler la mamelle à leurs enfans, & ne leur point changer la nourriture qu'elles leur ont donnée avant la naissance. Mais aujourd'hui la plus part veulent que leurs mammelles servent d'attraits de paillardise : & se voulans donner du bon temps envoient leurs enfans aux champs, là où ilz sont paraventure changés ou donnés à des nourrices vicieuses, desquelles ilz succent avec [le] lait la corruption & mauvaise nature. Et de là viennent des races fausses, infirmes & degenerates de la souche dont elles portēt le nom. Les femmes Sauvages ont plus d'amour que cela envers leurs petits : car autres qu'elles ne les nourrissent : ce qui est general en toutes les Indes Occidentales. Aussi leurs tetins ne servent-ilz point de flâme d'amour, comme pardeça, ains en ces terres là l'amour se traite par la flamme que la nature allume en chacun, sans y apporter des artifices soit par le fard, ou les poisons amoureuses, ou autrement. Et de cette façon de nourriture sont louées les anciennes femmes d'Allemagne par Tacite, d'autant que chacune nourrissoit ses enfans de ses propres mammelles, & n'eussent voulu qu'une autre qu'elles les eût alaités : Ce que pour la plupart elles ont gardé religieusement jusqu'à aujourd'hui. Or noz Sauvages avec la māmelle leur baillent des viandes desquelles elles vsent, après les avoir bien machées : & ainsi peu à peu les elevent.

<sup>87</sup> Pour ce qui est de l'embaillotement, es pais chauds & voisins des Tropiques ilz n'en ont cure, & les laissent comme à l'abandon. Mais tirant vers le Nort les meres ont une planche bien vnée, comme la couverture d'une layette, sur laquelle elles mettent l'enfant enveloppé d'une fourrure de Castor, s'il ne fait trop chaud, & lié là-dessus avec quelque bende elles le portent sur leur des les jambes pendantes en bas : puis retournées en leurs cabannes elles les appuient de cette façon tout droits contre une pierre, ou autre chose. Et comme pardeça on baille des petits panaches & dorures aux petits enfans, ainsi elles pendent quantité de chapelets, & petits quarreaux diversement colorés en la partie superieure de ladite planche, pour l'ornement des leurs. Les nourrissans ainsi, & avec un soin tel que doivent les bonnes meres, elles les ayment aussi, comme pareillement font les peres, gardans cette loy que la Nature a entée es cœurs de tous animaux (excepté des femmes debauchées) d'en avoir le soin. Et quand il est question de leur demander (ie parle des Souriquois, en la terre desquels nous avons demeuré) de leurs enfans pour les amener & leur faire voir la France, ilz ne les veulent bailler :

<sup>1</sup> Esaï. xlix. vers. 15.

que si quelqu'un s'y accorde il lui faut faire des presens, & promettre merveilles, ou bailler otage. Nous en avons touché quelque chose ci-dessus, à la fin du dixseptième chapitre du liv. quatrième. Et ainsi ie trouve qu'on leur fait tort de les appeller barbares, veu que les anciens Romains l'étoient beaucoup plus, qui vendoient le plus souvent leurs enfans, pour avoir moyen de vivre. Or ce qui fait qu'ils aiment leurs enfans plus qu'on ne fait pardeça, c'est qu'ils sont le support des peres en la vieillesse, soit pour les aider à vivre, soit pour les defendre de leurs ennemis : & la nature conserve en eux son droit tout entier pour ce regard. A cause dequoy ce qu'ils souhaitent le plus c'est d'en avoir nombre, 88 pour être tant plus forts, ainsi qu'ès premiers siècles auxquels la virginité étoit chose reprochable, pour ce qu'il y avoit commandement de Dieu à l'homme & à la femme de croître, & multiplier, & remplir la terre.<sup>1</sup> Mais quand elle a été remplie, cet amour s'est merveilleusement refroidi, & les enfans ont commencé d'être vn fardeau aux peres & meres, lesquels plusieurs ont dedaigné & bien souvent ont procuré leur mort. Aujourd'huy le chemin est ouvert à la France 708 pour remedier à cela. Car s'il plait à Dieu conduire & feliciter les voyages de la Nouvelle-France, quiconque pardeça se trouvera oppressé pourra passer là, & y confiner ses jours en repos & sans pauvreté : ou si quelqu'un se trouve trop chargé d'enfans il en pourra là envoyer la moitié, & avec vn petit partage ilz seront riches & possederont la terre qui est la plus assurée condition de cette vie. Car nous voyons aujourd'hui de la peine en tous états, même és plus grans, lesquels sont souvent traversez d'envies & destitutions : les autres feront cent bonnetades & corvées pour vivre, & ne feront que languir : les autres vivent en perpetuel servage. Mais la terre ne nous trompe jamais si nous la voulons caresser à bon escient. Témoin la fable de celui qui par son testament declara à ses enfans qu'il avoit caché vn thresor en sa vigne, & comme ils eurent bien remué profondement ilz ne trouverent rien, mais au bout de l'an ilz recueillirent si grande quantité de raisins qu'ils ne sçavoient où les mettre. Ainsi par toute l'Ecriture sainte les promesses que Dieu fait aux patriarches Abraham, Isaac, & Iacob, & depuis au peuple d'Israël par la bouche de Moyse, & du Psalmiste,<sup>2</sup> c'est qu'ils possederont la terre, comme vn heritage certain, qui ne peut perir, & 89 où vn homme ha dequoy sustenter sa famille, se rendre fort, & vivre en innocence : suivant le propos de l'ancien Caton, lequel disoit que les fils des laboureurs ordinairement sont vaillans & robustes, & ne pensent point de mal.<sup>3</sup>

<sup>1</sup> Gen. I. vers. 28.<sup>2</sup> Ps. xxvi. vers. 4, 10, 12, 24, 32, 37.<sup>3</sup> Plin. liv. 18, chap. 5.

## CHAP. IV

709

*De la Religion*

<sup>90</sup> **L'**HOMME ayât été créé à l'image de Dieu, c'est bien raison qu'il reconnoisse, serve, adore, loué & benie son createur, & qu'à cela il employe tout son desir, sa pensée, sa force, & son courage. Mais la nature humaine ayant été corrompue par le péché, cette belle lumière que Dieu lui avoit premièrement donnée a tellement été obscurcie qu'il en est venu à perdre la connoissance de son origine. Et d'autant que Dieu ne se montre point à nous par vne certaine forme visible, comme feroit vn pere, ou vn Roy ; se trouvant accablé de pauvreté & infirmité, sans s'arrêter à la contemplation des merveilles de ce Tout-puissant ouvrier, & le rechercher comme il faut ; d'un esprit bas & abeti, miserable il s'est forgé des Dieux à sa fantaisie, & n'y a rien de visible au monde qui n'ait été deifié en quelque part, voire même en ce rang ont été mises encor des choses imaginaires, comme la Vertu, l'Espérance, l'Honneur, la Fortune, & mille semblables : item des dieux infernaux, & de maladies, & toutes sortes de pestes, adorant chacun les choses desquelles il avoit crainte. Mais toutefois quoy que Cicéron ait dit, parlant de la nature des dieux, qu'il n'y a gent si sauvage, si brutale, ne si barbare qui ne soit imbuë de quelque opinion <sup>710</sup> d'iceux : si est-ce qu'il s'est trouvé en ces derniers siècles des nations qui n'en ont aucun ressentiment : ce qui est d'autant plus étrange qu'au milieu d'icelles y avoit, & y a encore des idolâtres, comme en Mexique & Virginia (adjoutons-y encor, si on veut, la Floride). Et neantmoins tout bien considéré, puis que la condition des vns & des autres est déplorable, ie prise davantage celui qui n'adore rien, que celui qui adore des creatures sans vie, ni sentiment, car au moins tel <sup>91</sup> qu'il est il ne blasphème point, & ne donne point la gloire de Dieu à vn autre, vivant (de vérité) vne vie qui ne s'éloigne gueres de la brutalité : mais celui-là est encore plus brutal qui adore vne chose morte, & y met sa fiance. Et au surplus celui qui n'est imbu d'aucune mauvaise opinion est beaucoup plus susceptible de la vraie adoration, que l'autre : étant semblable à vn tableau nud, lequel est prêt à recevoir telle couleur qu'on luy voudra bailler. Car vn peuple qui a vne fois receu vne mauvaise impression de doctrine, il la lui faut arracher devant qu'y en subroger vne autre. Ce qui est bien difficile, tant pour l'opiniâtreté des hommes, qui disent, Noz peres ont vécu ainsi : que pour le détourbier que leur donnent ceux qui leur enseignent telle doctrine, & autres, de qui la vie depend de là, lesquels craignent qu'on ne leur arrache le pain de la main : ainsi que ce Demetrius ouvrier en argenterie, duquel est parlé es Actes des Apôtres.<sup>1</sup> C'est pourquoy noz peuples de la Nouvelle-France se rendront faciles à recevoir la doctrine Chrétienne si vne fois la province est sérieusement habitée. Car afin <sup>711</sup>

<sup>1</sup> Act. xlix, vers. 24.

de commencer par ceux de *Canada*, Jacques Quartier en sa deuxième relation rapporte ce que l'ay naguères dit, en ces mots, qui ne sont couchés ci-dessus au livre troisième.

“ Cedit peuple (dit-il) n'a aucune créance de Dieu qui vaille : Car ilz croyent en vn qu'ils appellent *Cudouagni*, & disent qu'il parle souvent à eux, & leur dit le temps qu'il doit faire. Ilz disent que quand il se courrouce à eux, il leur jette de la terre aux yeux. Ilz croyent aussi quand ilz trépassent qu'ilz vont és étoiles, vont en beaux champs verts, pleins de beaux arbres, fleurs & fruits somptueux. Après qu'ilz nous eurent donné ces choses à entendre nous leur avons montré leur erreur, & que leur *Cudouagni* est vn mauvais esprit qui les abuse, & qu'il n'est qu'un Dieu, qui est au ciel, lequel nous donne tout, & est createur de toutes choses, & qu'en cetui devons croire seulemēt, & qu'il faut être baptizé ou aller en enfer. Et leur furent remontrées plusieurs autres choses de notre Foy : Ce que facilement ils ont creu : & ont appelé leur *Cudouagni*, *Agojouda*. Tellemēt que plusieurs-fois ont prié le Capitaine de les baptizer, & y sont venus ledit seigneur (c'est *Donnacona*) *Taiguragni*, *Domagaya*, avec tout le peuple de leur ville pour le cuider être, mais parce que ne scavions leur intention & courage, & qu'il n'y avoit qui leur remontrat la Foy, pour lors fut prins excuse vers eux, & dit à <sup>712</sup> *Taiguragni* & *Domagaya* qu'ilz leur fissent entendre que nous retournerions vn autre voyage, & apporterions des Prêtres, & du Chrême, leur donnant à entendre pour excuse que l'on ne peut baptizer sans ledit Chrême. Ce qu'ilz creurent. Et de la promesse que leur fit le Capitaine de retourner furent fort joyeux, & le remercièrent.”

Samuel Champlain ayant és dernières années fait le même voyage que le Capitaine Jacques Quartier, a discoursu avec les Sauvages du jourd'hui, & fait rapport des propos qu'il a tenu avec certains *Sagamos* d'entre eux touchant leur croyance des choses spirituelles & celestes : ce qu'ayant été touché ci-dessus<sup>1</sup> ie m'empecheray d'en parler. Quant à noz Souriquois, & autres leurs voisins, ie ne puis dire sinon qu'ilz sont destituez de toute conoissance de Dieu, n'ont aucune adoration, & ne font aucun service divin, vivans en vne pitoyable ignorance, qui devoit toucher les cœurs aux Princes & Pasteurs Chrétiens qui employent bien souvent à des choses frivoles ce qui seroit plus que suffisant pour établir là maintes colonies qui porteroiēt leur nô, alentour desquelles s'assem- <sup>93</sup> bleroient ces pauvres peuples. Le ne di pas qu'ils y aillent en personne : car ilz sont plus necessaires ici, & chacun n'est pas propre à la mer : mais il y a tant de gens de bonne volonté qui s'emploieroient à cela, s'ils en avoient les moyens, que ceux qui le peuvent faire sont du-tout inexcusables. Le siecle du jourd'huy est tombé comme en vne astorgie, manquant d'amour & charité Chrétienne, & ne <sup>713</sup> retenant quasi rien de ce feu qui bruloit noz peres soit au temps de noz premiers Rois, soit au siecle des Croisades pour la Terre-sainte : voire si quelqu'un emploie sa vie & ce peu qu'il ha à cet œuvre, la plupart s'en mocquent, semblables à la Salemandre, laquelle ne vit point au milieu des flammes, comme quelques-uns s'imaginent, mais est d'une nature si froide qu'elle les éteint par sa froideur. Chacun veut courir après les thresors, & les voudroit enlever sans se donner de la peine, & au bout de cela se donner du bon temps ; mais ils y viennent trop tard ; & en auroient assez s'ils croyoient comme il faut en celui qui a dit : Cherchez premierement le Royaume de Dieu, & toutes ces choses vous seront baillées par-dessus.<sup>2</sup>

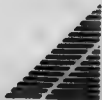
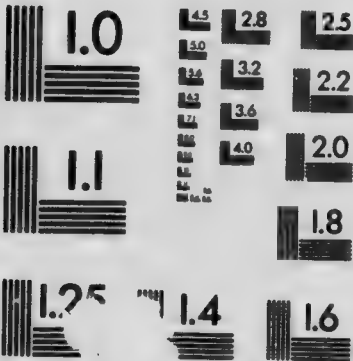
<sup>1</sup> Liv. 3, chap. 11.

<sup>2</sup> Luc xii, vers. 31.



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Revenons à nos Sauvages, pour la conversion desquels il nous reste de prier Dieu vouloir ouvrir les moyens de faire vne ample moisson à l'avancement de l'Evangile. Car les nôtres & generalmente tous ces peuples jusques à la Floride inclusivement, sont fort aisez à attirer à la Religion Chrétienne, selon que ie puis conjecturer de ceux que ie n'ay point veu, par les discours des histoires, mais ie trouve que la facilité y sera plus grande en ceux des premieres terres comme du Cap Breton jusques à Malebarre, pour ce qu'ilz n'ont aucun vestige de Religion (car ie n'appelle point Religion s'il n'y a quelque latrerie, & office divin) ni la culture de la terre (du moins jusques à *Chouïakoet*) laquelle est la principale chose qui peut attirer les hommes à croire ce que l'on voudra, d'autant que de la terre vient tout ce qui est necessaire à la vie, après l'usage general que nous 714  
 94 avons des autres elemens. Nôtre vie a besoin principalement de manger, boire, & être à couvert. Ces peuples n'ont rien de cela, par maniere de dire, car ce n'est point être à couvert d'être toujours vagabond & hebergé souz quatre perches, & avoir vne peau sur le dos : ni n'appelle point manger & vivre, que de manger tout à vn coup & mourir de faim le lendemain, sans pourvoir à l'avenir. Qui donnera donc à ces peuples du pain, & le vêtement, celui-là sera leur Dieu, ilz croiront tout ce qu'il dira. Ainsi le Patriarche Iacob promettoit de servir Dieu s'il lui bailloit du pain à manger & du vêtement pour se couvrir.<sup>1</sup> Dieu n'a point de nom : car tout ce que nous scaurions dire ne le pourroit comprendre. Mais nous l'appellons Dieu, pour-ce qu'il donne. Et l'homme en donnant peut être appelé Dieu par ressemblance. *Fay* (dit Saint Gregoire de Nazianze) *que tu sois Dieu envers les calamiteux en imitant la misericorde de Dieu. Car l'homme n'a rien de si divin en soy que le bien fait.*<sup>2</sup> Les Payens ont reconu ceci, & entre autres Plin quand il a dit que c'est grand signe de divinité à vn homme mortel d'ayder & soulager vn autre mortel.<sup>3</sup> Ces peuples donc ressentâs les fruits de l'usage des métiers & culture de la terre, croiront tout ce qui leur sera annoncé, *in auditu auris*, à la premiere voix qui leur frappera aux oreilles. Et de ceci i'ay des témoignages certains, pour ce que ie les ay reconu tout disposés à cela par la communicatiō qu'ils avoient avec nous : & y en a qui sont Chrétiens de volonté 715  
 & en font les actions telles qu'ilz peuvent, encores qu'ils ne soient baptizés : entre lesquels ie nommeray *Chkoudun* Capitaine (aliàs *Sagamos*) de la riviere de Saint Jean mentionné au cōmencement de cet œuvre, lequel ne mange point vn morceau qu'il ne leve les ieux au ciel, & ne face le signe de la Croix, pour ce qu'il nous a veu faire ainsi : mêmes à noz prieres il se mettoit à genoux comme nous :  
 95 & pource qu'il a veu vne grande Croix plantée près de nôtre Fort, il en a fait autant chez lui, & en toutes ses cabannes : & en porte vne devant sa poitrine, disant qu'il n'est plus Sauvage, & reconoit bien qu'ilz sont bêtes (ainsi dit-il en son langage) mais qu'il est comme nous, desirant être instruit. Ce que ie di de cetui-ci ie le puis affermer préque de tous les autres : & quand il seroit seul, il est capable, étant instruit, d'attirer tout le reste.

Les Armouchiquois sont vn grand peuple lesquels aussi n'ont aucune adoration : & étans arretez, par ce qu'ilz cultivent la terre, on les peut aisément congreger, & exhorter à ce qui est de leur salut. Ilz sont vicieux & sanguinaires ainsi que nous avons veu ci-dessus :<sup>4</sup> mais cette insolence vient de ce qu'ilz se sentent forts, à cause de leur multitude, & pour-ce qu'ilz sont plus à l'aise que les autres, recueillans des fruits de la terre. Leur pais n'est pas encores biē reconu, mais

<sup>1</sup> Gen. xxviii. vers. 20.

<sup>2</sup> Plin, liv. 2, chap. 7.

<sup>3</sup> Greg. Nazianze en l'oraison du soin des pauvres.

<sup>4</sup> Ci-dessus, liv. 4, chap. 7 et 14.

en ce peu que nous en avons découvert i'y trouve de la conformité avec ceux de la Virginie, hors-mis en la superstition & erreur en ce qui regarde nôtre sujet, d'autant que les Virginiens commencent à avoir quelque opinion de chose supérieure en la Nature, qui gouverne ce monde ici. "Ilz croient plusieurs Dieux (ce dit vn historien Anglois qui y a demeuré) lesquels ils appellent *Mon-wac* : mais de diverses sortes & degrez. Vn seul est principal & grand, qui a toujours été, lequel voulant faire le monde fit premierement d'autres Dieux pour être moyens & instrumens desquels il se peut servir à la creation & au gouvernement. Puis après, le soleil, la lune, & les étoiles comme demidieux, & 96 instrumens de l'autre ordre principal. Ilz tiennent que la femme fut premierement faite, laquelle par conjonction d'un des Dieux eut des enfans." Tous ces peuples generalement croient l'immortalité de l'ame, & qu'après la mort les gens de bien sont en repos, & les mechans en peine. Or les mechans sont leurs ennemis, & eux les gens de bien : de sorte qu'à leur opinion ilz sont tous après la mort bien à leur aise, & principalement quand ils ont bien defendu leur pais & bien tué de leurs ennemis. Et pource qui est de la resurrection des corps, encore y-a-il quelques nations pardela qui en ont de l'ombrage. Car les Virginiens font des contes de certains hommes resuscitez, qui disent choses étranges : comme d'un méchant, lequel après sa mort avoit été près l'entrée de *Popogosso*<sup>1</sup> (qui est leur enfer) mais vn Dieu le sauva & lui donna congé de retourner au monde, pour dire à ses amis ce qu'ilz devoient faire pour ne point venir en ce 716 miserable tourment. Item en l'année que les Anglois étoient là avint à soixante-deux lieues d'eux (ce disoient les Virginiens) qu'un corps fut deterré, cōme le premier, & remontra qu'étant mort en la fosse, son ame étoit en vie, & avoit voyagé fort loin par vn chemin long & large, aux deux cotez duquel croissoient des arbres fort beaux & plasans, portans fruits les plus rares qu'on scauroit voir : & qu'à la fin il vint à de fort belles maisons, près desquelles il trouva son pere qui étoit mort, lequel lui fit exprés commandement de revenir & declarer à ses amis le bien qu'il falloit qu'ilz fissent pour jouir des delices de ce lieu : & qu'après son message fait il s'en retourna. L'Histoire generale des Indes Occidentales<sup>2</sup> rapporte qu'avant la venue des Hespagnols au Perou, ceux de *Cusco*, & des environs, 97 croyoient semblablement la resurrection des corps. Car voyans que les Hespagnols, d'une avarice maudite, ouvrans les sepulchres pour avoir l'or & les richesses qui étoient dedans, jettoient les ossemens des morts ça & là, ilz les prioient de ne les écarter ainsi, afin que cela ne les empêchât de resusciter : qui est vne croyance plus parfaite que celle des Sadduceës, & des Grecs, lesquels l'Evangile,<sup>3</sup> & les Actes des Apôtres<sup>4</sup> nous témoignent s'être moqué de la resurrection, comme fait aussi préque toute l'antiquité Payenne.

Attendant cette resurrection quelques vns de nos Occidentaux ont estimé que les ames des bons alloient au ciel, & celles des mechans en vne grande fosse (ou trou) qu'ilz pensent être bien loin au Couchant, qu'ils appellent *Popogusso*, pour 718 y bruler toujours, & telle est la croyance des Virginiens : les autres (comme les Bresiliens) que les mechans s'en vont après la mort avec *Aignan*, qui est le mauvais esprit qui les tourmente : mais pour le regard des bons, qu'ils alloient derriere les montagnes danser, & faire bonne chere avec leurs peres. Plusieurs des anciens Chrétiens fondés sur certains passages d'Esdra, de saint Paul, & autres,<sup>5</sup>

<sup>1</sup> The 1609 edition has, *Popogusso*; that of 1611-12 as above.

<sup>2</sup> Liv. 4, chap. 124.

<sup>3</sup> Luc xx. vers. 27.

<sup>4</sup> Act. xvii. vers. 32.

<sup>5</sup> 4 Esd. vii. vers. 31, 32; Heb. xi. à la fin.

ont estimé qu'après la mort nos ames étoient sequestrées en des lieux souterrains, comme au sein d'Abraham, attendans le iugement de Dieu : & là Origene<sup>1</sup> a pensé qu'elles sont comme en vne école d'ames & lieu d'erudition, où elles apprennēt les causes & raisons des choses qu'elles ont veu en terre, & par ratiocination font des jugemens des consequences du passé, & des choses à venir. Mais telles opinions ont été rejettées par la resolution des Docteurs de Sorbonne au temps du Roy Philippe le Bel, & depuis par le Concile de Floréce. Que si<sup>98</sup> les Chrétiens mêmes en ont été là, c'est beaucoup à ces pauvres Sauvages d'être entrés en ces opinions que nous avons rapportées d'eux.

Quant à ce qui est de l'adoration de leurs Dieux, de tous ceux qui sont hors [de] la domination Hespagnole ie ne trouve sinon les Virginiens qui facēt quelque service divin (si ce n'est qu'on y vueille aussi comprendre ce que font les Floridiens, que nous dirons ci-après). Ilz representent donc leurs Dieux en forme d'homme, lesquels ils appellent *Kewvasóvock*. Vn seul est nommé *Kewvas*. Ilz les placent en maisons & temples faits à leur mode qu'ilz nomment *Machicó-much*<sup>719</sup>, éqels ilz font leurs prieres, chants, & offrandes à ces Dieux. Et puis que nous parlons des infideles, ie prise davantage les vieux Romains, lesquels one été plus de cent septante ans sans aucuns simulacres de Dieux, ce dit saint Augustin,<sup>2</sup> ayant sagement été defendu par Numa Pompilius d'en faire aucun, pource que telle chose stolidie & insensible les faisoit mépriser, & de ce mépris venoit que le peuple perdoit toute crainte, n'étant rien si beau que de les adorer en esprit, puis qu'ilz sont esprits. Et de verité Pline dit,<sup>3</sup> *qu'il n'y a chose qui demontre plus l'imbecillité du sens humain, que de vouloir assigner quelque image ou effigie à Dieu. Car on quelque part que Dieu se montre, il est tout de sens, de veuë, d'ouïe, d'ame, d'entendement ; & finalement il est tout de soy-même, sans user d'aucun organe.* Les anciens Allemans instruits en cette doctrine, non seulement n'admettoient point de simulacres de leurs Dieux (ce dit Tacite) mais aussi ne vouloient point qu'ilz fussent depeints contre les parois, ni représentés en aucune forme humaine, estimans cela trop deroger à la grandeur de la puissance celeste. On peut dire entre nous que les figures & representatiōs sont les livres des ignorans. Mais laissant les disputes à part, il seroit bien-seant que chacun fût sage & bien instruit, & qu'il n'y eût point d'ignorans.

<sup>99</sup> Noz Sauvages Souriquois & Armouchiquois ont l'industrie de la peinture & sculpture, & font des images des bêtes, oiseaux, hommes, en pierres & en bois<sup>720</sup> aussi iolimēt que des bons ouvriers de deça, & toutefois ilz ne s'en servent point pour adoration, ains seulement pour le contentement de la veuë, & pour l'usage de quelques outils privez, comme de calumets à petuner. Et en cela (comme i'ay dit au commencement) quoy qu'ilz soient sans cult divin, ie les prise davantage que les Virginiens, & toutes autres sortes de gens qui plus bêtes que les bêtes adorent & reverent des choses insensibles.

Le Capitaine Laudonniere en son histoire de la Floride dit que ceux de ce pais-là n'ont conoissance de Dieu, ni d'aucune Religion, sinon qu'ils ont quelque reverence au soleil & à la lune : ausquels toutefois ie ne trouve point par toute ladite histoire qu'ilz facent aucune adoration, fors que quand ilz vont à la guerre le *Paracousi*<sup>4</sup> fait quelque priere au soleil pour obtenir victoire, & laquelle obtenue, il lui en rend la louange, avec chansons en son honneur, comme i'ay plus

<sup>1</sup> Orig., liv. 2 Des principes, et sur le 9 du Levitiq.

<sup>2</sup> 4 de la Cité de Dieu, chap. 31.

<sup>3</sup> Liv. 2, chap. 7.

<sup>4</sup> From the editions of 1609 and 1611-12. That of 1617-18 has, *Paracousti*.

particulièrement dit ci-dessus.<sup>1</sup> Et toutefois Belleforêt écrit avoir pris de ladite histoire ce qu'il met en avant, qu'ilz font des sacrifices sanglans tels que les Mexicains, s'assemblés en vne campagne, & y dressans leurs loges, là où après plusieurs danses & ceremonies ilz levent en l'air & offrent au soleil celui sur qui le sort est tombé d'être destiné pour le sacrifice. Que s'il est hardi en cet endroit, il ne l'est pas moins quand il en dit autant des peuples de *Canada*, lesquels il fait sacrificateurs de corps humains, encores qu'ilz n'y aient jamais pensé. Car si le Capitaine Iacques Quartier a veu des têtes de leurs ennemis conroyées, étenduës sur des pieces de bois,<sup>2</sup> il ne s'ensuit qu'ils aient été sacrifiés : mais c'est leur coutume, ainsi qu'aux anciens Gaulois, d'en faire ainsi, c'est à dire d'enlever toutes les têtes d'ennemis qu'ils auront peu tuer, & les pendre en (ou dehors) leurs cabanes pour trophées. Ce qui est coutumier par toutes les Indes Occidentales.

Pour revenir à noz Floridiens, si quelqu'un veut appeller acte de Religion l'honneur qu'ilz font au soleil, ie ne l'empêche. Car es vieux siecles de l'age d'or lors que l'ignorance se mit parmi les hommes, plusieurs considerans les admirables effects du soleil & de la lune desquels Dieu se sert pour le gouvernement des choses d'ici bas, ilz leur attribuerent la reverence deuë au Createur, & cette façon de reverence Iob nous l'explique quand il dit : *Si j'ay regardé le Soleil en sa splendeur, & la lune cheminant claire : Et si mon cœur a été séduit en secret, & ma main a baisé ma bouche : Ce qui est vne iniquité toute iugée, car j'eusse renié le grand Dieu d'en haut.* Quant au baise-main c'est vne façon de reverence qui se garde encore aux homages.<sup>4</sup> Ne pouvans toucher au soleil ils étendoient la main vers lui, puis la baisoient : ou touchoient son idole, après baisoient la main qui avoit touché. Et en cette idolatrie est quelquefois tombé le peuple d'Israël comme nous voyons en Ezechiel.<sup>5</sup>

Au regard des Bresiliens, ie trouve par le discours de Iean de Leri, que non seulement ilz sont semblables aux nôtres, sans aucune forme de Religion, ni connoissance de Dieu, mais qu'ilz sont tellement aveuglés & endurcis en leur anthropophagie, qu'ilz semblent n'être nullement susceptibles de la doctrine Chrétienne. Aussi sont ils visiblement tourmentez & battus du diable (qu'ils appellent *Aignan*) & avec telle rigueur, que quand ilz le voyent venir tantot en guise de bête, tantot d'oiseau, ou de quelque forme étrange, ilz sont comme au desespoir. Ce qui n'est point à l'endroit des autres Sauvages plus en deça vers la Terre neuve, du moins avec telle rigueur. Car Iacques Quartier rapporte qu'il leur jette de la terre aux yeux, & l'appellât *Cudouagni* : & là où nous étions (où il s'appelle *Aoutem*) j'ay quelquefois entendu qu'il a égratigné *Membertou* en qualité de devin du pais. Quand on remonte aux Bresiliens qu'il faut croire en Dieu, ils en sont bien d'avis, mais incontinent ils oublient leur leçon, & retournent à leur vomissement, qui est vne brutalité étrange, de ne vouloir au moins se redimer de la vexation du diable par la Religion : Ce qui les rend inexcusables, mêmes qu'ils ont quelques restes de la memoire du deluge, & de l'Evangile (si tât est que leur rapport soit veritable). Car ilz font mention en leurs chansons que les eaux s'étans vne fois débordées couvrirent toute la terre, & furent tous les hommes noyés, exceptez leurs grandz peres, qui se sauverent sur les plus hauts arbres de leur pais. Et de ce deluge ont aussi quelque traditive d'autres Sauvages que j'ay mentionné ailleurs.<sup>6</sup> Quant à ce qui est de l'Evangile, ledit de Leri dit qu'a-

<sup>1</sup> Liv. 1, chap. 10.

<sup>2</sup> Job xxxi. vers. 26, 27.

<sup>3</sup> Ezech. viii. vers. 16.

<sup>4</sup> Ci-dessus, liv. 3, chap. 18.

<sup>5</sup> Voy. Plin. liv. 28, chap. 2.

<sup>6</sup> Ci-dessus, liv. 1, chap. 3.

102 yant vne fois trouvé l'occasion de leur remontrer l'origine du monde, & leur miserable condition, & comme il faut croire en Dieu, ilz l'ecouterēt avec grande attention, demeurans tout étonnez de ce qu'ils avoient oui : & que là dessus vn vieillard prenant la parole, dit, Qu'à la verité il leur avoit recité de grandes merveilles, qui lui faisoient rememorer ce que plusieurs fois ils avoient entendu de leurs grands-peres, que dés fort long temps vn *Mair* (c'est à dire vn étranger vêtu & barbu comme les François) avoit été là les pensant ranger à l'obeissance du Dieu qu'il leur annonçoit, & leur avoit tenu le même langage : mais qu'ilz ne le voulurent point croire. Et partant y en vint vn autre, qui en signe de malediction leur bailla les armes dont depuis se sont tuez l'un l'autre : & de quitter cette façon de vivre il n'y avoit apparêce, pour ce que toutes les nations à eux voisines se mocqueroient d'eux.

Or noz Souriquois, Canadiens, & leurs voisins, voire encores les Virginiens & Floridiens ne sont pas tant endurcis en leur mauvaise vie, & recevront fort facilement la doctrine Chrétienne quand il plaira à Dieu susciter ceux qui le peuvent à les secourir. Aussi ne sont ilz visiblement tourmentez, battus, déchirez du diable comme ce barbare peuple du Bresil, qui est vne malediction étrange à eux particuliere plus qu'aux autres nations de delà. Ce qui me fait croire que la trompette des Apôtres pourroit avoir été iusques là, suivant la parole du vieillard susdit, à laquelle ayans bouché l'aureille ils en portent vne 724 punition particuliere non commune aux autres, qui paraventure n'ont jamais oui la parole de Dieu depuis le Deluge, duquel toutes ces nations en plus de trois mille lieues de terre ont vne obscure conoissance qui leur a été donnée par tradition de pere en fils.

## CHAP. V

*Des Devins & Maitres des ceremonies entre les Indiens*

**I**E ne veux appeller (comme quelques vns ont fait) du nom de Prêtres ceux <sup>103</sup> qui font les ceremonies & invocations de demons entre les Indiens Occidentaux, sinon en tant qu'ils ont l'vsages des sacrifices & dons qu'ils offrent à leurs Dieux, dautant que (comme dit l'Apôtre)<sup>1</sup> tout Prêtre, ou Pontife, est ordonné pour offrir dons & sacrifices : tels qu'étoient ceux de Mexique (dont le plus grand étoit appelé *Papas*) lesquels encensoient à leurs idoles, dont la principale étoit celle du Dieu qu'ils nommoient *Vitzilipuztli*, comme ainsi soit neantmoins que le nom general de celui qu'ilz tenoient pour supreme seigneur & autheur de toutes choses fût *Viracocha*, auquel ilz bailloient des qualités excellentes, l'appellans *Pachacamac*, qui est Createur du ciel & de la terre, & *Vsapu*, qui est Admirable, & autres noms semblables. Ils avoient aussi des sacrifices d'hommes, comme encore ceux du Perou, lesquels ilz sacrifioient en grand nombre, ainsi qu'en discourt amplement Joseph Acosta.<sup>2</sup> Ceux-là donc peuvent être appelez Prêtres, ou Sacrificateurs ; mais pour le regard de ceux de la Virginie & de la Floride, ie ne voy point quelz sacrifices ilz font, & par ainsi ie les qualifieray Devins, ou Maitres des ceremonies de leur religion, lesquels en la Floride ie trouve appelez *Iarvars*, & *Joanas* : en Virginia *Viroan-ces* : au Bresil *Caraihes* : & entre les nôtres (ie veux dire les Souriquois) *Aout-moins*. Laudonniere parlant de la Floride : "Ils ont (dit-il) leurs Prêtres, ausquels ilz croient fort, pour-autant qu'ilz sont grans magiciens, grans devins, & invocateurs de diables. Ces Prêtres leur servent de Medecins & Chirurgiens & portent toujours avec eux vn plein sac d'herbes & de drogues pour medeciner les malades, qui sôt la pluspart de verole : car ils aiment fort les femmes & filles, qu'ils appellent filles du soleil. S'il y a quelque chose à traiter, le Roy appelle <sup>104</sup> les *Jarvars*, & les plus anciens, & leur demande leur avis." Voyez au surplus ce que j'ay écrit ci-dessus au sixième chapitre du premier livre. Pour ceux de la Virginie ilz ne sont pas moins matois que ceux de la Floride, & se donnent credit, & font respecter par des traits de Religion tels que nous avons dit au precedent chapitre, parlans de quelques morts resuscitez. C'est par ce moyen & souz pre-texte de Religion que les *Jnguas* se rendirent jadis les plus grans Princes de l'Amerique.<sup>3</sup> Et de cette ruse ont aussi vsé ceux de deça qui ont voulu embaboüiner le peuple, comme Numa Pompilius, Lysander, Sertorius, & autres plus recens, faisans (ce dit Plutarque) comme les jouëurs de tragedies, qui voulans représenter des choses qui passent les forces humaines, ont recours à la puissance superieure des Dieux.

<sup>1</sup> Hebr. viii. vers. 3.<sup>2</sup> Acosta, liv. 6, chap. 19.<sup>3</sup> Liv. 5, c. 20 et 21.

Les *Aoutmoins* de la dernière terre des Indes qui est la plus proche de nous, ne sont si lourdaux qu'ilz n'en sachent bien faire à croire au menu peuple. Car avec leurs impostures, ilz vivent, & se rendent nécessaires, faisant la Médecine & Chirurgie aussi bien que les Floridiens. Pour exemple soit *Membertou* grand *Sagamos*. S'il y a quelqu'un de malade on l'envoie querir, il fait des invocations à son démon, il souffle la partie dolente, il y fait des incisions, en succe le mauvais sang : Si c'est une playe il la guérit par ce même moyen, en appliquant une rouelle de genitoires de Castor. Bref on lui fait quelque présent de chasse, ou de peaux. S'il est question d'avoir nouvelles des choses absentes ; après avoir interrogé son démon il rend ses oracles ordinairement douteux, & bien-souvent faux, mais aussi quelquefois véritables : comme quand on lui demanda si *Panoniac* étoit mort, il dit que s'il ne retournoit dans quinze jours il ne le falloit plus attendre, & que les Armouchiquois l'auroient tué. Et pour avoir cette réponse il lui fallut faire quelque présent. Car entre les Grecs il y a un proverbe <sup>105</sup> trivial qui porte que sans argent les oracles de Phœbus sont muets. Le même rendit un oracle véritable de notre venu au sieur du Pont lors qu'il partit du Port Royal pour retourner en France, voyant que le quinzième de Juillet étoit <sup>727</sup> passé sans avoir aucunes nouvelles. Car il soutint & afferma qu'il y viendrait un navire, & que son diable le lui avoit dit. Itê quand les Sauvages ont faim ilz consultent l'oracle de *Membertou*, & il leur dit, Allés en tel endroit, & vous trouverez de la chasse. Il arrive quelquefois qu'ils en trouvent & quelquefois non. S'il arrive que non, l'excuse est que l'animal est errant, & a changé de place : mais aussi, bien souvent ils en trouvent, & c'est ce qui les fait croire que ce diable est un Dieu, & n'en savent point d'autre auquel néanmoins ilz ne rendent aucun service, ni adoration en religion formée.

Lors que ces *Aoutmoins* font leurs chimagrées ilz plantent un baton dans une fosse auquel ils attachent une corde, & mettant la tête dans cette fosse ilz font des invocations ou conjurations en langage inconnu des autres qui sont alentour, & ceci avec des battemens & criaillemens jusques à en suer d'ahan. Toutefois ie n'ay pas ouï qu'ils écumant par la bouche comme font les Turcs. Quand le diable est venu, ce maître *Aoutmoin* fait à croire qu'il le tient attaché avec sa corde, & tient ferme alencontre de lui, le forçant de lui rendre réponse avant que le lâcher. Par ceci se reconoit la ruse de cet ennemi de Nature, qui amuse ainsi ces creatures misérables : & quant & quant son orgueil, de vouloir que ceux qui l'invoquent lui fassent plus de submission que n'ont jamais fait les saints Patriarches & Prophetes à Dieu, lesquels ont seulement prié la face en terre. Même i'ay quelquefois ouï dire que ce maître diable en ce conflict égratignoit <sup>728</sup> *Membertou*. Et de ceci me suis souvenu lisant en l'histoire de Plin<sup>e</sup> chose semblable, que ce maître singe égratigne & bat ses sacrificateurs negligens en leur office.

Cela fait il se met à chanter quelque chose (à mon advis) à la louange du diable, qui leur a indiqué de la chasse : & les autres Sauvages qui sont là <sup>106</sup> pondent faisant quelque accord de musique entre eux. Puis ilz dansent à leur mode, comme nous dirons ci-après, avec chansons que ie n'enten point, ni ceux des nôtres qui entendoient le mieux leur langue. Mais un jour m'allant promener en nos prairies le long de la rivière, ie m'approchay de la cabanne de *Membertou*, & mis sur mes tablettes une parcelle de ce que j'entendis, qui y est encore écrit en ces termes, *Haloet ho ho hé hé ha ha haloet ho ho hé*, ce qu'ilz re-

<sup>1</sup> Liv. 2, chap. 2.

peterent par plusieurs fois. Le chant est sur mesdites tablettes en ces notes, *Re fa sol sol re sol sol fa fa re re sol sol fa fa*. Vne chanson finie ilz firent tous vne grande exclamation, disans Hé é é é. Puis recommencerent vne autre chanson, disans : *Egrigna hau egrigna hé hé bu bu bo bo egrigna hau hau hau*. Le chant de ceci étoit, *Fa fa fa sol sol fa fa re re sol sol fa fa fa re fa fa sol sol fa*. Ayans fait l'exclamation accoutumée ils en commencerent vne autre, qui chantoit : *Tameja alleluya tameja douveni hau hau hé hé*. Le chant en étoit, *Sol sol sol fa fa re re re fa fa sol fa sol fa fa re re*. L'écoutay attentivement ce mot *alleluya* repeté par plusieurs fois, & ne sceu jamais comprêdre autre chose. Ce qui me fait penser 729 que ces chansons sont à la louange du diable, si toutefois ce mot signifie envers eux ce qu'il signifie en Hebrieu, qui est Louiez le Seigneur. Toutes les autres nations de ce pais là en font de même : mais personne n'a particularisé leurs chansons sinon Jean de Leri, lequel dit que les Bresiliens en leurs sabbats font aussi de bons accords. Et se trouvât vn jour en telle fête, il rapporte qu'ilz disoient *Hé hé hé hé hé hé hé hé hé hé*, avec cette notte, *Fa fa sol fa fa sol sol sol sol*. Et cela fait, s'écrioient d'une façon & hurlement epouvantable l'espace d'un quart d'heure, & sautoient les femmes en l'air avec violence iusques à en ecumer par la bouche : puis recommencerent la musique, disans : *Heu heuraure heura heuraure heura heura ouech*. La note est, *Fa mi re sol sol sol fa mi re mi re* 107 *mi vt re*. Cet autheur dit qu'en cette chanson ils avoient regretté leurs peres 108 decedez, lesquels étoient si vaillans, & toutefois qu'ilz s'étoient consolés en ce qu'après leur mort ilz s'asseuroient de les aller trouver derriere les hautes montagnes, où ilz danseroient & se rejoüiroient avec eux. Semblablement qu'à toute outrance ils avoient menacé les *Ouetacas* leurs ennemis d'être bien-tot pris & mangés par eux, ainsi que leur avoient promis leurs *Caraiibes* : & qu'ils avoient aussi fait mention du deluge dont nous avons parlé au chapitre precedent. Je laisse à ceux qui écrivent de la demonomanie à philosopher là dessus. Mais il faut dire de plus que tandis que les noz Sauvages chantent ainsi, il y en a d'autres 730 qui ne font autre chose que dire, *Hé*, ou *Het* (comme vn homme qui fend du bois) avec vn mouvement de bras : & dansent en rond sans se tenir l'un l'autre, ni bouger d'une place, frappans des piez contre terre, qui est la forme de leurs danses, semblables à celles que ledit de Leri rapporte de ceux du Bresil, qui sont à plus de quinze cens lieux de là. Après quoy les nôtres font vn feu, & sautent par dessus comme les anciens Cananeens, Hammonites, & quelquefois les Israélites ; mais ilz ne sont si detestables, car ilz ne sacrifient point leurs enfans au 109 diable par le feu.<sup>1</sup> Avec tout ceci ilz mettent vne demie perche hors le faiste de la cabanne où ilz sont, au bout de laquelle y a quelques *Matachiaz*, ou autre chose attachée, que le diable emporte. C'est ainsi que i'en ay ouï discourir.

On peut ici considerer vne mauvaise façon de sauter par dessus le feu, & de passer les enfans par la flamme és feux de la saint Ieā, qui dure encore aujourd'hui entre nous, & devroit être reformée. Car cela vient des abominatiōs anciennes que Dieu a tant haï, desquelles sparle Theodoret<sup>2</sup> en cette façon : *J'ay veu, dit-il, en quelques villes allumer des buchers vne fois l'an, & sauter pardessus non seulement les enfans, mais aussi les hommes & les meres porter les enfans pardessus la flamme. Ce qui leur sembloit être comme vne expiation & purgation. Et ce (à mon avis) a été le peché d'Achaz*. Ces façons de faire ont été defenduës par vn ancien 110

<sup>1</sup> Levit. xx. vers. 23 ; Deuter. xii. vers. 31, et xviii. vers. 10 ; et 4 des Rois xvii. vers. 17, 31 ; Psal. 105.

<sup>2</sup> Theod. sur le chap. xvi. du 4 des Rois.

Concile tenu en Pera de Constantinople.<sup>1</sup> Surquoy Balsamon remarque que le vingt-troisième du mois de Iuin (qui est la veille de saint Iean) és rives de mer & en des maisons on s'assembloit hommes & femmes, & habilloit-on la fille aînée en épousée, & après bonne chere & bien beu, on faisoit des danses, des exclamations, & des feuz toute la nuit, sur lesquels ilz sautoient, & faisoient des prognostications de bon & mal-heur. Ces feuz ont été continués entre nous sur vn meilleur sujet, mais il faut ôter l'abus.

Or comme le diable a toujours voulu faire le singe, & avoit vn service côme celui qu'on rend à Dieu, aussi a-il voulu que ses officiers eussent les marques de leur métier pour mieux decevoir les simples. Et de fait *Membertou*, duquel nous avons parlé, comme vn sçavant *Aoutmoin*, porte penduë à son col la marque de cette profession, qui est vne bourse en triangle couverte de leur broderie, c'est à dire de *Matachiaz*, dans laquelle y a ie ne sçay quoy gros comme vne noisette, qu'il dit être son demon appelé *Aoutem*. Je ne veux mêler les choses sacrées avec les prophanes, mais suivant ce que j'ay dit que le diable fait le singe, ceci me fait souvenir du Rational, ou Pectoral du jugement que le souverain Pontife portoit au-devant de soy en l'ancienne loy, sur lequel Moysse avoit mis *Vrim & Tummim*. Or ces *Urim & Tummim* Rabbi David dit qu'on ne sçait que c'est, & semble que c'étoient des pierres. Rabbi Selomoh dit que c'étoit nom de Dieu יהוה, Iehova, nom ineffable, qu'il mettoit dans le replis du Pectoral, par lequel il faisoit reluire sa parole. Iosephe estime que c'étoient douze pierres  
 111 precieuses. Saint Hierome interprete ces deux mots Doctrine & Verité : Ce  
 732 qui est notable pour les Evêques & grans Pasteurs, desquelz la vie, les mœurs, & la parole ne doit être qu'une perpetuelle doctrine qui enseigne le peuple à bien vivre : & vne verité immuable, qui ne flatte point, qui ne redoute rien, & qui d'un éclat semblable au son de la trompette annonce purement la parole de Dieu.

Et comme le sacerdoce étoit successif, non seulement en la maison d'Aaron, mais aussi en la famille du grand Pontife de Mémphis, de qui la charge étoit affectée à son fils aîné après lui, ainsi que dit Thyamis en l'Histoire Æthiopique d'Heliodore : De même, parmi ces gens ici ce métier est successif, & par vne traditive en enseignent le secret à leurs fils aînés. Car l'aîné de *Membertou* (auquel par mocquerie on a imposé nom Iuda, dequoy il s'est fâché ayant entendu que c'est vn mauvais nom) nous disoit qu'après son pere il seroit *Aoutmoin* au quartier ; ce qui est peu de chose : car chacun *Sagamos* ha son *Aoutmoin*, si lui-même ne l'est. Mais encore sont-ils ambitieux de cela pour le profit qui en revient.

Les Bresiliens ont leurs *Caräibes*, lesquels vont & viennent par les villages, faisant à croire au peuple qu'ils ont communication avec les esprits, moyennant quoy ilz peuvent non seulement leur donner victoire contre leurs ennemis, mais aussi que d'eux depend l'abondance ou sterilité de la terre. Ils ont ordinairement en main certaine façon de sonnettes qu'ils appellent *Maracas*, faites d'un fruit d'arbre gros comme vn œuf d'autruche, lequel ilz creusent ainsi qu'on  
 733 fait ici les calebasses des pelerins de saint Iacques, & les ayans emplis de petites pierres, ilz les font sonner en maniere de vessie de pourceau, en leurs solemnitez : & allans par les villages engeollent le monde, disans que leur démon est là dedans. Ces *Maracas* bien parez de belles plumes, ilz fichent en terre le baton qui passe à travers, & les arrentent tout du long & au milieu des maisons, commandans qu'on  
 112 leur donne à boire & à manger. De façon que ces affronteurs faisant à croire aux autres idiots (comme jadis les sacrificateurs de Bel, desquels est fait mention en

<sup>1</sup> Can. 65, Synod. 6 in Trullo.

l'histoire de Daniel) que ces fruits mangent & boivent la nuit, chaque chef d'hôtel adjoutant foy à cela, ne fait faute de mettre auprès de ces *Maracas*, farine, chair, poisson, & bruvage, lequel service ilz continuent par quinze jours ou trois semaines : & durant ce temps sont si sots que de se persuader qu'en voyant de ces *Maracas*, quelque esprit parle à eux, & leur attribuent de la divinité. De sorte que ce seroit grand forfait de prendre les viandes qu'on presente devant ces belles sonnettes, desquelles viandes ces reverens *Caraïbes* s'engraissent joyeusement. Ainsi sous des faux pretextes le monde est abusé de toutes parts.

## CHAP. VI

734

*Du Langage*

<sup>113</sup> **L**ES effets de la confusion de Babel sont parvenus iusques à ces peuples desquels nous parlons, aussi-bien qu'au monde deçà. Car ie voy que les Patagons parlent autrement que ceux du Bresil, & ceux-ci autrement que les Peroûans, & les Peroûans sont distinguez des Mexiquains : les iles semblablement ont leur langue à part : en la Floride on ne parle point comme en Virginia : noz Souriquois & Etechemins n'entendent point les Armouchiquois : ni ceux-ci les Iroquois : bref chacun peuple est divisé par le langage : Voire en vne même province il y a langage different, non plus ne moins qu'ès Gaulles le Flamen, le bas Breton, le Gascon, le Basque, ne s'accordent point. Car l'auteur de l'histoire de la Virginie dit que là chacun *Wiroan*, ou seigneur, ha son langage particulier. Pour exemple soit, que le chef, ou Capitaine de quelque quanton (que nos Historiens Iacques Quartier & Laudonniere qualifient Roy) s'appelle en Canada *Aghanna*, parmi les Souriquois *Sagamos*, en la Virginie *Wiroan*, en la Floride *Paraousti*, és iles de Cuba *Cacique*, les Rois du Perou *Inguas*, &c. l'ay laissé les Armouchiquois & autres que ie ne sçay pas. Quant aux Bresiliens ilz n'ont point de Rois, mais les vicillars, qu'ils <sup>735</sup> appellent *Peororoupichech'*, à-cause de l'experience du passé, sont ceux qui gouvernent, exhortent, & ordonnent de tout. Les langues mêmes se changent, comme nous voyons que pardeça nous n'avons plus la langue des anciens Gaullois, ni celle qui étoit au temps de Charlemagne (du moins elle est fort diverse), les <sup>114</sup> Italiens ne parlent plus Latin, ni les Grecs l'ancien Grec, principalement és orées maritimes, ni les Iuifs l'ancien Hebrieu. Ainsi Iacques Quartier nous a laissé comme vn dictionnaire du langage de Canada, auquel noz François qui y hantent aujourd'hui n'entendent rien : & pource ie ne l'ay voulu inserer ici : seulement i'y ay trouvé *Caraconi*, pour dire Pain ; & aujourd'hui on dit *Caracona*, ce que i'estime être vn mot Basque. Pour le contentement de quelques-vns ie mettray ici quelques nombres de l'ancien & nouveau langage de Canada.

Ancien	Nouveau	Ancien	Nouveau
1 <i>Segada</i>	1 <i>Begou</i>	6 <i>Indaic</i>	6 <i>Coutouachin</i>
2 <i>Tigneni</i>	2 <i>Nichou</i>	7 <i>Ayaga</i>	7 <i>Neouachin</i>
3 <i>Asche</i>	3 <i>Nichtoa</i>	8 <i>Addegue</i>	8 <i>Nestouachin</i>
4 <i>Honnacon</i>	4 <i>Rau</i>	9 <i>Madellon</i>	9 <i>Pescouadet</i>
5 <i>Oniscon</i>	5 <i>Apateta</i>	10 <i>Assem</i>	10 <i>Metren</i>

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## Les Souriquois disent.

1 <i>Negout</i>	6 <i>Kamachin</i>
2 <i>Tabo</i>	7 <i>Eroguenik</i>
3 <i>Chicht</i>	8 <i>Meguemorchin</i>
4 <i>Neou</i>	9 <i>Echkonadek</i>
5 <i>Nan</i>	10 <i>Metren</i>

## Les Etechemins.

1 <i>Beckhon</i>	6 <i>Chachit</i>
2 <i>Nich'</i>	7 <i>Contachit</i>
3 <i>Nach'</i>	8 <i>Eroniguen</i>
4 <i>Iau</i>	9 <i>Pechcoquem</i>
5 <i>Prenchk</i>	10 <i>Peiock</i>

Pour la conformité des langues, il se trouve quelquefois des mots de deça, qui 115 signifient quelque chose pardela, comme Jean de Leri dit que *Leri* signifie vne huitre, au Bresil : & au pais des Souriquois Marchin signifie vn loup, qui est le nô d'un Capitaine Armouchiquois : mais de mots qui se rapportent en même signification il s'en trouve peu. En l'histoire Orientale de *Maffius* j'ay leu *Sagamos* en la même signification que le prennent noz Souriquois, pour dire Roy, Duc, Capitaine. Ce que considerant quelquefois, il m'est venu en la pensee de croire que ce mot vient de la premiere antiquité : d'autant que (selon Berosé) Noé fut 116 appelé *Saga*, qui signifie Prêtre & Pontife, pour avoir enseigné la Theologie, les ceremonies du service divin, & beaucoup de secrets des choses naturelles aux Scythes Armeniens (que les Autheurs cosmographes appellét Sages) lesquelles étoient en depot par écrit es mains des Prêtres.<sup>1</sup> Et de ces peuples Sages peuvent 737 être sortis noz Tolosains, que les anciens appelloient Tectosages. Duquel mot *Saga* ne s'éloignent point les Hebreux, en la langue desquels יסג *Sagan* (selon Rabbi David) signifie Grand Prince, & quelquefois celui qui tient le premier lieu après le souverain Pontife. En quelques lieux d'Esaie<sup>2</sup> & Jeremie<sup>3</sup> ce mot est pris pour Magistrat, en la version ordinaire de la Bible : & neantmoins *Santes Pagninus*, & autres, l'interpretent *Prince*.

Mais c'est assez philosopher là dessus : passons outre. Ceux qui ont été en Guinée disent que *Babougie* signifie là vn petit enfant, ou le faon d'un animal en la sorte que lesdits Souriquois prennent ce mot. Ainsi en France nous avons plusieurs mots non tirez du Grec, mais que les Grecs ont pris de nous : comme de Moustache, vient *μούσαξ* & de ce que nous disons Boire à tire-larigot, vient *λάρυγξ*, *λάρυγτος* : de Giboulée *γηρόλη* : de Baller, *βαλλίζειν* : de Lance, *λάγκη* : de Botines, *βίτιννα* : de Clapier, *κλαπείν* : de Tapis, *τάπης* : De Tapir contre terre, *ταπεινώ* : de Baster, *Βασάζω*, de Pantoufle, *παντόφελλος*, de Brasser, *Βράζω* : de Chiquaner *Κιχάειν* songer quelque mechanceté pour tromper : de Colle, *κόλλα* : du mot Tolosain Trufer, c'est à dire mocquer, *έντυφάω*, &c. Et les mots Grecs *παράδισοι*, *βόσφορος*, viennét de l'Hebreu פֶּרֶץ & רֶפֶס *Pardes*, & *Bospharad*.

Ils vsent ainsi que les Grecs & Latins du mot *Toy* (*Kir*) en parlant à qui que 117 ce soit : & n'est encore entre eux venu l'usage de parler à vne personne par le nombre pluriel, ainsi que par reverence ont iadis fait les Hebreux, & font aujourd'hui noz nations de l'Europe.

738 Quant à la cause du changement de langage en *Canada*, duquel nous avons parlé, i'estime que cela est venu d'une destruction de peuple. Car il y a quelques années que les Iroquois s'assemblerent jusques à huit mille hommes, & deffirent tous leurs ennemis, lesquels ilz surprindrét dans leurs enclos. I'adjoute à ceci pour le changement du langage, le commerce qu'ilz font d'orenavant avec leurs pelleteries depuis que les François les vont querir : car au temps de Jacques Quartier on ne se soucioit point de Castors. Les chapeaux qu'on en fait ne sont

<sup>1</sup> Voy. ci-dessus, liv. 1, chap. 2<sup>2</sup> Esai. xli. vers. 25.<sup>3</sup> Jerem. li. vers. 23.

en usage que depuis ce temps-là : non que l'invention soit nouvelle : car és vieilles panchartes des Chappeliers de Paris il est dit qu'ils feront des chapeaux de fins Bièvres (qui est le Castor) mais soit pour la cherté, ou autrement, l'usage en a été long temps intermis.

Au regard de la prononciation, ils ont les mots fort faciles, & ne les tirent point du profond de la gorge comme font quelquefois les Hebreux, & entre les nations d'aujourd'hui les Suisses, Allemands & autres : & ne prononcent aussi à l'aide du né comme encore quelquefois lesdits Hebreux : ce qui me semble être un avantage pour s'accommoder avec eux. Et pour exemple de ceci ie proposeray quelques mots communs, lesquels ilz prononcent comme ie les ay ici écrits : où faut observer que les (ch) se prononcent non comme le X Grec, mais à la façon que nous disons chair, cheval, beche.

Homme,	<i>Metaboujou, ou Kessona</i>	Feu,	<i>Boukton</i>	739
Femme,	<i>Meboujou</i>	Fumée,	<i>Nedourouzi</i>	
Mary,	<i>Taoetch'</i>	Charbon,	<i>Pchau</i>	
Femme mariée,	<i>ividroech, ou Roka</i>	Poudre,	<i>Pechau</i>	
Pere,	<i>Nouchich'</i>	Pierre,	<i>Knoudou</i>	
Mere,	<i>Nekich'</i>	Eau,	<i>Chaballan, ou Orenpsoc</i>	
Frere ainé,	<i>Necis</i>	Terre,	<i>Megamingo</i>	
118 Frere germain,	<i>Skinetch'</i>	Montagne,	<i>Pandenour</i>	
Frere de ma femme,	<i>Nemacten</i>			
Frere ami,	<i>Nigmach'</i>	Ciel,	<i>Ouajek</i>	
Nevœu,	<i>Neroux</i>	Soleil,	<i>Achtek</i>	
Sœur,	<i>Nekich'</i>	Lune,	<i>Kinch' Kaminau</i>	
Fils,	<i>Nekouïs</i>	Etoile,	<i>Kercooetch'</i>	
Fille,	<i>Netouch', ou Pecnemouch'</i>	Tête,	<i>Menougi</i>	
Enfant,	<i>Babougic</i>	Cheveux,	<i>Mouzabon</i>	
		Aureilles,	<i>Sckdoagan</i>	
Front,	<i>Tegoja</i>			
Yeux,	<i>Nepeguigour</i>	Celui de la femme,	<i>Match'</i>	740
Sourcil,	<i>Nitkou</i>	Testicules,	<i>Nerejou, ou Marjos</i>	
Né,	<i>Chich'kon</i>	Cul,	<i>Menogoy</i>	
Bouche,	<i>Meton</i>	Genoux,	<i>Cagiguen</i>	
Levre,	<i>Nekoui</i>	Iambes,	<i>Mecat</i>	
Dent,	<i>Nebidre</i>	Piez,	<i>Nechit</i>	
Langue,	<i>Nirnou</i>			
Barbe,	<i>Migidoïn</i>	Robbe,	<i>Achoan, ou Aton</i>	
Gorge,	<i>Chidon</i>	Manche,	<i>Argeniguen</i>	
Col,	<i>Chitagan</i>	Chapeau,	<i>Agoscozon</i>	
Bras,	<i>Pisquechan</i>	Chemise,	<i>Atouray</i>	
Mains,	<i>Nepeden</i>	Chausses,	<i>Mezibediazagen</i>	
Doigts,	<i>Troeguen</i>	Bas de chausses,	<i>Piscagan, ou Pessagagan</i>	
Ventre,	<i>Migedi</i>			
119 Nombri,	<i>Niri</i>	Souliers,	<i>Mekezen</i>	
Membre viril,	<i>Carcaria, ou Jrcay</i>	Lit,	<i>Enaxi</i>	

781 <sup>1</sup> Aiguille,	<i>Mocouschis</i>	Chair,	<i>Ioux</i>	
Epingle,	<i>Mocouchich'</i>	Graisse,	<i>Mimera</i>	
Alene,	<i>Mocous</i>	Blé,	<i>Cromcouch'</i>	
Corde, ou fil,	<i>Ababich'</i>	Beurre,	<i>Cacamo</i>	
Croc,	<i>Naporo</i>	Sel,	<i>Saraoé</i>	
		Faim, <i>Pech'abauan</i> , ou <i>Pech'ktemay</i> , ou	<i>Keouigin</i>	
Chauderon,	<i>Aouau</i> , ou <i>Astikou</i>			
Bois,	<i>Kemouch'</i> , ou	Farine,	<i>Oabeeg</i>	120
	<i>Makia</i>	Pois,	<i>Ierraoué</i>	
Ecorce,	<i>Bououac</i>	Fèves,	<i>Pichkageguin</i>	
Forét,	<i>Nibemk</i>	Galette,	<i>Moushcoucha</i>	
Fucille,	<i>Nibir</i>	Cuisinier,	<i>Atoctegic</i>	
Hache,	<i>Temieguen</i> , ou			
	<i>Achetoutagan</i>	Arc,	<i>Tabi</i>	
Cabanne,	<i>Oüagoan</i> <sup>2</sup>	Fleche,	<i>Pomio</i>	
Pain,	<i>Caracona</i>	Fer de fleche,	<i>Nachoutugan</i>	
Vin,	<i>Chabaüan saaket</i>			
782 Carquois,	<i>Pitrain</i>	Couteau,	<i>Houagan</i> <sup>3</sup>	
Arquebuzé,	<i>Piscoué</i>	Plat, ou Escuelle,	<i>Ouagan</i>	
Epée,	<i>Ech'pada</i>	Culiere,	<i>Nememekouën</i>	
Capitaine,	<i>Sagmo, Hirmo</i>	Baton,	<i>Makia</i>	
Prisonnier esclave,	<i>Kichtech'</i>	Peigne,	<i>Arcoenes</i>	

L'ay voulu ici rapporter ce que dessus, pour môtrer la facilité de leur pro-  
 nonciation : & en eusse peu faire vn plus long dictionnaire si mon sujet l'eût per-  
 mis. Mais cela suffira à mon intention. D'une chose veux-i'avertir mon  
 lecteur, que quoy que j'aye cherché & demandé curieusement quelque regle  
 pour la variation des noms & verbes de la langue de nos Sauvages, ie n'en ay  
 iamais rien peu apprendre. Item sera observé qu'ils ont en leur prononciation  
 le (v) des Grecs au lieu de nôtre (u) & terminent volontiers les mots en (a) comme  
 Souriquois, *Souriquoa*, Capitaine, *Capitaina* : Normand, *Normandia* : Basque,  
*Basquoa* : vne Martre, *Martra*. Banquet, *Tabagua* : &c. Mais il y a cer-  
 taines lettres qu'ilz ne peuvent bien prononcer, sçavoir (v) consone, & (f), au lieu  
 dequoy ilz mettent (b) & (p) comme Fèvre, *Pebre*. Et pour (Sauvage) ilz disent  
*Chabaia*, & s'appellent eux-mêmes tels, ne sachans en quel sens nous avons ce  
 mot. Et neantmoins ilz prononcent mieux le surplus de la langue Françoisse que  
 nos Gascons, iesquels outre l'inversion de l' (u) en (b) & du (b) en (u) és troubles  
 derniers étoient encore reconus & mal-menés en Provence par la prononciation du  
 mot *Cabre*, au lieu duquel ilz disoient *Crabe*, ainsi que jadis les Ephrateens ayans  
 perdu la bataille contre les Galaadites, pensans fuir étoient reronus au passage  
 du Iordain par la prononciation du mot *Chibboleth*,<sup>4</sup> que signifie vn épéc, au  
 lieu duquel ilz prononçoient *Sibboleth* (qui signifie le gay d'une riviere) demandans  
 s'ilz pourroient bien passer. Les Grecs aussi avoient diverses prononciations d'un  
 même mot, pour ce qu'ils avoient quatre langues distinctes separées de la com-

<sup>1</sup> Error in the pagination.<sup>2</sup> The edition of 1611-12 has, *Oüagan*.<sup>3</sup> The edition of 1611-12 has, *Oüagan*, the same word as for *cabanne*, supra.<sup>4</sup> From the editions of 1609 and 1611-12; that of 1617-18 has, *Schibboleth*.

mune. Et en Plaute nous lisons que les Prænestins non gueres éloignez de Rome prononçoient *Konia*, au lieu de *Ciconia*. Mémes aujourd'hui les bonnes femmes de Paris disent encore *mon Courin* pour *mon Cousin*, & *mon mazi*, pour *mon mari*.

Or pour revenir à noz Sauvages, jaçoit que par le commerce plusieurs de noz François les entendent, neantmoins ils ont vne langue particuliere qui est seulement à eux conuë : ce qui me fait douter de ce que j'ay dit que la langue qui étoit en *Canada* au temps de Jacques Quartier n'est plus en vsage. Car pour s'accommoder à nous ilz nous parlent du langage qui nous est plus familier, auquel y a beaucoup du Basque entremelé : non point qu'ilz se soucient gueres d'apprendre noz langues : car il y en a quelquefois qui disent qu'ilz ne nous viennent point chercher : mais par longue hantise il est force de retenir quelque 784 mot.

Ayans divers langages entre eux-mêmes, & ces peuples étans tous divisez les vns des autres en ce regard, & peu curieux d'apprendre noz langues (qui neantmoins est vn point bien necessaire) ie continuë au propos que j'ay dit ci-dessus,<sup>1</sup> que pour les enseigner vtilement, & parvenir bien-tot à leur conversion, & les nourrir d'un laict qui ne leur soit point amer, il ne les faut surcharger de langues inconnuës, la Religion ne consistât point en cela. Et par ce moyen sera satisfait au desir de l'Apôtre saint Paul, lequel écrivant aux 126 Corinthiens, disoit,<sup>2</sup> *J'aime mieux prononcer en l'Eglise cinq paroles en mon intelligence afin que j'instruise aussi les autres, que dix milles paroles en langage inconnu*. Ce que saint Chrysostome interpretant : *Il y en avoit déjà anciennement (dit-il) plusieurs qui avoient le don de prier, & prioient certainement en langue Persane, ou Romaine, mais ilz n'entendoient pas ce qu'ils avoient dit*. C'est vne des bonnes parties de la Religion que la priere, en laquelle il est bien necessaire qu'on entende ce que l'on demande. Et ne puis penser que le peu de devotion qui se voit préque en toute l'Eglise, vienne d'ailleurs, que faute d'entendre ce que l'on prie : ce que si plusieurs personnes endurcies au vice comprenoient de l'intelligence aussi bien que des oreilles, ie croy que la plupart se fondroient en larmes bien souvent entendans le contenu soit aux Pseaumes de David, soit en leurs autres prieres. Non qu'il faille changer le service ordinaire de l'Eglise : Mais si en l'assemblée Ecclesiastique de Trente le Conseil de France a trouvé 785 bon pour la generale vnion de l'Eglise, & consolation des ames, de demander entre autres choses quelques prieres & cātiques approuvez de nos Evêques & Docteurs, en langue vulgaire, & entenduë, cela se peut à beaucoup meilleure raison accorder à ces pauvres Sauvages, desquels il faut chercher le salut sur toutes choses, & le chemin pour y bien-tot parvenir.

Je diray encore ici touchant les nombres (puis que nous en avons parlé) qu'ilz ne contēt point distinctement, comme nous, les jours, les semaines, les mois, les années : ains declarent les années par soleils, comme pour cent années ilz diront *Cach'metren achtek*, c'est à dire cent soleils, *bitumetrenaguë achtek*, mille soleils, c'est à dire mille ans : *metren*<sup>3</sup> *Knichkaminau*, dix lunes, *tabo metrenguenak*, vingt 127 jours. Et pour demontrer vne chose innumerable, comme le peuple de Paris, ilz prendront leurs cheveux, ou du sable à pleines mains : & de cette façon de conter vse bien quelquefois l'Ecriture sainte, comparant (par hyperbole) des armées au sable qui est sur le rivage de la mer. Ilz

<sup>1</sup> Liv. 3, chap. 29.

<sup>2</sup> 1 Cor. xiv. vers. 19.

<sup>3</sup> From the edition of 1609 and 1611-12; that of 1617-18 has, *metrem*.

signifient aussi les saisons par leurs effects, comme pour donner à entendre que le *Sagamos* Poutrincourt viendra au Printêps, ilz dirôt *nibir betour*, *Sagmo* (pour *Sagamos*, mot racourci) *Potrincourt betour eta*, *kedretch*, c'est à dire, La feuille venue, alors le *Sagamos* Poutrincourt viendra, certainement. N'ayans donc distinction de jours, ni de saisons, aussi ne sont ilz persecutez par l'impitié des 786 crediteurs, comme pardeça : & leurs *Aoutmoins* ne leur roignent ni allongent les années pour gratifier les peagers & banquiers, comme faisoient anciennement (par corruption) des Prêtres idolatres de Rome, ausquels on avoit attribué le reglemēt & disposition des temps, des saisons & des années, ainsi que dit Solin.<sup>1</sup>

<sup>1</sup> Solin, *Polyhist.*, cap. 30

## CHAP. VII

*Des Lettres*

128 **C**HACVN sçait assez que ces peuples Occidentaux n'ont point l'usage des lettres, & c'est ce que tous ceux qui en ont écrit disent qu'ils ont davantage admiré, de voir que par vn billet de papier ie face conoitre ma volonté d'un monde à vn autre, & pensoient qu'en ce papier il y eust de l'enchanterie. Mais ne se faut tant émerveiller de cela si nous considérons qu'au temps des Empereurs Romains plusieurs nations de deçà ignoroient les secrets d'icelles, entre lesquelles Tacite met les Allemans (qui pour le jourd'hui formillent en hommes studieux) & adjoute vn trait notable, Que les bonnes mœurs ont là plus de credit, qu'ailleurs les bonnes loix.

Quant à noz Gaullois il n'étoit pas ainsi d'eux. Car dès les vieux siecles de l'âge d'or ils avoient l'usage des lettres, mêmes avant les Grecs & Latins (n'en déplaie à ces beaux Docteurs qui les appellent barbares). Car Xenophon, qui 787 parle d'eux, & de leur origine en ses *Æquivoques*, nous temoigne que les lettres que Cadmus apporta aux Grecs ne ressembloient pas les Phœniciennes, mais celles des Galates (c'est à dire Gaullois) & Mæoniens. En quoy Cæsar s'est æquivoqué ayant dit que les Druides vsoient de lettres Grecques és choses privées : car au contraire les Grecs ont visé des lettres Gaulloises. Et Berose dit que le troisième Roy des Gaules après le deluge, nommé Sarron, institua des Vniversitez pardeçà, & adjoute Diodore,<sup>1</sup> qu'és Gaules y avoit des Philosophes & Theologiens appelez Sarronides (beaucoup plus anciens que les Druides) lesquels étoient fort reverés, & ausquels tout le peuple obeissoit, ainsi qu'aujourd'hui en 129 la Chine, où les commandemens & charges se donnent aux philosophes & à la vertu. Les mêmes auteurs disent que Bardus, cinquième Roy des Gaullois, inventa les rhimes & Musique, & introduisit des Poëtes & Rhetoriciens qui furent appelez Bardes, desquels Cæsar & Strabon font mention. Mais le même Diodore écrit que les Poëtes étoient parmi eux en telle reverence, que quand deux armées étoient prêtes à choquer ayans desjà les coutelas degainez, &<sup>2</sup> les javclots en main pour donner dessus, ces Poëtes survenans chacun cessoit & remettait ses armes, tant l'ire cede à la sapience, même entre les barbares plus farouches, & tant MARS REVERE LES MUSES, dit l'Auteur. Ainsi i'espere que nôtre Roy tres-Chrétien, tres-Auguste & tres-victorieux HENRY III. après le 788 tonnerre des sieges de villes & des batailles cessé, reverant les Muses & les honorant comme il a desjà fait, non seulement il remettra sa fille ainée<sup>3</sup> en son ancienne splendeur, & lui donnera, étant fille Royale, la propriété de ce Basilic at-

<sup>1</sup> Diodor., lib. 6 *Biblioth.*

<sup>2</sup> From the editions of 1609 and 1611-12; that of 1617-18 has, *ou*.

<sup>3</sup> La fille ainée du Roy c'est l'Université de Paris.

taché au temple d'Apollon, lequel par vne vertu occulte empêchoit que les araignes n'ourdissent leurs toiles au long de ses parois : <sup>1</sup> Mais aussi établira sa Nouvelle-France, & amenera au giron de l'Eglise tant de pauvres peuples qu'elle porte affamez de la parole de Dieu, qui sont proye à l'enfer : & que pour ce faire il donnera moyen d'y conduire des Sarronides & des Bardes Chrétiens portans la Fleur-de-lis au cœur, lesquels instruiront & civiliseront ces peuples vraiment barbares, & les ameneront à son obeissance.

Tel avoit été mon desir & mon espoir. Mais vn parricide abominable engendré de la bave de Cerbere, imbu de la doctrine de quelques vns qui enseignent à tuer les Rois souz le nom de tyrans, a trencé le filet de la vie à nôtre grand HENRY l'honneur des Rois, au milieu de ses liesses & de sa ville capitale : Sur quoy ie fis coucher au frontispice de la harangue funebre prononcée en l'Eglise saint Gervais à Paris, par le docte & subtil Docteur Theologien nostre Maistre Nicolas de Paris, en l'honneur de ce bon & grand Roy, le Sonnet qui s'ensuit.

789

## SONNET SVR LA MORT

DU GRAND HENRY ROY DE  
France & de Navarre.

*Q*UOY doncques est-il mort ce Mars toujours vainqueur,  
Nôtre iHercule Gaullois, ce foudre de la guerre,  
Qui promettoit bien-tot la mécreante terre  
Reduire par son bras sous le ioug du Seigneur !  
Pleurez-le, bons François, & des ieux & du cœur,  
Car en luy vôtre gloire a comme d'un tonnerre  
Ressenti les éclats, & ce lieu qui l'enserre  
Enserre quant & lui de France le bon-heur.  
Malheureux assassin quelle maudite école  
T'a montré d'attenter sur l'Oint du Souverain,  
Et mettre dessus lui ta parricide main !  
O cieux qui tout voyés rompez vôtre carole,  
Soleil détourne toy pour ne voir ce forfait,  
Terre ouvre tes enfers pour venger ce meffait.

<sup>1</sup> Gesnerus, au Traité des Serpens.

## CHAP. VIII

*Des Vêtemens & Chevelures*

<sup>131</sup> **D**IEU au commencement avoit créé l'homme nud, & l'innocence rendoit toutes les parties du corps honêtes à voir. Mais le peché nous a rendu les outils de la generation honteux, & non aux bêtes qui n'ont point de peché. C'est pourquoy noz premiers pere & mere ayans reconu leur nudité, destituez de vêtemens, ilz cousurent ensemble des fueilles de figuier pour en cacher leur vergongne : mais Dieu leur fit des robbes de peaux & les en vêtit ; & ce avant que sortir du iardin d'Eden. Le vêtement donc n'est pas seulement pour garentir du froid, mais pour la bien-seance, & pour couvrir nôtre pudeur. Et néanmoins plusieurs nations anciennement & aujourd'hui ont vécu, & vivent nuds sans apprehension de cette honte, bien-seance, & honneteté. Et ne m'étonne des Sauvages Bresiliens qui sont tels tant hommes, que femmes, ni des anciens Pictes (nation de la grand' Bretagne) lesquels Herodian dit n'avoir eu aucun vsage de vêtemens au temps de l'Empereur *Severus* : ni d'un grand nombre d'autres nations qui ont esté & sont encores nues : car on peut dire d'elles que ce sont peuples tombés en sens reprouvé & abandonnez de Dieu : mais des Chrétiens qui sont en l'Æthiopie souz le grand *Negus*, que nous disons Prête-Iean ; lesquels au rapport des Portugais qui en ont écrit des histoires, n'ont les parties que nous disons honteuses nullemēt couvertes. Or les Sauvages de la Nouvelle-France ont mieux retenu la leçon de l'honneteté que ceux-ci. Car ilz les couvrent d'une peau attachée par-devant à une courroye de cuir, laquelle passant entre les fesses va reprendre l'autre côté de ladite courroye par derriere. Et pour ce qui est du reste de leur vêtement ils ont un manteau sur le dos fait de plusieurs peaux, <sup>132</sup> si elles sont de loutres ou de castors ; & d'une seule peau, si c'est de cuir d'ellan, ours, ou loup-cervier, lequel manteau est attaché avec une laniere de cuir par en-<sup>791</sup> haut, & mettent le plus-souvent un bras dehors : mais étans en leurs cabannes ilz le mettent bas, s'il ne fait trop froid. Et ne les scauroy mieux comparer qu'aux peintures que l'on fait de Hercule, lequel tua un lion, & en print la peau sur son dos. Neantmoins ils ont plus d'honneteté, entant qu'ilz couvrent leurs parties honteuses. Quant aux femmes elles sont différentes seulement en une chose, qu'elles ont une ceinture pardessus la peau qu'elles ont vêtue : & ressemblent (sans comparaison) aux peintures que l'on fait de saint Iean Baptiste. Mais en hiver les uns & les autres font de bonnes manches de Castors attachées par derriere qui les tiennent bien chaudement. Et de cette façon étoient vêtus les anciens Allemans, au rapport de Cesar, & Tacite, ayans la plus part du corps nuë. Quant aux Armouchiquois & Floridiens ilz n'ont point de fourrures, ains seulement des chamois : voire n'ont bien souvent qu'une petite nate sur le dos, par maniere d'acquit, ayans neantmoins les parties honteuses couvertes d'une

piece de cuir, ou de fueillages : Dieu ayant ainsi sagement pourveu à l'infirmité humaine, qu'aux pais froids il a baillé des fourrures, & non aux pais chauds, par ce que les hommes n'en tiendroient conte. Voila ce qui est du corps. Venons aux jambes & aux piés, puis nous finirons par la tête.

Noz Sauvages en hiver allans en mer, ou à la chasse, vsent de bas de chausses  
793 grans & hauts comme noz bas à botter, lesquels ils attachent à leur ceinture, & à coté par dehors il y a grand nombre d'aiguillettes sans aiguillon. Je ne voy point que ceux du Bresil ou de la Floride en vsêt mais puis qu'ils ont des cuirs ils  
133 en peuvêt bien faire s'ils en ont besoin. Or outre ces grans bas de chausses les nôtres vsent de souliers, qu'ils appellent *Mekezin*, lesquels ilz façonnent fort proprement, mais ilz ne peuvêt pas long temps durer, principalement quand ilz vont en lieux humides : d'autant que le cuir n'est pas conroyé, ni endurci, ains seulement façonné en maniere de buffle, qui est cuir d'ellan. Quoy que ce soit, si sont-ilz mieux accoutrez que n'étoient les anciens Gots, lesquels ne portoient pour toutes chaussures que des brodequins qui leur venoiêt vn peu plus haut que la cheville du pied, là où ilz faisoient vn nœud qu'ilz serroient avec du crin de cheval, ayans la greve de la jambe, les genoux, & cuisses nuds. Et pour le surplus de leurs vêtemens ils avoient des sayons de cuir froncez, gras comme lart, & les manches longues jusques sur le commencement des bras, & à ces sayons au lieu de clinquant d'or ilz faisoient des bordures rouges, ainsi que noz Sauvages. Voila l'état de ceux qui ont ravagé l'Empire Romain, lesquels Sidoine de Polignac<sup>1</sup> Evêque d'Auvergne depeint de cette façon allans au conseil de l'Empereur *Avitus* pour traiter de la paix :

. . . *squalent vestes, ac sordida macro*  
*Lintea pinguescunt tergo, nec tangere possunt*  
793 *Altata suram pelles, ac poplite nudo*  
*Peronem pauper nudus suspendit equinum, &c.*

Quant à ce qui est de l'habillement de tête nul des Sauvages n'en porte, si ce n'est que quelqu'un des premieres terres troque ses peaux contre des chapeaux ou bonnets avec les François : ains portent les cheveux battans sur les épaules tant hommes que femmes sans être nouëz, ny attachez, sinon que les hommes en lient vn trousseau au sommet de la tête de la longueur de quatre doigts, avec vne bende de cuir : ce qu'ilz laissent pendre par derriere. Mais quant aux Armouchiquois  
134 & Floridiens, tant hommes que femmes ils ont les cheveux beaucoup plus longs, & leur pendent plus bas que la ceinture quand ilz sont détortillez. Pour donc eviter l'empêchement que cela leur apporteroit ilz les troussent comme noz pallefreniers font la queuë d'un cheval, & y fichêt les hommes quelque plume qui leur aggrée, & les femmes vne aiguille à trois pointes commençant par l'vnité à la façon des Dames de France, lesquelles portent aussi leurs aiguilles qui leur servent en partie d'ornement de tête. Tous les anciens ont eu cette coutume d'aller à tête nuë, & n'est venu l'usage des chapeaux que sur le tard. Le bel Absalon demeura pendu par sa chevelure à vn chêne, après avoir perdu la bataille contre l'armée de son pere<sup>2</sup> : & n'avoient en ce temps là la tête couverte, sinon quand ilz faisoient duel pour quelque desastre, ainsi qu'il se peut remarquer par l'exemple de David, lequel ayant entendu la conspiration de son fils,  
794 s'enfuit de Ierusalem & alla par le mont des oliviers môtant & pleurant, & ayant

<sup>1</sup> Carm. 7 et Epist. 20, lib. 4.

<sup>2</sup> 2 Sam. xviii, vers. 9.

la tête couverte, & tout le peuple qui étoit avec lui.<sup>1</sup> Les Perses en faisoient de même, comme se peut recueillir de l'histoire d'Aman, lequel ayant eu commandement d'honorer celui qu'il vouloit faire pendre, assavoir Mardochée, s'en alla en sa maison pleurant, & la tête couverte<sup>2</sup> : qui étoit chose extraordinaire. Les Romains à leur commencement faisoient le semblable, ainsi que ie le collige par les mots qui portoient commandement au bourreau de faire sa charge, rapportez par Ciceron & Tite-Live en ces termes. *Vade lictor, colliga manus, caput obnubito, arbori infelici suspendito.* De fait Iules Cæsar ne portoit ni bonnet, ni chapeau, marchant toujours devant ses troupes à tête nue, soit au Soleil, soit à la pluie, ce dit Suetone. Et comme il fut devenu chauve il demanda au Senat permission de porter sur la tête vn laurier. Voulons-nous rechercher noz peuples Occidentaux & Septentrionaux ? nous trouverons que la plupart<sup>135</sup> portoient longue chevelure comme ceux que nous appellons Sauvages. Cela ne se peut nier des Gaullois trans-Alpins, lesquels pour cette occasion donnerent le nom à la Gaulle cheveluë ; dequoy parlant Martial, il dit :

—mollesque flagellans Colla comæ—

Noz Rois Frâçois en ont été surnommez Chevelus, d'autât qu'ilz la portoient si grande qu'elle battoit iusques sur l'échine & les épaules, si bien que Gregoire de Tours parlant de la chevelure du Roy Clovis il l'appelle *Capillorum flagella*. Les Gots faisoient tout de même, & laissoient pendre sur les épaules des groz<sup>795</sup> flocons frizez que les auteurs du temps appellent *granos*, laquelle façon de chevelure fut defendue aux Prêtres, ensemble le vêtement seculier en vn Concile Gothique<sup>3</sup> : & Iornandes en l'Histoire des Gots recite que le Roy Atalaric voulut que les Prêtres portassent la tiare, ou chapeau, faisant deux sortes de peuple, les vns qu'il appelloit *pileatos*, les autres *capillatos*, ce que ceux-ci prindrent à si grande faveur d'être appelez chevelus, qu'ilz faisoient memoire de ce benefice en leurs chansons : & neantmoins ilz ne faisoient point d'entortillemens de cheveux. Mais ie trouve par le témoignage de Tacite que les Schwabes nation d'Allemagne, les entortilloient, noüoient, & attachoient au sommet de la tête ainsi que nous avons dit des Souriquois & Armouchiquois. En vne chose les Armouchiquois sont differens des Souriquois & autres Sauvages de la Terre-neuve, c'est qu'ilz s'arrachent le poil de devant, & sont à demi chauves, ce que ne font les autres. A rebours desquels Pline recite<sup>4</sup> qu'à la cheute des monts Riphees étoit anciennement la region des Arympheens, que nous appellons maintenant Moscovites, lesquels se tenoient par les forêts, mais ils étoient tous tonsus tant<sup>136</sup> hommes que femmes, & tenoient pour chose honteuse de porter des cheveux. Voila comme vne même façon de vivre est receuë en vn lieu & reprouvee en l'autre. Ce qui nous est assez familièrement oculaire en beaucoup d'autres choses en noz regions de deça, où nous voyons des mœurs & façons de vivre tout<sup>796</sup> diverses quelquefois sous vn même Prince.

<sup>1</sup> 2 Sam. xv. vers. 30.

<sup>2</sup> Concil. Braccaren. I Can. 29.

<sup>3</sup> Ester vi. vers. 1, 2.

<sup>4</sup> Liv. 6, chap. 13.

## CHAP. IX

*De la forme, couleur, stature, dextérité des Sauvages: & incidemment des mouches Occidentales: & pourquoi les Américains ne sont noirs, &c.*

**E**NTRE toutes les formes des choses vivâtes & corporeles celle de l'homme <sup>137</sup> est la plus belle & la plus parfaite. Ce qui étoit bien-seant & à la creature, & au Createur, puis que l'homme étoit mis en ce monde pour commander à tout ce qui est ici bas. Mais encores que la Nature s'efforce toujours de bien faire, neantmoins quelquefois elle est précipitée & gehennée en ses actions: & de là vient que nous avons des monstres & choses exorbitantes contre la regle ordinaire des autres. Voire même quelquefois après que la Nature a fait son office nous aidons par nos artifices à rendre ce qu'elle a fait, ridicule & informe: Comme, par exemple, les Bresiliens naissent aussi beaux que le commun des hommes, mais à la sortie du ventre on les rend difformes par leur ecraser le bout du nez, qui est la principale partie en laquelle consiste la beauté de l'homme. Vray est que comme en certains <sup>797</sup> pais ilz prisent les longs nez, en d'autres les Aquilins, ainsi entre les Bresiliens c'est belle chose d'être camu, comme encore entre les Africains Mores, lesquelz nous voyons tous être de même. Et avec ces larges nazeaux les Bresiliens ont coutume de se rendre encore plus difformes par artifice, se faisant des grandes ouvertures aux joues, & au dessous de la levre d'embas, pour y mettre des pierres vertes & d'autres couleurs de la grandeur d'un teston: de maniere que cette pierre otée c'est chose hideuse à voir que ces gens là. Mais en la Floride, & par tout au-deça du Tropique de Cancer, noz Sauvages sont generalement beaux hommes comme en l'Europe: s'il y a quelque camu c'est chose rare. Ilz sont de bonne hauteur, & n'y ay point veu de nains, ni qui en approchassent. Toutefois (comme i'ay dit en quelque endroit)<sup>1</sup> és montagnes des Iroquois, qui sont au Sur-ouest, c'est à dire à main gauche de la grande riviere de *Canada*, il y a (dit-on) vne certaine nation de Sauvages <sup>138</sup> petits hommes, vaillans, & redoutez par tout, lesquels sont plus souvent sur l'offensive que sur la defensive. Mais quoy que là où nous demeurions les hommes soient de bonne hauteur, toutefois ie n'en ay point veu de si hauts que le sieur de Poutrincourt, à qui sa taille convient fort bien. Je ne veux ici parler des Patagons, peuples qui sont outre la riviere de la Plate, lesquels Pighafette en son Voyage autour du monde, dit être de telle hauteur, que le plus grand d'entre nous ne leur pourroit à peine aller à la ceinture. Cela est hors les limites de nôtre Nouvelle-France. Mais ie viendray volontiers aux <sup>798</sup> autres circonstances de corps de noz Sauvages, puis que le sujet nous y appelle. Ilz sont tous de couleur olivâtre, ou du moins bazanez comme les Hes-

<sup>1</sup> Ci-dessus, liv. 3, chap. 29.

pagnols : non qu'ilz naissent tels, mais étans le plus du temps nuds ilz s'engraissent les corps, & les oignent quelquefois d'huile de poisson, pour se garder des mouches, qui sont fort importunes non seulement là où nous étions, mais aussi par tout ce nouveau monde, & au Bresil même : si bien que ce n'est merveille si Beelzebub prince des mouches tient là vn grand empire. Ces Mouches sont de couleur tirant sur le rouge, comme de sang corrompu, ou vert : ce qui me fait croire que leur generation ne vient que des pourritures des bois. Et de fait nous avons éprouvé qu'en la seconde année étans vn peu plus à decouvert, il y en a moins eu que la premiere. Elles ne peuvent soutenir la grande chaleur, ni le vent ; mais hors cela (comme en temps sombre) elles sont facheuses, à cause de leurs aiguillons, qui sont longs pour vn petit corps : & sont si tendres que si on les touche tant soit peu on les écrase. Elles commencent à venir sur le quinzième de Iuin, & se retirent au commencement de Septembre. Etant au port de Campseau en Aoust ie n'y en ay veu ni senti pas vne, dont ie me suis étonné, veu que c'est la même nature de terre, & de bois. En Septembre, après que ces marigoinz ici s'en sont allez, naissent d'autres Mouches semblables aux nôtres, mais elles ne sont facheuses, &  
 139 deviennent fort grosses. Or noz Sauvages pour se garentir des picqures de ces animaux se frottent de certaines graisses & huiles, comme i'ay dit, qui les rendent sales & de couleur bazanée. Ioint à ceci qu'ilz sont toujours ou  
 couchés par terre, ou exposés à la chaleur & au vent.

Mais il y a sujet de s'étonner pourquoy les Bresiliens, & autres habitans de l'Amerique entre les deux Tropiques, ne naissent point noirs ainsi que ceux de l'Afrique, veu qu'il semble que ce soit même fait, étans souz même parallele & pareille élévation de soleil. Si les fables des Poëtes étoient raisons suffisantes pour oter ce scrupule, on pourroit dire que Phaëton ayant fait la folie de conduire le chariot du soleil, l'Afrique tant seulement auroit été brulée, & les chevaux remis en leur droite route devant que venir au nouveau monde. Mais i'ayme mieux dire que les ardeurs de la Libye, cause de cette noirceur d'hommes, sont engendrées des grandes terres sur lesquelles passe le soleil devant que venir-là, d'où la chaleur est portée toujours plus abondamment par le rapide mouvement de ce grand flambeau celeste. A-quoy aydent aussi les grans sables de cette province, lesquels sont fort susceptibles de ces ardeurs, mémement n'étans point arrousez de quantité de rivières, comme est l'Amerique, laquelle abonde en fleuves & ruisseaux autant que province du monde : ce qui lui donne des perpetuels rafraichissemens, & rend la region beaucoup plus temperee : la terre aussi y étant plus grasse & retenant mieux les rousées du ciel, lesquelles y sont abondantes & les pluies aussi, à-cause de ce que dessus. 800  
 Car le soleil trouvât au rencontre de ces terres ces grandes humidités, il ne manque d'en attirer belle quantité, & ce d'autant plus copieusement, que sa force est là grande & merveilleuse : ce que y fait des pluies continuelles, principalement à ceux qui l'ont pour zenit. I'adjoute vne raison grande,  
 140 que le soleil quittant les terres de l'Afrique donne ses rayons sur vn element humide par vne si longue route, qu'il a bien dequoy succer des vapeurs, & en trainer quand & soy<sup>1</sup> grande quantité en ces parties là : ce qui fait que la cause est fort differente de la couleur de ces deux peuples, & du temperament de leurs terres.

Venons aux autres circonstances : & puis que nous sommes sur les couleurs,

<sup>1</sup> The editions of 1609 and 1611-13 have, *lay*.

ie diray que tous ceux que j'ay veu ont les cheveux noirs, excepté quelques vns qui les ont chataignes : mais de blons ie n'y en ay point veu, & moins encore de roux : & ne faut point estimer que ceux qui sont plus meridionaux soient autres : car les Floridiés & Bresiliens sont encore plus noirs, que les Sauvages de la Terre-neuve. La barbe du menton (que les nôtres appellent *migidois*) leur est noire come les cheveux. Ils en otent tous la cause productive, exceptez les *Sagamos*, lesquels pour la pluspart n'en ont qu'un petit. *Membertou* en a plus que tous les autres, & neantmoins elle n'est touffue, comme ordinairement elle est aux François. Que si ces peuples ne portent barbe au menton (du moins la pluspart) il n'y a dequoy s'émerveiller. Car les anciens Romains  
801 mêmes estimans que cela leur servoit d'empêchement n'en ont point porté jusques à l'Empereur Adrian, qui premier a commencé d'en porter.<sup>1</sup> Ce qu'ilz reputoient tellement à honneur qu'un homme accusé de quelque crime n'avoit point ce privilege de faire raser son poil, comme se peut recueillir par le témoignage d'Aulus Gellius parlant de Scipion fils de Paul.<sup>2</sup> Et toutefois saint Augustin<sup>3</sup> dit que la barbe est vne marque de force & de courage. Pour ce qui est des parties inferieures, noz Sauvages n'empêchent point que le poil n'y vienne & prenne accroissement. On dit que les femmes y en ont aussi. Et comme elles sont curieuses, quelques vns de noz gens leur ont fait à-croire que celles de France ont de la barbe au menton, & les ont laissées en cette  
141 bonne opinion : de sorte qu'elles étoient fort desiruses d'en voir, & leur façon de vêtement. De ces particularités on peut entendre que tous ces peuples generalement ont moins de poil que nous : car au long du corps ilz n'ont nullement ; & se mocquoient quelquefois de quelques vns des nôtres, qui n'avoient à la poitrine : tant s'en faut qu'ilz soient velus, comme quelques vns pourroient penser. Cela appartient aux habitans des iles Gorgades, d'où le Capitaine Hâno Carthaginois rapporta deux peaux de femmes tout velues, lesquelles il mit au temple de Iuno par grande singularité. Mais est ici remarquable ce que nous avons dit que noz peuples Sauvages ont presque tous le poil noir : car les François en même degré ne sont point ordinairement  
802 ainsi. Les auteurs anciens Polybe, Cesar, Strabon, Diodore Sicilien, & particulièrement Ammian Marcellin, disent que les anciens Gaullois avoient presque tous le poil blond comme or, étoient de grande stature, & épouvantables pour leur regard affreux : au surplus quereux, & hauts à la main : la voix effroyable, ne parlans iamais qu'en menaçant. Aujourd'hui ces qualitez sont assez changées. Car il n'y a plus tant de blondeaux, ni tant de gens de haute stature, que les autres nations n'en ayent d'aussi grans : quant au regard affreux, les delices du jourd'hui ont moderé cela : & pour la voix menaçante, ie n'ay à-peine veu en toutes les Gaules que les Gascons & ceux du Languedoc, qui ont la façon de parler un peu rude, ce qu'ilz retiennent du Gotisme & de l'Hespagnol par voisinage. Mais quant au poil il s'en faut beaucoup qu'il soit si communement noir, si ce n'est aux Gaullois plus meridionaux. Le même auteur Ammian dit encor, que les femmes Gaulloises (lesquelles il remarque avoir bonne tête, & être plus fortes que leurs maris quand elles sont en colere) ont les yeux bleux : & consequemment les hommes : & toutesfois aujourd'hui nous sommes fort melés en ce regard. Ce qui est venu en faveur de l'Amour, lequel par la diversité des yeux a plus de liberté de se repaître, & trouve mieux  
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<sup>1</sup> The editions of 1609 and 1611-12 have, *à en porter*.

<sup>2</sup> A. Gell., liv. 3, chap. 4.

<sup>3</sup> August. liv. contre Petilian, chap. 104.

dequoy se contenter. Car les vns ayment les noirs, les autres les bleuz, les autres les verds. Plusieurs des anciens ont fait cas des noirs, comme étans vne bonne partie de la beauté. Et tels étoient les ieux de Venus, selon Pindare & Hesiodé. Tels ceux de Chryseis en l'Iliade d'Homere, lequel appelle aussi les Muses *ἐλκώπιδες*, c'est à dire, aux ieux noirs. Horace en ses Odes :

*Et Lycum nigris oculis, nigræque  
Crine decorum . . .*

Pour l'œil bleu, ie ne trouve point qu'il ait tenu rang entre les parfaites beautés. Mais quant aux ieux verds, ie voy que dés long temps la France les a honorés. Car entre les chansons du Sire de Couci (qui fut jadis si grand maitre en amours, qu'on en faisoit des Romans) il y en a vne qui dit ainsi :

*Au commencer la trouuay si doucette  
Qu'onc ne cuiday pour li maux endurer,  
Més ses clers vis, & sa fresche bouchette,  
Et si bel œil vert, & riant & cler,  
M'ont si surpris &c.*

Et Ronsard en vne Ode à Jacques Pelletier,

*Noir ie veux l'œil, & brun le teint,  
Bien que l'œil verd toute la France adore.*

De verité l'œil verd est par Homere attribué à Minerve, lequel au 2. de l'Iliade l'appelle *θεὰ γλαυκῶπις Ἀθηνή*, Minerve la Deesse aux ieux verds. Je laisse aux Amans à discourir en eux-mêmes s'ilz prisent plus l'œil moyen, ou l'œil de bœuf, tel que les Poëtes l'ont attribué à Iunon, pour reprendre mes erres sur le changemēt que les siecles ont apporté aux corps humains.

143 Les Allemans ont mieux gardé que nous les qualitez que Tacite leur donne, semblables à ce qu'Ammian recite des Gaullois : *En un si grand nombre d'hommes (dit Tacite) il n'y qu'une sorte d'habits : ils ont les ieux bleuz & affreux, la chevelure reluisante comme or, & sont fort corpulens.* Pline donne les mêmes qualitez corporeles aux peuples de la Taprobane, disant qu'ils ont les cheveux rous. les ieux pers, & la voix horrible & épouvantable. En quoy ie ne sçay si ie le doy croire, attendu le climat, qui est souz la ligne æquinociale, si la Taprobane est l'ile dite aujourd'hui Sumatra : ou du moins l'ile de Ceilan, qui est par les six & septieme degres au delà de ladite ligne. Car il est certain que plus loin au Royaume de Calecut les hommes sont noirs, & à plus forte raison ceux-ci. Mais quant à noz Sauvages, pource qui regarde les ieux ilz ne les ont ni bleuz, ni verds, mais noirs pour la pluspart, ainsi que les cheveux : & neantmoins ne sont petits, comme ceux des anciens Scythes, ou des Chinois, mais d'une grandeur biē agreable. Et puis dire en assurance & verité y avoir veu d'aussi beaux fils & filles qu'il y en sçauroit avoir en France. Car pour le regard de la bouche ilz n'ont point de levres à gros bors, comme en Afrique, & même en Hespagne : ilz sont bien membrus, bien ossus, & bien corsus, robustes à l'averant : C'est pourquoy étans sans delicatesses on en feroit de fort bons hommes pour la guerre, qui est ce à quoi ilz se plaisent le plus. Au

reste il n'y a point parmi eux de ces hommes prodigieux desquels Pline<sup>1</sup> fait mention, qui n'ont point de nez, ou de lèvres, ou de langue; item qui sont sans bouche, n'ayans que deux petits trous, desquels l'un sert pour avoir vent, l'autre sert de bouche: item qui ont des têtes de chiens, & vn chien pour Roy: item 203 qui ont la tête à la poitrine, ou vn seul œil au milieu du front, ou vn pié plat & large à couvrir la tête quand il pleut, & semblables monstres. N'y a point 144 aussi de ceux qu'un Agobanna Sauvage disoit au Capitaine Jacques Quartier avoir veu au Saguenay, dont nous avons parlé ci-dessus.<sup>2</sup> Ilz n'ont point aussi la face quarrée & le né plat, comme les Chinois. Mais ilz sont bien formés en perfection naturele. S'il y a quelque borgne ou boiteux (comme il arrive quelquefois) c'est chose accidentaire, & du fruit de la chasse.

Etans bien composés, ilz ne peuvent faillir d'être agiles & dispos à la course. Nous avons parlé ci-devant de l'agilité des Bresiliens *Margajas* & *Ou-etads*:<sup>3</sup> mais toutes nations n'ont ces dispositions corporeles. Ceux qui vivent és montagnes ont plus de dexterité que ceux des vallées, pour ce qu'ils respirent vn air plus pur & plus subtil, & que les vivres qu'ilz mangent sont meilleurs. Aux vallées l'air est plus grossier, & les terres plus grasses, & consequemment plus mal-saines. Les peuples qui sont entre les Tropiques sont aussi plus dispos que les autres, participant davantage de la nature du feu que ceux qui en sont éloignez. C'est quoy Pline parlant des Gorgones & îles Gorgonides (qui sont celles du Cap Verd) dit que les hommes y sont si legers à fuir qu'à peine les peut-on suivre de l'œil, de maniere que Hanno Carthaginois n'en sceut attrapper aucun. Il fait même recit des Troglodytes, nation de la Guinée, lesquels il dit être appelez Therothoëns, pour ce qu'ilz sont aussi legers à la chasse par terre, que les Ichthyophages sont prompts à nager en mer, 806 lesquels s'y lassent quasi peu qu'un poisson. Et Maffeus en ses histoires des Indes rapporte que les Naires (ainsi s'appellent les Nobles & guerriers) du Royaume de Malabar sont si agiles, & ont vne telle constitution que c'est 145 chose incroyable, & manient si bien leurs corps à courir qu'ilz semblent n'avoir point d'os, de maniere qu'il est difficile de venir à bout de toucher contre telles gens, d'autant qu'avec cette agilité ilz s'avancent & se retirent à plaisir. Mais pour se rendre tels ils aydent la nature, & leur étend-on les nerfs dès l'âge de sept ans, lesquels par-après on leur engraisse & frotte avec de l'huile de sesame.<sup>4</sup> Ce que ie di se reconoit même és animaux: car vn Genet d'Hespagne ou vn Barbe est plus gaillard & leger à la course qu'un roussin ou courtaut d'Allemagne, vn cheval d'Italie plus qu'un cheval François. Or jaçoit que ce i'ay dit soit veritable, il ne laisse pas d'y avoir des nations hors les Tropiques qui par exercice & artifice acquierent cette agilité. Car la sainte Ecriture fait mention d'un Hazael Israelite, duquel elle témoigne qu'il étoit leger du pié comme vn chevreuil qui est és champs.<sup>5</sup> Et pour venir aux peuples Septentrionaux, les Herules sont celebres d'être vites à la course, par ce vers de Sidoine de Polignac,

*Cursu Herulus, iaculis Hunnus, Francusque natatu.*

Et par cette legereté les Allemans donnerent autrefois beaucoup de peine à Iules Cesar. Ainsi nos Armouchiquois sont dispos comme levriers, comme

<sup>1</sup> Pline, liv. 6, chap. 31.

<sup>2</sup> Liv. 3, chap. 25.

<sup>3</sup> Liv. 2, chap. 5.

<sup>4</sup> Sesame, espèce de blé. Pline, liv. 18, chap. 10.

<sup>5</sup> 2 Sam. chap. 11.

nous avons dit ci-dessus,<sup>1</sup> & les autres Sauvages ne leur cedent gueres, sans que 807  
 toutefois ilz violentent la nature, ni vrent d'aucun artifice pour bien courir.  
 Mais (comme les anciens Gaullois) étans addonnés à la chasse (c'est leur vie,  
 & à la guerre, leurs corps sont alaires, & si peu chargez de graisse, qu'elle ne  
 les empeche de courir à leur aise.

Or la dexterité des Sauvages ne se reconoit pas seulement à la course, ains  
 aussi à nager, ce qu'ilz sçavent tous faire : mais il semble que les vns plus  
 que les autres. Quant aux Bresiliens ilz sont tellement nais à ce métier qu'ilz  
 146 nageroiēt huit iours dans la mer, si la faim ne les pressoit, & ont plutot crainte  
 que quelque poisson les devore, que de perir par lassitude, ainsi que remarque  
 Jean de Leri. C'en est de même en la Floride, où les hommes suivront vn  
 poisson dans la mer, & le prendront, s'il n'est trop gros. Joseph Acosta en dit  
 tout autant de ceux du Perou. Et pour ce qui est de la respiration ils ont  
 certain artifice de humer l'eau & la rejeter, au moyen dequoy ilz demeurent  
 facilement dedans par vn long temps. Les femmes tout de même ont vne dis-  
 position merveilleuse à cet exercice : car l'Histoire de la Floride rapporte  
 qu'elles peuvent passer à nage de grandes rivières tenans leurs enfans sur vn  
 bras : & grimpent fort dispostement sur les plus hauts arbres du pais. Je ne  
 veux riē asseuer des Armouchiquois, ni de noz Sauvages, pour n'y avoir pris  
 garde : mais il est bien certain que tous sçavent fort dextrement nager. Pour les 808  
 autres parties corporeles ilz les ont fort parfaites, comme aussi les sens de nature.  
 Car Membertou (qui a plus de cent ans) voyoit plutot vne chaloupe, ou vn canot  
 de Sauvage, venir de loïn au Port-Royal, que pas vn de nous : & dit-on des  
 Bresiliens & autres Sauvages du Perou cachez par les montagnes, qu'ils ont  
 l'odorat si bon qu'au flair de la main ilz connoissent si vn homme est Hespagnol,  
 ou François : & s'il est Hespagnol ilz le tuent sans misericorde, tant ilz le  
 haïssent, pour les maux qu'ils en ont receu. Ce que le susdit Acosta<sup>2</sup> confesse  
 quand il parle de laisser vivre les Indiens selon leur police ancienne, argüant  
 sa nation en cela, Et pour ce (dit-il) ce nous est chose prejudiciable, par ce que  
 de là ilz prennent occasion de nous abhorrer (notez qu'il parle de ceux qui obeissent  
 à l'Hespagnol) comme gens qui en tout, soit au bien, soit au mal, leur avons  
 été, & sommes toujours contraires.

<sup>1</sup> Liv. 4, chap. 15.

<sup>2</sup> Liv. 6, chap. 1.

## CHAP. X

*Des Peintures, Marques, Incisions, & Ornemens du corps*

**C**E n'est merveille si les Dames du jourd'hui se fardent : car dès long <sup>147</sup> temps, & ne maints lieux le métier en a cōmencé. Mais il est blâmé des livres sacrez, & mis en reproche par la voix des Prophetes : comme quand Ieremie<sup>1</sup> menace la ville de Ierusalem : *Quand tu auras* (dit-il) *été détruite, que feras-tu quand tu te seras vetue de cramoisi, & parée d'ornemens d'or, quand tu te seras fardé la face, tu te seras embellie en vain, tes amoureux t'ont rebutée, ilz cherchent ta vie.* Le Prophete Ezechiel<sup>2</sup> fait vn semblable reproche aux villes de Ierusalem & de Samarie, qu'il compare à deux femmes debauchées, lesquelles ont envoyé chercher des hommes venans de loin, & étans venus elles se sont lavées, & fardé le visage, & ont chargé leurs beaux ornemens. La Royne Iesabel ayant voulu faire de même ne laissa d'être jettée en bas de la fenestre, & porter la punition de sa mechante vie.<sup>3</sup> Les Romains anciennement se peindoient le corps de vermillon (ce dit Pline)<sup>4</sup> quand ils entroient en triomphe à Rome : & ajoute que les Princes & grans Seigneurs d'Æthiopie faisoient grand état de cette couleur, de laquelle ilz se rougissoient entierement : même les vns & les autres s'en servoient pour faire leurs Dieux plus beaux : & que la premiere depense qui étoit allouée par les Censeurs & Maitres des Comptes à Rome étoit des deniers employés à vermillonner le visage de Iupiter. Le même auteur en autre endroit<sup>5</sup> recite que les Anderes, Mathites, Mosagebes, & <sup>148</sup> Hipporeens peuples de Libye s'emplotroient tout le corps de croye rouge. Bref cette façon de faire passoit jusques au Septentrion. Et delà est venu le nom qu'on a imposé aux Pictes ancien peuple de Scythie voisin des Gots, lesquels en l'an octante-septier - après la nativité de Iesus-Christ sous l'Empire de <sup>810</sup> Domitian vindrent faire des courses & ravages par les iles qui tirent vers le Nort, là où ayans trouvé gens qui leur firent forte resistance, ilz s'en retournerent sans rien faire, & vequirent encores nuds parmy les froidures de leur país iusques à l'an trois cēs septantième de nôtre salut, auquel temps souz l'Empire de Valentinian joints avec les Saxons [&] Ecossois ilz tourmenterēt fort ceux de la grand' Bretagne, à ce que recite Ammian Marcellin : <sup>6</sup> & resolu de s'arreter là (comme ilz firent) ilz demanderent aux Bretons (qui sont aujourd'hui les Anglois) des femmes en mariage. Sur quoy ayans été éconduits, ilz s'adresserent aux Ecossois, qui leur en fournirent, à la charge & condition que la ligne masculine des Rois entre-eux venant à faillir les femmes succederoient au Royaume. Or ces peuples ont été appelez Pictes à-cause des peintures

<sup>1</sup> Jerem. liv. vers. 30.<sup>2</sup> Ezech. xxiii. vers. 40.<sup>3</sup> 4 des Rois ix. vers. 30.<sup>4</sup> Pline, liv. 33, chap. 7.<sup>5</sup> Pline, liv. 6, chap. 30.<sup>6</sup> Ammian, liv. 26 et 27.

qu'ils appliquoient sur leurs corps nuds, lesquels (dit Herodian)<sup>1</sup> ilz ne vouloient couvrir d'aucuns habillemens, pour ne cacher & obscurcir les belles peintures damassees qu'ils avoient appliquées dessus, là où étoient représentées des figures d'animaux de toutes sortes, & imprimées avec des ferremens si avant qu'il étoit impossible de les ôter. Ce qu'ilz faisoient (ce dit Solin) dès l'enfance : de maniere que comme l'enfant croissoit, aussi croissoient ces figures, ainsi que font les marques que l'on grave dās les ieunes citrouilles. Le Poëte Claudian nous rend aussi plusieurs témoignages de ceci en ses Panegyriques, comme quand il parle de l'ayeul de l'Empereur Honorius,

*Ille leves Mauros, nec falso nomine Pictos  
Edomuit . . .*

811

149 Et en la guerre Gothique,

*. . . Ferrôque notatas  
Perlegit exanime: Picto moriente figuras.*

Ceci a été remarqué par le docte Savaron sur la rencontre qu'en fait Sidoine de Polignac. Et bien que noz Poitevins Celtiques appelez par les Latins *Pictones*, ne soient venus de la race de ceux-là (car ils étoient fort anciens Gaullois dès le temps de Iules Cesar) toutefois ie veux bien croire que ce nom leur a été baillé pour même occasion que le leur aux Pictes. Et comme des coutumes vne fois introduites parmi vn peuple ne se perdent que par la longueur de plusieurs siecles (comme nous voyons durer encor les folies du Mardi gras) ainsi les vestiges des peintures dont nous avons parlé sont demeurées en quelque[s] nations Septentrionales. Car i'ay quelquefois ouï dire à Monsieur le Comte d'Egmont qu'il a veu en son jeune âge ceux de Brunzvich venir en la maison de son pere avec la face graissée de peinture, & tout noircis par le visage, d'où paraventure pourroit être venu le mot de Brouzer qui signifie Noircir en Picardie. Et generalement ie croy que tous ces peuples Septentrionaux vsoient de peintures quand ilz se vouloient faire beaux fils. Car les Gelons & Agathyrses peuples de Scythie, comme les Pictes, étoient de cette confrairie, & avec des ferremens se bigarroyent les corps. Ce que faisoient aussi les Anglois lors appelez Bretons, au dire de Tertullian.<sup>2</sup> Les Gots outre les ferremens vsoient de cinabre pour se rougir la face & le corps.<sup>3</sup> Bref c'étoit 812  
150 il se trouve encore des vieux pourtraits, lesquels celui qui a fait l'histoire du voyage des Anglois en Virginia a gravez en taille douce, où les Pictes de l'vn & de l'autre sexe sont depeints avec leurs belles incisions, & les épées pendantes sur la chair nuë, ainsi que les décrit Herodian.

Cette humeur de se peindre ayant été si generale par-deça, il n'y a dequoy se mocquer si les peuples des Indes Occidentales en ont fait & font encore de même. Ce qui est vniversel, & sans exception entre ces nations. Car si quelqu'un fait l'amour, il sera peint de couleur bleuë, ou rouge, & sa maitresse aussi. S'ils ont de la chasse abondamment, ou sont joyeux de quelque chose, c'en sera de même par tout. Mais lors qu'ilz sont tristes, ou qu'ilz

<sup>1</sup> Herod., liv. 3.

<sup>2</sup> Tertull., *De Veland. Virgin.*

<sup>3</sup> Jornandes, *De bello Got.* Isidor, lib. 16, cap. 23.

machinēt quelque trahison, ilz se placquent toute la face de noir, & sont hideusement difformes.

Pour ce qui est du corps, noz Sauvages n'y appliquent point de peinture, mais si font bien les Bresiliens, & ceux de la Floride, dont la plupart sont peints par le corps, les bras & les cuisses, en fort beaux compartimens, la peinture desquels ne se peut jamais ôter, à-cause qu'ilz sont picquez dedans la chair. Toutefois plusieurs Bresiliens se peignent seulement le corps (sans incision) quand il leur en prend envie : & ce avec du jus d'un certain fruit qu'ils appellent *Ginipat*, lequel noircit si fort, que quoy qu'ilz se lavent, ilz ne peuvent être debrouillez de dix ou douze jours. Ceux de Virginia, qui sont plus au-deça, ont des marques sur le dos, comme celles que noz Marchans impriment sur leurs balles, par lesquelles (ainsi que les esclaves) on reconoit souz quel Seigneur ilz vivent : qui est vne belle forme d'état pour ce peuple : veu que les anciens Empereurs Romains en ont usé envers leurs soldats, lesquels étoient marquez de la marque Imperiale, ainsi que nous témoignent saint Augustin, saint Ambroise, & autres.<sup>1</sup> Ce que faisoit aussi Constantin le Grand, mais sa marque étoit le signe de la Croix lequel il faisoit imprimer sur l'épaule à ses tyrons & gens-d'armes, comme luy-même dit en vne epître qu'il écrit au Roy des Perses rapportée par Theodoret en l'histoire Ecclesiastique.<sup>2</sup> Et les premiers Chrétiens, comme marchans souz la bannière de Iesus-Christ prenoient cette même marque, laquelle ils imprimoient en la main, ou aux bras, afin de se reconoitre, principalement en temps de persecution, ainsi que dit Procope expliquant ce passage d'Esaïe : *L'un dira ie suis au Seigneur, & l'autre se reclamera du nom de Iacob : l'autre écrira de sa main, Je suis du Seigneur, & se surnommara du nom d'Israel.* Le grand Apôtre saint Paul portoit bien les marques engravées du Seigneur Iesus-Christ, mais c'étoit encore d'une autre façon, sçavoir par les flettrissures qu'il avoit en son corps des flagellations qu'il avoit receuës pour son nom.<sup>3</sup> Et les Hebrieux avoient pour marque la Circoncisiō du prepuce, par laquelle ils étoient segregez des autres nations, & reconus pour peuple de Dieu. Mais quant aux autres incisions de corps telles que les faisoient anciennement les Pictes, & les font encore aujourd'huy quelques Sauvages, elles ont esté fort expressement defendues anciennement en la loy de Dieu donnée à Moïse. Car il ne nous est pas loisible de deffaire l'image & la forme que Dieu nous a donnée.<sup>4</sup> Voire les peintures & fards ont esté blâmés & reprouvez par les Prophetes, ainsi que nous avons remarqué. Et Tertullian dit que les Anges, qui ont decouvert & enseigné aux hommes les fards & artifices d'iceux ont esté condempnez de Dieu, alleguant pour preuve de son dire le livre de la Propnetie d'Enoch. Par ce que dessus nous reconnoissons que le monde de deça a esté anciennement autant informe & sauvage que ceux des Indes Occidentales, mais ce qui me semble plus digne d'étonnement, c'est la nudité de ces peuples en pais froid, à quoy ilz prenoient plaisir, iusques à endurcir leurs enfans dans la nege, dans la riviere, & parmi la glace. Nous l'avons touché ci-devant en un autre chapitre, parlans des Cimbres & François.<sup>5</sup> Ce qui aussi a esté leur principale force en leurs conquêtes.

<sup>1</sup> Aug. contra Parmen, liv. 2, chap. 13. Ambr. en l'Orais. funeb. de Valentinian.

<sup>2</sup> Theod., liv. 1, chap. 24.

<sup>3</sup> Esaï. xlv. vers. 5.

<sup>4</sup> Galat. vi. vers. 17.

<sup>5</sup> Levit. xix, vers. 28 ; Deuter. xiv, vers. 1.

<sup>6</sup> Ci-dessus, liv. 6, chap. 1.

## CHAP. XI

815

*Des ornemens extérieurs du corps, Brasselets, Carquans, Pendans d'oreilles, &c.*

<sup>152</sup> **N** OVS qui vivons par-deça souz l'autorité de noz Princes, & des Republiques civilisées, avons deux grans tyrans de nôtre vie, auxquels les peuples du nouveau monde n'ont point encore esté assujettis, les excès du ventre, & de l'ornemēt du corps, & bref tout ce qui va à la pompe, lesquels si nous avions quittés, ce seroit vn moyen pour r'appeller l'ancien âge d'or, & ôter la calamité que nous voyons en la pluspart des hommes. Car celui qui possède beaucoup faisant peu de depense, seroit liberal, & secourroit l'indigent, à quoy faire il est retenu voulant non seulement maintenir, mais aussi augmenter son train, & paroître, bien souvent aux dépens du pauvre peuple, duquel il succe le sang, *qui devorant plebem meam sicut escam panis*, dit le Psalmiste.<sup>1</sup> Je laisse ce qui est du vivre, n'étant mon sujet d'en parler en ce chapitre ici. Je laisse aussi les excès qui consistent en meubles, renvoyant le Lecteur à Plin<sup>2</sup> qui a parlé amplement des pompes & superfluités Romanesques, comme des vaiselles à la Furviennne, & à la Clodienne, des chalits à la Deliaque, & des tables le tout d'or & d'argent ouvrés en bosse ; là où aussi il met en avant vn esclave *Drusillanus Rotundus* lequel étant Thresorier de la <sup>8:6</sup> haute Hespagne fit faire vne forge pour mettre en œuvre vn plat d'argent de cinq quintaux, accompagné de huit autres tous pesans demi quintal. Je veux <sup>153</sup> seulemēt parler des *Matachiaz*<sup>3</sup> de noz Sauvages, & dire que si nous-nous contentions de leur simplicité nous eviterions beaucoup de tourmens que nous-nous donnons pour avoir des superfluités, sans lesquelles nous pourrions heureusement vivre (d'autant que la nature se contente de peu) & la cupidité desquelles nous fait bien souvēt decliner de la droite voye, & detraquer du sentier de la justice. Les excès des hommes consistēt la plus part és choses que i'ay dit vouloir omettre, lesquelles ie ne lairray de ramener à point s'il vient à propos. Mais les Dames ont toujours eu cette reputation d'aymer les excès en ce qui est de l'ornement du corps, & tous les Moralistes qui ont fait état de reprimer les vices les ont mises en jeu, là où ils ont trouvé ample sujet de parler. Clement Alexandrin<sup>4</sup> faisant vne longue enumeration de l'attirail des femmes (qu'il a pris la pluspart du Prophete Esaie) dit en fin qu'il est las d'en tant conter, & qu'il s'étonne comme elles ne sont accablées d'vr. si grand fais.

Prenons-les donc par les parties dont on se plaint. Tertullian<sup>5</sup> s'emerveille de l'audace humaine qui se bende contre la parole de nôtre Sauveur, lequel disoit *qu'il n'est pas en nous d'adjouter quelque chose à la mesure que Dieu nous a*

<sup>1</sup> Psal. xiv. vers. 4, et lii. vers. 5.

<sup>2</sup> Liv. 33, chap. 11.

<sup>3</sup> Matachiaz ce sont brasselets, carquans & autres folivitez.

<sup>4</sup> Liv. 2, *Pedag.*, cap. 10.

<sup>5</sup> Li. de l'Ornement des Femmes.

donnée : & toutefois les Dames s'efforcent de faire le contraire adjoutans sur  
 817 leurs têtes des cages de cheveux tissus en forme de pains, chapeaux, panniens, ou  
 ventres d'ecussions. Si elles n'ont honte de cette enormité superflue, au moins (dit-il)  
 qu'elles ayent honte de l'ordure qu'elles portent, & ne couvrent point un chef saint  
 & Chrétien de la depouille d'une autre tête par aventure immonde ou criminelle, &  
 destinée à un hôteux supplice. Et là même parlant de celles qui colorent leurs  
 cheveux : J'en voy (dit-il) qui font changer de couleur à leurs cheveux avec du  
 safran.<sup>1</sup> Elles ont honte de leur país, & voudroient estre Gaulloises ou Alle-  
 mandes, tant elles se deguisent. Par ceci se conoit combien la chevelure rousse  
 étoit estimée anciennement. Et de fait l'Ecriture prise celle de David qui  
 étoit telle. Mais de la rechercher par artifice, saint Cypria<sup>2</sup> & saint Hierome,<sup>3</sup> 154  
 avec nôtre Tertullian, disent que cela presage le feu d'enfer. Or noz Sauvages  
 en ce qui regarde l'emprunt des cheveux ne sont point reprehensibles : car  
 leur vanité ne s'étend point à cela : mais bien en ce qui est de la couleur, d'autât  
 que quand ils ont le cœur joyeux, & se peignent la face, soit de bleu, soit de  
 rouge, ilz fardent aussi leurs cheveux de la même couleur.

Venons maintenant aux oreilles, au col, aux bras & aux mains, & là nous  
 trouverons dequoy nous arrêter : ce sont parties où les joyaux sont bien en evi-  
 dence : ce qu'aussi les Dames savent fort bien reconoitre. Les premiers hommes  
 qui ont eu de la pieté ont fait conscience de violenter la nature, & percer les  
 oreilles pour y pendre quelque chose de précieux : car nul n'est seigneur de  
 ses membres pour en mal user, ce dit le Jurisconsulte Vlpian. Et pour-ce  
 818 quand le serviteur d'Abraham alla en Mesopotamie pour trouver femme à  
 Isaac, & eut rencontré Rebecca, il lui mit une bague d'or sur le front pendante  
 entre les yeux, & des brasselets aussi d'or aux mains :<sup>4</sup> suivant quoy il est dit aux  
 Proverbes, qu'Une femme belle & folle est comme une bague d'or au museau d'une  
 truie.<sup>5</sup> Mais les humains ont pris des licences qu'ilz ne devoient pas, & ont  
 deffait en eux l'ouvrage de Dieu pour complaire à leurs fantasies. En quoy  
 ie ne m'étonne pas des Bresiliens dont nous parlerons tantot, mais des peuples  
 civilisez, qui ont appelez les autres nations barbares, mais encore des Chrétiens  
 du jourd'hui. Quand Seneque se plaint de ce qui se passoit de son temps :  
 La folie des femmes (dit-il)<sup>6</sup> n'avoit point assés assuieti les hommes, il leur a fallu  
 encore pendre deux ou trois patrimoines aux oreilles. Mais quels patrimoines ?  
 Elles portent (ce dit Tertullian) des iles & maisons champestres sur leurs cols, &  
 des gros registres aux oreilles contenant le revenu d'un grand richart, & chacun  
 doigt de la main gauche a un patrimoine pour se joier. En fin il ne les peut  
 mieux comparer qu'aux criminels qui sont aux cachots en Ethiopie, lesquels  
 tant plus sont coupables, tant plus sont riches, d'autant que les menottes &  
 barres ausquelles ilz sont attachez sont d'or. Mais il exhorte les Chrétiennes 155  
 de ne point être telles, d'autant que ce sont là des marques certaines d'impu-  
 dicité, lesquelles appartiennent à ces malheureuses victimes de la lubricité  
 publique. Pline, quoy que Payen, ne deteste pas moins ces excéz. "Car noz  
 819 Dames (dit-il)<sup>7</sup> pour être braves portēt pendues à leurs doigts de ces grandes  
 perles qu'on appelle *Elenchus* en façon de poires, & en ont deux, voire trois es  
 oreilles. Mémes elles ont inventé des noms pour s'en servir à leurs maudites

<sup>1</sup> Cela s'appelle *Crocuphantia*.<sup>2</sup> S. Hierom., *Epist.* à *Lata*.<sup>3</sup> Prov. xi. vers. 22.<sup>4</sup> Pline, liv. 9, chap. 35.<sup>5</sup> S. Cypri. liv. *De l'habit des Vierges*.<sup>6</sup> Genes. xxiv. vers. 47.<sup>7</sup> Seneq., liv. 7 des *biens*, chap. 8.

& facheuses superfluités. Car elles appellēt Cymbales celles qu'elles portent pendues aux oreilles en nombre, comme si elles prenoient plaisir de les y ouïr grilloter. Qui plus est les femmes menageres, & même les pauvres femmes, s'en parent ; disans qu'aussi peu doit aller vne femme sans perles, qu'un Consul sans ses huissiers. Finalement ont est venu jusques à en parer les souliers, & jarretieres, voire encore leurs bottines en sont tout chargées & garnies. De sorte que maintenāt il n'est plus question de porter perles, ains les faut faire servir de pavé, afin de ne marcher que sur perles." Le même dit,<sup>1</sup> que Lollia Paulina relaissée de Caligula és communs festins des gens mediocres, étoit tāt chargée d'éméraires & de perles par la tête, les cheveux, les oreilles, le col, les doigts, & les bras, tant en colliers, jaserās, que brasselets, que tout en reluisoit, & qu'elle en avoit pour vn million d'or. Cela étoit excessif : mais c'étoit la premiere Princesse du monde, & si ne dit point qu'elle en portat aux souliers : comme encore il se plaint ailleurs que les Dames de Rome portoient de l'or aux piez. *Quel desordre !* (dit-il) *Permettons aux femmes de porter tant d'or qu'elles voudront en brasselets és doigts, au col, és oreilles, & és carquans & brides, &c. Faut-il neantmoins pour cela en parer les piés !* Ce ne seroit jamais fait si je vouloy continuer ce propos. Les Hespagnoles du Perou font encore davantage <sup>320</sup> car ce ne sont que lames & platines d'or & d'argent, & garnitures de perles en  
<sup>156</sup> leurs patins. Vray est qu'elles sont en vn país que Dieu a felicité de toutes ces richesses abondamment. Mais si tu n'en as tant ne t'en faches point, & ne sois tenté d'envie : telles choses sont terre fouillée & epurée avec mille gehennes au fond des enfers, par le travail incroyable, & au pris de la vie de tes semblables. Les perles ne sont que de la rousée receuë dans la coquille d'un poisson, qui se péchēt par des hommes que l'on force à être poissons, c'est à dire être toujours plongés au profond de la mer. Et pour avoir ces choses, & pour être habillez de soye, & pour avoir des robbes à mille replis, nous nous tourmentons, nous prenons des soucis qui abregēt noz jours, nous rongent les os, succent la moelle, attenuēt le corps, & consument l'esprit. Qui ha à diner est aussi riche que cela s'il le sçait considerer. Et où abondent ces choses, là abondent les delices, & consequemmēt les vices : & au bout voici que Dieu dit par son Prophete : *Ilz ietteront leur argent és rues, & leur or ne sera que fiente, & ne les delivreront point au iour de ma grande colere.*<sup>2</sup> Qui veut avoir conoissance plus ample des chatimens dont Dieu menace les femmes qui abusent des carquans & joyaux, qui n'ont autre soin que de s'attiffer & farder, vont la gorge étenduë, les ieux égarez, & d'un marcher fier, lise le septième chapitre du Prophete Esaie. Je ne veux pourtant blamer les vierges qui ont quelques dorures, ou <sup>821</sup> chaines de perles, ou autres joyaux, ensēble vn habillement modeste : car cela est de biensēce, & toutes choses sōt faites pour l'usage de l'hōme : mais l'excès est ce qui tombe en blâme, pource que biē souvēt souz cela git l'impudicité. Heureux les peuples qui n'ayās point les occasions du peché servēt puremēt à Dieu, & possèdent vne terre qui leur fournit ce qui est necessaire à la vie. Heureux noz peuples Sauvages s'ils avoient l'entiere conoissance de Dieu : car  
<sup>157</sup> en cet état ilz sont sans ambition, vaine gloire, envie, avarice, & n'ont soin de ces pompes que nous venons de représenter : ains se contentent d'avoir des *Matachiaz* pendus à leurs oreilles, & à l'entour de leurs cols, corps, bras & jambes. Les Bresiliens, Floridiens & Arnaouchiquois font des carquans & brasselets (appelez *Bou-re* au Bresil, & *Matachiaz* par les nôtres) avec des os

<sup>1</sup> Plin. liv. 33, chap. 3.<sup>2</sup> Ezech. xii. vers. 19.

de ces grâdes coquilles de mer qu'on appelle Vignols, semblables à des limaçons, lesquels ilz decoupent & amassent en mille pieces, puis les polissent sur vn grez tant qu'ils les rendent fort menuës, & percées qu'ilz les ont, en font des chapelets dont les grains sont noirs & blancs, qui n'ont pas mauvaise grace : Et s'il faut estimer les choses selô la façon, cômme nous voyons qu'il se pratique en noz marchandises, ces colliers, écharpes, & brasselets de Vignols, ou Pourcelaine, sont plus riches que les perles (toutefois on ne m'en croira point) aussi les présentent-ils plus que perles, ni or, ni argent : & c'est ce que ceux de la grande riviere de *Canada* au temps de Jacques Quartier appelloient *Esurni* (dequoy nous avons fait mention ci-dessus<sup>1</sup>) mot que j'ay eu beaucoup de peine à comprendre, & que Belleforet n'a point entendu quand il en a voulu parler. Aujourd'hui ilz n'en ont plus, ou en ont perdu le metier : car ilz se servent fort des *Matachiaz* qu'on leur porte de France. Or comme entre nous, ainsi en ce pais là ce sont les femmes qui se parent de telles choses, & en ferôt vne douzaine de tours à l'entour du col pendantes sur la poitrine, & à l'entour des poignets, & au-dessus du coude. Elles en pendent aussi des longs chapelets aux oreilles qui viennent jusques au bas des épaules. Que si les hommes en portent ce<sup>158</sup> sera quelque jeune amoureux tant seulement. Au pais de Virginia où il y a quelques perles, les femmes en portent des carquans, colliers, & brasselets, ou bien des morceaux de cuivre arondis comme des boulettes, qui se trouve en leurs montagnes, où y en a des mines. Mais au port Royal & és environs & vers la Terre-neuve & à Tadoussac, où ilz n'ont ny Perles, ni Vignols, les filles & femmes font des *Matachiaz* avec des arrêtes ou aiguillons de Port-epic, lesquelles elles teignent de couleurs noire, blanche, & vermeille, aussi vives qu'il est possible, car nôtre écarlatte n'a point plus de lustre que leur teinture rouge : Mais elles présentent davantage les *Matachiaz* qui leur viennent du pais des Armouchiquois, & les achètent bien cherement. Et d'autant qu'elles en recouvrent peu, à cause de la guerre que ces deux nations ont toujours l'une<sup>823</sup> contre l'autre, on leur porte de France des *Matachiaz* faits de petits tuyaux de verre melé d'étain, ou de plôb, qu'on leur troque à la brasse, faute d'aune : & c'est en ce pais là ce que les Latins appellent *Mundus muliebris*. Elles en font aussi des petits carreaux melangés de couleurs, cousus ensemble, qu'elles attachent aux cheveux des petits enfans, par derriere. Les hommes ne s'amusent gueres à cela, sinon que les Bresiliens portent au col des Croissans d'os fort blâcs, qu'ils appellent *Taci* du nom de la Lune : & noz Souriquois semblablement quelque joliveté de même etoffe, sans excès. Et ceux qui n'ont de cela portent ordinairement vn couteau devant la poitrine, ce qu'ils ne font pour ornemêt, mais faute de poche, & pour ce que leur est vn outil necessaire à toute heure. Quelques vns ont des ceintures faites de *Matachiaz*, desquelles ilz se servent<sup>159</sup> seulement quand ilz veulent paroître, & se faire braves. Les *Aoutmoins*, ou devins, portent aussi devant la poitrine quelque enseigne de leur metier, ainsi que nous avons dit ailleurs.<sup>2</sup> Mais quant aux Armouchiquois ils ont vne façon de mettre aux poignets, & au-dessus de la cheville du pié, des lames de cuivre faites en forme de menottes ; & au defaut du corps, c'est à dire aux hanches, des ceintures façonnées de tuyaux de cuivre longs comme le doigt du milieu, enfilés ensemble de la lōueur d'une ceinture, proprement de la façon qu'Herodien<sup>3</sup> recite avoir été en vsage entre les Pictes dont nous avons parlé, quand il dit qu'ilz se ceignent le corps & le col avec du fer, estimans cela leur être vn

<sup>1</sup> Ci-dessus, liv. 3, chap. 16.<sup>2</sup> Ci-dessus, chap. 5.<sup>3</sup> Herodian, liv. 3.

grand ornement, & vn témoignage<sup>1</sup> qu'ilz sont bien riches, ainsi qu'aux autres barbares d'avoir de l'or alentour d'eux. Et de cette race d'hômes Sauvages encore y en a-il en Ecosse, lesquelz ni les siecles, ny les ans, ni l'abondance des hômes, n'a peu encore civiliser. Et iaoit que, côme nous avons dit, les hômes ne soient tant soucieuz des *Matachiaz* que les femmes, toutefois ceux du Bresil n'ayans cure de vêtemens prennēt plaisir à se parer & bigarrer de plumes d'oiseaux, prenans celles dont nous-nous servons à coucher, & les decoupans menu comme chair à patez, lesquelles ilz teignent en rouge avec leurs bois de Bresil, puis s'étans frotté le corps avec certaine gomme qui leur sert de colle, ilz se couvrent de ces plumes & puis font vn habit tout d'une venue à la Pantalone : ce qui a fait croire (ce dit Iean de Leri en son histoire de l'Amerique) aux premiers qui sont allés pardela, que les hômes qu'on appelle Sauvages fussent velus, ce qui n'est point. Car les Sauvages des terres d'outre mer en quelque part que ce soit ont moins de poil que nous. Ceux de la Floride se servent aussi de cette maniere de duvet, mais c'est seulemēt à la tête pour se rendre plus effroyables. Outre ce que nous avons dit, les Bresiliens font encore des Frôteaux de plumes qu'ilz lient & arrangēt de toutes couleurs, ressemblans iceux fronteaux (quant à la façon) à ces raquettes ou ratepenades dont les Dames vsent par deça, l'inventiō desquelles elles semblent avoir apprise de ces Sauvages. Quant à ceux de nôtre Nouvelle-France és jours entre eux solennelz & de re-  
 160 jouissance, & quand ilz vont à la guerre, ils ont à l'entour de la tête côme vne  
 corōne faite de lōgs poils d'Ellan peints en rouge collez, ou autremēt attachés,  
 à vne bēde de cuir large de trois doigts, telle que le Capitaine Iacques Quartier  
 dit avoir veu au Roy (ainsi l'appelle-il) & Seigneur des Sauvages qu'il trouva  
 en la ville de *Hochelaga*.<sup>2</sup> Mais ilz n'vsent point de tant de plumasseries que les  
 Bresiliens, lesquels en font des robbes, bonnets, brasselets, ceintures, & paremēs  
 des jouēs & des rondaches sur les reins de toutes couleurs, qui seroient plutot  
 ennuieuses que delectables à deduire, étant aisé à vn chacun de supplier à  
 cela, & s'imaginer que c'est.

<sup>1</sup> This 1617-18 edition has, *vn grand témoignage*, which is probably a printer's error.

<sup>2</sup> Voy. ci-dessus, liv. 3, chap. 17.

## CHAP. XII

*Du Mariage*

**A** PRES avoir parlé des vêtements, parures, ornemens, & peintures des Sauvages, il me semble bon de les marier, afin que la race ne s'en perde, & que le pais ne demeure desert. Car la premiere ordonnance que Dieu fit jamais ce fut de germer & produire & rapporter fruit, vne chacune creature capable de generation selon son espece. Et afin de donner courage aux jeunes gens qui se marient, les Juifs avoient anciennement vne coutume de remplir de terre vne auge, dans laquelle peu ayant les nopces ilz semoient de l'orge, & icelle germée ils la portoiēt aux époux & épouse, disans : *Rapportez fruit & multipliez comme cette orge, laquelle produit plutot que toutes les autres semences.*<sup>1</sup>

Or pour venir au sujet de noz Sauvages, plusieurs cuidans (ie croy) qu'ilz soient des buches, ou s'imaginans vne republique de Platon, demandent s'ilz font des mariages, & s'il y a des Prêtres en *Canada* pour les marier. En quoy ilz montrent qu'ilz sont gens bien nouveaux d'attendre en ces peuples ici autant de ceremonies qu'il y a entre les Chrétiens, lesquels par vne sainte coutume font que les mariages soiēt ratifiés au ciel. Mais si sont-ilz plus sages que les anciens Garamantes, Scythes, Nomades, & Massagetes, entre lesquels tout étoit commun : & que le susdit Platon, qui trouvoit bon cela. Item que les Arabes, entre lesquels plusieurs freres n'avoient qu'une femme, laquelle étoit à l'ainé durant la nuit, & aux autres durât le iour. Le Capitaine Iacques Quartier parlant du mariage des Canadiens en sa seconde Relation, dit ainsi : " Ilz gardent l'ordre du mariage, fors que les hommes prennent deux ou trois femmes. Et depuis que le mary est mort jamais les femmes ne se remarient, ains font le deuil de ladite mort toute leur vie, & se teignent le visage de charbon pilé, & de graisse, de l'épessur d'un couteau, & à cela conoit-on qu'elles sont vefves." Puis il poursuit : " Ils ont vne autre coutume fort mauvaise de leurs filles. Car depuis qu'elles sont d'âge d'aller à l'homme elles sont toutes mises en vne maison de bordeau abandonnées à tout le mōde qui en veut jusques à ce qu'elles ayent trouvé leur parti : Et tout ce avons veu par experiēce. Car nous avons veu les maisons aussi pleines desdites filles cōme est vne école de garçons en France." L'auroy pensé que ledit Quartier eût avancé du sien au regard de cette prostitution de filles, mais le discours de Champlain me confirme la même chose, hormis qu'il ne parle point d'assemblées : ce qui me retient d'y contredire. Entre noz Souriquois, il n'est point nouvelle de cela : non que ces Sauvages ayent grand' cure de la continēce & virginité, car ilz ne pensent point mal faire en la corrompant : mais soit par la frequentation des François, ou autrement,

<sup>1</sup> Ceci est en la glose du Talmud, au Traité de l'Idolatrie.

les filles ont honte de faire vne impudicité publique : & s'il arrive qu'elles s'abandonnēt à quelqu'un, c'est en secret. Au reste celui qui veut avoir vne fille en mariage il faut qu'il la demande à son pere, sans le consentement duquel elle ne sera point à lui, comme nous avons des-jà dit ci-dessus,<sup>1</sup> & rapporté l'exemple d'un qui avoit fait autremēt. Et voulant se marier il fera quelque-fois l'amour, non point à la façon des Esseens, lesquels (ce dit Joseph<sup>2</sup>) éprouvoient par trois ans les filles avant que les prendre en mariage, mais par l'espace de six mois, ou un an, sans en abuser, se peignera le visage de rouge pour être plus beau, & aura vne robe neuve de Castors, Loutres, ou autre chose, bien garnie<sup>163</sup> de *Matachiaz*, avec des rayes & bandes qu'ilz figurent dessus en forme de large passement d'or & d'argent, ainsi que faisoient iadis les Gots. Faut en outre qu'il se mōtre vaillant à la chasse, & qu'il soit reconu sachant faire quelque chose, car ilz ne se fiēt point aux moyens d'un homme, qui ne sont autres que ce qu'il acquiert à la journée, ne se soucians aucunement d'autres richesses que de la chasse : si ce n'est que noz façons de faire leur en fassent venir l'appetit.

Les filles du Bresil ont licence de se prostituer si-tot qu'elles en sont capables, tout ainsi que celles de *Canada*. Voire les peres en sont maquereaux, & reputent à honneur de les communiquer à ceux de deça pour avoir de leur generation. Mais de s'y accorder ce seroit chose trop indigne d'un Chrētiē : & voyōs à nōtre grand dommage que Dieu a severemēt puni ce vice par la verole apportée des Espagnols à Naples, & d'eux trāsmise aux François, étant auparavant la découverte de ces terres inconnuē en l'Europe. Or iaçoit que les Bresiliens & Floridiens y soyent sujets, si n'en sont-ilz pas persecutez comme<sup>164</sup> les Europeans : car ilz n'en font que rire, & s'en guerissent incontinent par le moyen du Guayac, de l'Esquine, & du Sassafras, arbres fort souverains pour la guerison de cette ladrerie ; & croy que l'arbre *Annedda* duquel nous avons raconté les merveilles,<sup>3</sup> est l'une de ces especes.

On pourroit penser que la nudité de ces peuples les rendroit plus paillars, mais c'est au contraire. Car comme les Allemans sont louēz par Cesar d'avoir eu en leur ancienne vie sauvage telle continence qu'ilz reputoient chose tres-vilaine à un jeune homme d'avoir la compagnie d'une femme ou fille avant l'âge de vingt ans : & de leur part aussi ilz n'étoient point emeus à cela encores<sup>829</sup> que pele-mele les hōmes & les femmes jeunes & vieux se baignassent dans les rivières : Aussi ie puis dire pour noz Sauvages que ie n'y ay iamais veu un geste, ou regard impudique, & ose affermer qu'ilz sōt beaucoup moins sujets à ce vice que pardeça : dont l'attribue la cause partie à cette nudité, & principalement de la tête où est la fontaine des esprits qui excitent la generation : partie au defaut du sel, des epiceries, du vin, & des viandes qui provoquent les Ithyphalles, & partie à l'usage ordinaire qu'ils ont du Petun, la fumée duquel etourdit les sens, & montant au cerveau empêche les fonctions de Venus. Jean de Leri louē les Bresiliens en ceste continēce : toutefois il adjoute que quād ilz se fachent l'un contre l'autre ilz s'appellent quelquefois *Tiviri*, qui est à dire boulgre, d'où l'on peut conjecturer que ce peché regne entre eux, comme le Capitaine Laudonniere dit qu'il fait en la Floride : outre que les Floridiēs aymēt fort le sexe feminin. Et de fait i'ay entendu que pour aggreer aux Dames ilz s'occupent fort aux Ithyphalles dont nous venōs de parler, & pour y parvenir ilz vsent fort d'ambre gris, dont ilz ont grande quantité, voire

<sup>1</sup> Ci-dessus, liv. 4, chap. 4.

<sup>2</sup> Ci-dessus, liv. 3, chap. 24.

<sup>3</sup> Joseph, *De la guerre des Juifs*, liv. 2, chap. 12.

avec vn fouët d'orties, ou autre chose semblable, font enfler les jouës à cette idole de Maacha que le Roy Asa fit mettre en cendres, lesquelles il jetta dans le torrent de Cedron. Les femmes d'autre part avec certaines herbes s'efforcent tant qu'elles peuvent de faire des restrictions pour l'usage desdits Ithyphalles, & pour le droit des parties.

890 Revenons à noz mariages qui valent mieux que toutes ces drogeries là. Les contractans ne donnent point la foy entre les mains des Notaires, ni de leurs Devins, ains simplement demandent le consentement des parens : & se fait par tout ainsi. Mais il faut remarquer qu'ilz gardêt, & au Bresil aussi, trois degrez de consanguinité, dans lesquels ilz n'ont point accoutumé de faire mariage, sçavoir est du fils avec sa mere, du pere avec sa fille, & du frere avec sa sœur. Hors de là toutes choses sont permises. De douaire il ne s'en parle point. Aussi quand arrive divorce le mari n'est tenu de rien. Et jaoit que (comme a été dit) il n'y ait point de promesse de loyauté donnée pardevant quelque puissance superieure, toutefois en quelque part que ce soit les femmes gardent chasteté, & peu s'en trouve qui en abusent. Voire i'ay oui dire plusieurs fois que pour rēdre le devoir au mari elles se fōt souvēt cōtraindre : ce qui est rare pardeça. Aussi les fēmes Gaulloises sont-elles celebrées par Strabon pour être bonnes portieres (i'entēd fecondes) & nourrissieres : & au contraire ie ne voy point que ce peuple là abonde comme entre nous, encor que toutes personnes s'employent à la generation, & que pardeça vne partie des hommes vivent sans mariage, & ne travaillent bien souvent qu'à coups perdus. Vray est que noz Sauvages se tuent les vns les autres incessamment, & sont toujours en crainte de leurs ennemis, n'ayans ny villes murées, ni maisons fortes pour se garder de leurs embuches, qui est entre eux l'vne des causes du défaut de multiplication.

91 Ce refroidissemēt de Venus apporte vne chose admirable & incroyable entre les femmes, & qui ne s'est peu trouver même entre les femmes du saint Patriarche Iacob, c'est qu'encores qu'elles soyent plusieurs femmes d'un mari (car la polygamie est receuë par tout ce mōde nouveau) toutefois il n'y a point de jalousie entre elles. Ce qui est au Bresil pais chaud aussi bien qu'en Canada : mais quant aux hommes, en plusieurs lieux ilz sont jaloux : & si la fēme est trouvée faisant la bête à deux dos, elle sera repudiée, ou en danger d'être tuée par son mari : & à cela (quant à l'esprit de jalousie) ne faudra tant de ceremonies que celles qui se faisoient entre les Juifs rapportées au livre des Nōbres.<sup>1</sup> Et quant à la repudiation, n'ayans l'usage des lettres ilz ne la font point par écrit en donnant à la femme vn billet signé d'un Notaire public, comme remarque saint Augustin<sup>2</sup> parlāt des mêmes Iuifs : mais se contentent de dire à ses parens & à elle qu'elle se pourvoye : & lors elle vit en commun avec les autres jusques à ce que quelqu'un la recherche. Cette loy de repudiatiō a été préque entre toutes nations, fors entre les Chrétiens, lesquels ont retenu ce precepte Evangelique, *Ce que Dieu a conjoint, que l'homme ne le separe point.* Ce qui est le plus expedient & moins scandaleux : quoy qu'aujourd'huy ceux qui se sont separés de l'Eglise Romaine facent autrement. Car nous avons souvent veu aux hautes Allemagnes les mariés ayans quelque ombrage l'un de l'autre, se separer d'un cōmun consentement, & prendre autre parti avec  
892 permission du Magistrat. Ce qui seroit plus tolerable si cette licence étoit

<sup>1</sup> Nomb. v. vers. 12 et suivans.

<sup>2</sup> S. Aug. contre Manichæus, liv. 19, chap. 26.

restreinte au cas de fornication, suivant la parole du Sauveur,<sup>1</sup> & l'interprétation de saint Ambroise sur ces mots de saint Paul : *Que l'homme ne quitte point sa femme.*<sup>2</sup> Car la femme qui s'abandonne, ayant rompu la promesse faite à son mari en la face de Dieu & de l'Eglise, il est aussi quitte de la sienne. Mais <sup>167</sup> en tout autre cas le meilleur est de suivre le cōseil de Ben-Sira<sup>3</sup> (que l'on dit avoir été neveu du Prophete Ieremie) lequel enquis par vn qui avoit vne mauvaise femme, comment il en devoit faire : *Ronge* (dit-il) *l'os qui s'est écheu.*

Quant à la femme vefve, ie ne veux affermer que ce qu'en a écrit Iacques Quartier soit general, mais ie diray que là où nous avons esté lles se teignent le visage de noir quand il leur prent envie, & nō toujours : si leur mari a été tué elles ne se remarieront point, ni ne mangeront chair, qu'elles n'ayent eu la vengeance de cette mort. Et ainsi l'avons veu pratiquer à la fille de *Membertou*, laquelle depuis la guerre faite aux Armouchiquois décrite ci-après, s'est remariée. Hors le cas de telle mort elles ne font autremēt difficulté d'accepter les secōdes nopces quand elles trouvent parti à propos.

Quelquefois noz Sauvages ayans plusieurs femmes en bailleront vne à leur ami s'il a envie de la prendre en mariage, & sera d'autant dechargé. Mais s'il n'en a qu'une, il ne fera point comme Caton ce grand Senateur Romain, lequel pour faire plaisir à Hortensius, lui presta sa femme Martia, à la charge de la lui rendre quād il en auroit eu des enfans : ains la gardera pour soy. Au regard <sup>168</sup> des filles qui s'abandonnent, si quelqu'un en a abusé elles le diront à la premiere occasion, & par ainsi fait dangereux s'y frotter : car il ne faut meler le sang Chrétien parmi l'infidele ; & de cette justice gardée est loué Ville-gagnon même par Ies de Leri, quoy qu'il n'en dise pas beaucoup de bien : & Phinées fils d'Eleazar fils d'Aaron pour avoir été zelateur de la loy de Dieu, & appaisé son ire qui alloit exterminant le peuple, à cause d'un tel forfait, eut l'alliance de sacrificature perpetuelle, laquelle Dieu lui promit, & à sa posterité.<sup>4</sup> Vray est que nous sommes en la Loy Evangelique, qui peut avoir nos<sup>5</sup> la rigueur de l'ancienne en ceci, comme en l'estroite observation du Sabbatn, & beaucoup d'autres choses.

<sup>1</sup> Matth. xix. vers. 9.

<sup>2</sup> Voy. le Commentateur de Ben-Sira.

<sup>3</sup> 1 Cor. vii. vers. 11.

<sup>4</sup> Nomb. xxv. vers. 11, 12, 13.

## CHAP. XIII

La Tabagie<sup>1</sup>

**L**ES anciens ont dit *Sine Cerere & Baccho friget Venus*, & nous François<sup>168</sup> disons, Vive l'amour mais<sup>2</sup> qu'on dine. Après donc avoir marié nos Sauvages il faut appreter le diner, & les traiter à leur mode. Et pour ce faire il faut considerer les temps du mariage. Car si c'est en Hiver ils auront de la chasse des bois, si c'est au Printemps, ou en Été, ilz feront provision de poisson. De pain il ne s'en parle point depuis la Terre-neuve du Nort jusques au pais des Armouchiquois si ce n'est qu'ils en troquent avec les François, lesquels ils attèdnt sur les rives de mer accroupis comme singes, sitot que le printemps est venu, & reçoivent en contr' échange de leurs peaux (car ilz n'ont autre marchandise) du biscuit, fèves, pois, & farines; Les Armouchiquois & toutes nations plus éloignées, outre la chasse & la pecherie ont du blé *Mahis*, & des fèves, qui leur est vn grand soulagement pour le temps de necessité. Ilz n'en font point de pain: car ilz n'ont ni moulin, ni four, & ne savent le pestrir autrement qu'en le pilant dans vn mortier: & assemblans ces pieces le mieux qu'ilz peuvent, en font des petits tourteaux qu'ilz cuisent entre deux pierres chaudes. Le plus souvent ilz sechent ce blé au feu & le rotissent sur la braise. Et de cette façon vivoient les anciens Italiens, à ce que dit Pline.<sup>3</sup> Et par ainsi ne se faut tant étonner de ces peuples, puis que ceux qui ont appelé les autres barbares ont été autant barbares qu'eux.

Si ie n'avois couché ci-dessus<sup>4</sup> la forme de la Tabagie (ou Banquet) des Sauvages, i'en ferois ici plus ample description: mais ie diray seulement que lors que nous allâmes à la riviere saint Jean, étans en la ville d'*Ouigoudi* (ainsi puis-je bien appeller vn lieu clos répli de peuple) nous vîmes dans vn grâd hallier enviro quatre-vingts Sauvages tout nuds, hors-mis le brayet, faisant *Tabaguia* des farines qu'ils avoient eu de nous, dont ils avoient fait de la bouillie pleins des chauderons. Chacun avoit vne écuelle d'ecorce & vne cuiliere grâde cōme<sup>835</sup> la paume de la main, ou plus: & avec ce avoient encores de la chasse. Et faut noter que celui qui traite les autres, ne dine point, ains sert la compagnie comme ici bien souvent nos Epousés: & comme l'histoire de la Chine recite qu'il se pratique entre les Chinois.

Les femmes étoient en vn autre lieu à-part, & ne mangeoient point avec les hommes. En quoy on peut remarquer vn mal entre ces peuples là qui n'a jamais été entre les nations de deça, principalemēt les Gaullois & Allemās, lesquels non seulement ont admis les femmes en leurs banquets, mais aussi aux cōseils publics, mémemēt (quant aux Gaullois) depuis qu'elles eurent appaisé vne grosse guerre qui s'éleva entre eux, & vüiderēt le differēt avec telle équité.

<sup>1</sup> Le Sauvage dit, *Tabaguia*, c'est à dire Festin.

<sup>2</sup> Pline, liv. 18, chap. 8 & 10.

<sup>3</sup> Mais pour moyennant.

<sup>4</sup> Liv. 3, chap. 10.

(ce dit Plutarque) que de là s'ensuivit vne amitié plus grâde que jamais. Et au traité qui fut fait avec Annibal étant entré en Gaule pour aller côtre les Romains, il étoit dit que si les Carthaginois avoient quelque différent contre les Gaullois, il se vüideroit par l'avis des femmes Gaulloises. A Rome il n'en a pas été ainsi, là où leur cōdition étoit si basse, que par la loy *Voconia* le pere propre ne les pouvoit instituer heritieres de plus d'un tiers de sō biē : & l'Empereur Iustiniā en ses Ordonances leur defend d'accepter l'arbitrage qui leur auroit été deferé : qui mōtre ou vne grâde severité envers elles, ou vn argumēt qu'en ce pais là elles ont l'esprit trop debile. Et de cette façō sont les femmes de noz Sauvages, voire en pire conditiō, de ne point mager avec les hōmes en leurs Tabagies : & toutefois il me semble que la chere n'en est pas si bonne : 836  
170 laquelle ne doit pas consister au boire & manger seulemēt, mais en la societé de ce sexe que Dieu a donné à l'homme pour l'ayder & lui tenir compagnie.

Il semblera à plusieurs que noz Sauvages vivent pauvrement de n'avoir aucun assaisonnement en ce peu de mets que i'ay dit. Mais ie repliqueray que ce n'ont point été Caligula, ni Heliogabale, ni leurs semblables, qui ont elevé l'Empire de Rome à sa grandeur : ce n'a point aussi été ce cuisinier qui fit vn festin à l'Imperiale tout de chair de porc deguisée en mille sortes : ni ces frians lesquels après avoir detruit l'air, la mer, & la terre, ne sachans plus que trouver pour assouvir leur gourmandise vont chercher les vers des arbres, voire les tiennent en muē & les engraisent avec belle farine, pour en faire vn mets delicieux<sup>1</sup> : Ains ç'ont été vn *Curius Dentatus* qui mangeoit en écuelles de bois, & racloit des raves au coin de son feu : item ces bons laboureurs que le Senat envoyoit querir à la charruē pour conduire l'armée Romaine : & en vn mot ces Romains qui vivoient de bouillie, à la mode de noz Sauvages : car ilz n'ont eu l'vsage du pain qu'environ six cens ans après la fondation de la ville, ayans appris avec le temps à faire quelques galettes tellement quelement appretées & cuites souz la cendre, ou au four. Pline<sup>2</sup> autheur de ceci dit encore que les Tartares vivent aussi de bouillie & farine cruē, comme les Bresiliens. Et toutefois ç'a toujours été vne nation belliqueuse & puissante. Le même dit que les 837  
Arympheens (qui sont les Moscovites) vivent par les forêts (comme nos Sauvages) de grains & fruits qu'ilz cueillēt sur les arbres, sans parler de chair, ni de poisson. Et de fait les Autheurs prophanes sont d'accord que les premiers hommes vivoient comme cela, à sçavoir de blez, grains, legumages, glans, & feines, d'où vient le mot Grec *φάγειν* pour dire manger. Quelques nations particulieres (& non toutes) avoient des fruits ; comme, les poires étoient en vsage aux Argives, les figues aux Atheniens, les amandes aux Medes, le fruit des cannes aux Æthiopiens, le cardamin aux Perses, les dattes aux Babyloniēs, 171 le treffle aux Ægyptiens. Ceux qui n'ont eu ces fruits ont fait la guerre aux bêtes des bois, comme les Getuliens, & tous les Septentrionaux, même les anciens Allemās, toutefois ils avoient aussi du laitage : D'autres se trouvaient sur les rives de mer, ou des lacs & rivieres, ont vécu de poissons, & ont été appellés Ichthyophages : autres vivans de Tortues ont été dits Chelonophages. Vne partie des Æthiopiens vivent de sauterelles, lesquelles ilz sallent & endureissent à la fumée en grande quantité pour toute saison, & en cela s'accordent les historiens du jourd'hui avec Pline. Cer il y en a quelquefois de nuées, & en l'Oriēt semblablement, qui detruisent toute la campagne, si bien qu'il ne leur reste riē autre chose à manger que ces sauterelles : qui étoit la nourriture de

<sup>1</sup> Pline, liv. 17, chap. 24.

<sup>2</sup> Pline, liv. 18, chap. 8, 10, 11.

saint Jean Baptiste au desert, selon l'opinion de saint Hierome,<sup>1</sup> & de saint Augustin<sup>2</sup> : quoy que Nicephore<sup>3</sup> estime que c'étoient les fueilles tendres des bouts des arbres, par ce que le mot Grec *ἀκρίδες* signifie aussi cela. Mais venons aux Empereurs Romains les mieux qualifiez. Ammian Marcellin parlant de leur façon de vivre, dit<sup>4</sup> que Scipion, Æmilian, Metellus, Trajan, & Adria, se contentoient ordinairement des viandes de camp, sçavoir est de lard, fromage, & buvende. Si donc nos Sauvages ont abondamment de la chasse & du poisson, ie ne trouve pas qu'ilz soient mal ; car plusieurs-fois nous avons receu d'eux quantité d'Eurgeos, de Saumons, & autres poissons, sãs la chasse des bois, & des Canons, qui vivent en étâg, & sont amphibies. Au moins se reconoit vne chose louable en eux, qu'ilz ne sont point anthropophages cōme ont été autrefois les Scythes, & maintes autres nations du monde de deçà : & comme encore aujourd'hui sont les Bresiliens, Canibales, & autres du monde nouveau.

Le mal qu'on trouve en<sup>5</sup> leur façon de vivre c'est qu'ilz n'ont point de pain. De verité le pain est vne nourriture fort naturele à l'hōme, mais il est plus aisé de vivre avec de la chair, ou du poisson, que de pain seul. Que s'ilz n'ont l'usage du sel, la plupart du mode n'en vse point. Il n'est pas du tout necessaire, & sa principale vtilité git en la conservation, à quoy il est du tout propre. Neantmoins s'ils en avoient pour faire quelques provisions, ilz seroient plus heureux que nous. Mais faute de ce ilz patissent quelquefois : ce qui avient quād l'hiver est trop doux, ou au sortir d'icelui. Car alors ilz n'ont ny chasse, ni poisson, qu'avec beaucoup de peine, comme nous dirōs au chapitre de la Chasse, & sont contraints de recourir aux écorces d'arbres & raclures de peaux, & à leurs chiens, qu'ilz mangēt à cette nécessité. Et l'histoire des Floridiens dit qu'à l'extremité ilz mangent mille vilénies, jusques à avaller des charbons & mettre de la terre dās leur bouillie. Vray est qu'au Port Royal, & en maints autres endroits, il y a perpetuellement des coquillages, si bien que là en tout cas on ne sçauroit mourir de faim. Mais encore ont ils vne superstition de ne vouloir point manger de Moules. Raison pourquoy, ilz ne la sçauoient dire non plus que nos superstitieux qui ne veulent être treze à table, ou qui craignēt de se rongner les ongles le Vendredi, ou qui ont d'autres scrupules, vrayes singeries, telle qu'en recite en nombre Pline en son histoire naturelle. Toutefois en nôtre compagnie nous en voyans manger ilz faisoient de même : car il faut ici dire en passant qu'ilz ne mangerōt point de viandes inconnues sans premierement en voir l'essay. Pour les bêtes des bois ilz mangēt de toutes excepté du loup. Ilz mangent aussi des œufs qu'ilz vont recueillir le long des rives des eaux, & en chargēt leurs canots quād les Oyes, & Outardes ont fait leur ponte au printemps, & mettent en besongne autāt couvis que nouveaux. Pour la modestie ilz la gardent étans à table avec nous, & mangent sobrement : mais chés eux (ainsi que les Bresiliens) ilz bendent merveilleusement le tabourin, & ne cessent de manger tant que la viande dure : & si quelqu'un des nôtres se trouve en leur Tabagie ilz lui diront qu'il face comme eux. Neâtmoins ie ne voy point vne gourmandise semblable à celle de Hercules, lequel seul mangeoit des bœufs tout entiers, & en devora vn à vn païsan nommé Diadamas, pour raison<sup>6</sup> dequoy il fut nommé par soubriquet *Buthenes*, ou *Buphagos*, Mange-bœuf.

<sup>1</sup> S. Hier., liv. 2, contre Jovinian.

<sup>2</sup> S. Aug. sur le chap. xiv. au Rom. vers. 15.

<sup>3</sup> Nicephor., liv. 1, chap. 14.

<sup>4</sup> Ammian, liv. 18.

<sup>5</sup> The editions of 1609 and 1611-12 have, à.

<sup>6</sup> Pline, liv. 28, chap. 2.

Et sans aller si loin nous voyons és pais de deça des gourmandises plus grandes que celle que l'on voudroit imputer aux Sauvages. Car en la diete d'Ausbourg fut amené à l'Empereur Charles cinquième vn gros vilain qui avoit mangé vn veau & vn mouton, & n'estoit point encore saoul : & ie ne reconoy point que noz Sauvages engraisissent, ni qu'ilz portèt gros ventre, mais sont allaires & dispos cōme nos anciens Gaullois & Allemans qui par leur agilité donnoient beaucoup de peines aux armées Romaines.

Les viandes des Bresiliens sont serpens, crocodiles, crapaux & groz lezars, lesquels ilz estiment autant que nous faisons les chappons, levraux & connils. Ils font aussi des farinées de *Maniel*, ayant les fueilles de *Pæonia mas*, & l'arbre de la hauteur du *Sambucus* : icelles racines grosses comme la cuisse d'un homme, lesquelles les femmes égrugent fort menu, & les mangent cruës, ou bien les font cuire dans vn grand vaisseau de terre, en remuant toujours, comme on fait les dragées de sucre. Elles sont de bon gout, & de facile digestion, mais elles ne sont propres à faire pain, d'autant qu'elles se sechent & brulent & toujours reviennent en farine. Ils ont aussi avec ce du *Mahis*, qui vient en deux ou trois mois après la semaille, & leur est vn grand secours. Mais ils ont vne <sup>841</sup> coutume maudite & inhumaine de manger leurs prisonniers après les avoir bien engraisés. Voire (chose horrible) ilz leur baillent pour compagnes de couche les plus belles filles qu'ils ayent, leur mettans au col tant de licols qu'ils le veulent garder de lunes, & quand le temps est expiré ilz font du vin des susdits mil & racines, duquel ilz s'enivrent, appellans tous leurs amis. Puis <sup>174</sup> celui qui a pris le prisonnier l'assōme avec vne massuë de bois, & le divise par pieces, & en font des carbonnades qu'ils mangent avec vn singulier plaisir par dessus toutes les viandes du monde.

Au surplus tous Sauvages vivent generalement & par tout en cōmunauté : vie la plus parfaite & plus digne de l'homme (puis qu'il est vn animal sociable) vie de l'antique siecle d'or, laquelle avoient voulu r'amener les saints Apotres : mais ayans affaire à établir la vie spirituelle, ilz ne peuvent executer ce bon desir. S'il arrive donc que noz Sauvages ayent de la chasse, ou autre mangeaille, toute la troupe y participe. Ils ont cette charité mutuelle, laquelle a été ravie d'entre nous depuis que Mien & Tien prindrēt naissance. Ils ont aussi l'Hospitalité propre vertu des anciens Gaullois (selō le témoignage de Parthenius en ses Erotiques, de Cesar, Salvian, & autres) lesquels contraignoient les passans & étrangers d'entrer chés eux & y prendre la refection : vertu qui semble s'être conservée seulemēt en la Noblesse : car pour le reste nous la voyons fort enervée. Tacite donne la même loüange aux Allemans, disant <sup>842</sup> que chés eux toutes maisons sont ouvertes aux étrangers, & là ilz sont en telle assurance que (comme s'ils étoient sacrez) nul ne leur oseroit faire injure : Charité, & Hospitalité, qui se rapporte à la Loy de Dieu, lequel disoit à son peuple : *L'Etranger qui sejourne entre vous, vous sera comme celui qui est né entre vous, & Paymerez comme vous-mêmes : car vous avés été étrangers au pais d'Égypte.*<sup>1</sup> Ainsi font noz Sauvages, qui poussez d'un naturel humain reçoivent tous étrangers (hors les ennemis) lesquels ils admettent à leur communauté de vie. Et ainsi font les Turcs mêmes préque en tous lieux, ayans des Hospitaux fondés, où les passans (voire en quelques vns, les Chrétiens) sont <sup>175</sup> receus humainemēt sans rien payer. Chose qui fait honte à la France, où ne se reconoit préque riē en son Christianisme de ce qu'elle avoit de bien en son

<sup>1</sup> Levitiq. xix. vers. 34.

paganisme, souffrât voir ses ruës pavées, ses tēples assiegés, & ses devotiōs troublées d'une infinité de Mendiāns valides & non valides, sans y mettre aucun ordre.

Mais c'est assez manger, parlons de boire. Je ne sçay si ie doy mettre entre les plus grās aveuglemens des Indiens Occidētaux d'avoir abondāment le fruit le plus excellent que Dieu nous ait donné, & n'en sçavoir l'usage. Car ie voy que nos anciens Gaullois en étoient de même, & pensoient que les raisins fussent poison, ce dit Ammian Marcellin. Et Pline rapporte<sup>1</sup> que les Romains furent long temps sans avoir ni vignes, ni vignobles : Vray est que noz Gaullois faisoient<sup>843</sup> de la biere, de laquelle est encore l'usage frequent en toute la Gaulte Belgique : & de cette sorte de bruvage vsoient aussi les Égyptiens és premiers temps, ce dit Diodore, lequel en attribué l'invention à Osyris. Toutefois depuis qu'à Rome la boisson du vin fut venue, les Gaullois y prindrent si bien gout és voyages qu'ils y firent à main armée, qu'ilz continuerēt par-après la même piste. Et depuis les Marchās d'Italie epuisoiēt fort l'argent des Gaulles avec leur vin qu'ils y apportoiēt. Mais les Allemans reconoi- sans leur naturel sujet à boire plus qu'il n'est de besoin, ne vouloiēt point qu'on leur en portât, de peur qu'étans ivres ilz ne fussent en proye à leurs ennemis : & se contentoient de biere : Et neātmoins pour-ce-que la boisson d'eau continuelle engendre des crudités en l'estomach, & de là des grandes indispositions, les nations communement ont trouvé meilleur le moderé usage du vin, lequel a été dōné de Dieu pour réjouir le cœur, ainsi que le pain pour le sustenter, comme dit le Psalmiste<sup>2</sup> : & l'Apōtre saint Paul même conseille son disciple Timothée d'en user vn-petit à-cause de son infirmité. Car le vin (ce dit Oribasius<sup>3</sup>) *recrée & reveille nōtre chaleur : d'oū par consequent les digestions se font mieux, & s'engendre vn bon sang & vne bonne nourriture par toutes les parties du corps où 176 le vin ha force de penetrer : & pourtant ceux qui sont attenuēz de maladie en reprennēt vne plus forte habitude, & recouvrent semblablement par icelui l'appetit de manger. Il attenuē la pituite, il repurge l'humeur bilieux par les urines, & de sa plaisante odeur & substance alaigne rejouit l'ame, & donne force au corps.*

<sup>844</sup> *Le vin donc pris modérément est cause de tous ces biens-là : mais s'il est beu outre mesure il produit des effects tout contraires.* Et Platon<sup>4</sup> voulant demontrer en vn mot la nature & propriété du vin : *Ce qui échauffe (dit-il) l'ame avec le corps, c'est ce qu'on appelle vin.*

Les Sauvages qui n'ont point l'usage du vin, ni des epices, ont trouvé vn autre moyen d'échauffer cet estomach, & aucunement corrompre tant de crudités provenantes du poisson qu'ilz mangent, lesquelles autremēt éteindroient la chaleur naturelle : c'est l'herbe que les Bresiliens appellent *Petun*, les Floridiens *Tabac*, dont ilz prennent la fumée préque à toute heure, ainsi que nous dirons plus amplement au chapitre De la Terre, lors que nous parlerons de cette herbe. Puis, comme pardeça on boit l'vn à l'autre, en presentant (ce qui se fait en plusieurs endroits, & particulièrement en Suisse) le verre à celui à qui l'on a beu : Ainsi les Sauvages voulans fétoyer quelqu'un, & lui montrer signe d'amitié, après avoir petuné, presentent le petunoir à celui qu'ils ont agreable. Laquelle coutume de boire l'vn à l'autre n'est pas nouvelle ni particuliere aux Belges & Allemāns : car Heliodore en l'Histoire Éthiopique de Chariclea<sup>5</sup> nous témoigne

<sup>1</sup> Pline, liv. 18, chap. 4.

<sup>2</sup> Oribas, au liv. 1 des choses cōmodēs et aisées, chap. 12.

<sup>3</sup> Platon en son *Timée*.

<sup>4</sup> Psalm civ. vers. 16, 17.

<sup>5</sup> Heliodor., liv. 1, chap. 1, et liv. 3, chap. 3.

que c'étoit vne coutume toute vstée anciennement és pais desquels il parle, de boire les vns aux autres en nom d'amitié. Et pource qu'on en abusoit, & mettoit-on gens pour contraindre ceux qui ne vouloient point faire raison, Assuerus Roy des Perses en vn banquet qu'il fit à tous les principaux Seigneurs & Gouverneurs <sup>845</sup> de ses pais, defendit par loy expresse de contraindre aucun, & commanda que <sup>177</sup> chacun fût servi à sa volonté. Les Égyptiens n'vsoient pas de ces cōtraintes, mais neantmoins ilz buvoient tout, & ce par grande devotion. Car depuis qu'ils eurent trouvé l'invention d'appliquer des peintures & *Matachiaz* sur l'argent, ilz prindrent grand plaisir de voir leur Dieu Anubis depeint au fond de leurs coupes, ce dit Plin.<sup>1</sup>

Noz Sauvages Canadiens, Souriquois, & autres, sont éloignez de ses delices, & n'ont que le Petun, duquel nous avōs parlé pour se rechauffer l'estomach & donner quelque pointe à la bouche, ayans cela de commun avec beaucoup d'autres nations qu'ils aiment ce qui est mordicant, tel que ledit petun, lequel (ainsi que le vin ou la biere forte) pris en fumée, étourdit les sens & endort aucunement : de maniere que le mot d'ivrogne est entre eux en vsage par cette dictiō *Escorken*, aussi bien qu'entre nous.

Les Floridiens ont vne sorte de bruvage dit *Casiné*, qu'ilz boivent tout chaud, lequel ilz font avec certaines fueilles d'arbres. Mais il n'est loisible à tous d'en boire, ains seulemēt au *Paraousti*, & à ceux qui ont fait preuve de leur valeur à la guerre. Et ha ce bruvage telle vertu, qu'incontinent qu'ilz l'ont beu ilz deviennent tout en sueur, laquelle étant passée, ilz sont repeuz pour vingt-quatre heures de la force nutritive d'icelui.

Quant à ceux du Bresil ilz font vne certaine sorte de bruvage qu'il appellēt *Caou-in*, avec des racines & du mil, qu'ilz mettēt cuire & amollir dans des <sup>846</sup> grand[z] vases de terre, en maniere de cuvier, sur le feu, & éra n amollis c'est <sup>178</sup> l'office des femmes de macher le tout, & les faire bouillir derechef en autres vases : puis ayans laissé le tout cuver & écumer, elles couvrent le vaisseau jusques à ce qu'il faille boire : & est ce bruvage épais comme lie, à la façon du *defrutum* des Latins, & du gout de lait aigre, blanc & rouge cōme nôtre vin : & le font en toute saison, pource que lesdites racines y fructifiēt en tout temps. Au reste ilz boivēt ce *Caouin* vn peu chaud, mais c'est avec tel excès qu'ilz ne partent jamais du lieu où ilz fōt leurs Tabagies jusques à ce qu'ils ayent tout beu, y en eût-il à chacū vn tonneau. Si bien que les Flamens, Allemans, & Suisses ne sont en ceci que petits novices au prix d'eux. Je ne veux ici parler des cidres, & poirés de Normandie, ny des Hydromels, desquels (au rapport de Plutarque<sup>2</sup>) l'vsage étoit long temps auparavant l'invention du vin : puis que noz Sauvages n'en vsent point. Mais i'ay voulu toucher le fruit de la vigne, en cōsideration de ce que la Nouvelle-Frâce en est heureusemēt pourveuë.

<sup>1</sup> Plin, liv. 33, chap. 9.

<sup>2</sup> Plutarq. au 4 des *Symposiaq.*, chap. 5.

## CHAP. XIV

*Des Danses & Chansons*

**A** PRES la panse vient la danse (dit le proverbe). Donc il n'est point mal <sup>179</sup> à propos de parler de la dāse après la Tabagie. Car même il est dit du peuple d'Israël qu'après s'être bien repu il se leva de table pour jouer & danser alentour de son veau d'or.<sup>1</sup> La danse est vne chose fort ancienne entre tous peuples. Mais fut premierement faite & instituée és choses divines, comme nous en venons de remarquer vn exemple : & les Cananeens qui adoroient le feu faisoient des danses alentour & lui sacrifioient leurs enfans. Or la façon de danser n'étoit de l'invention des idolatres, ains du peuple de Dieu. Car nous lisons au livre des Juges<sup>2</sup> qu'il y avoit vne solennité à Dieu en Scilo, où les filles venoient danser au son de la flute. Et David faisant r'amener l'Arche de l'alliance en Ierusalem alloit devant en chemise, dansant de toute sa force.<sup>3</sup>

Quant aux Payens ils ont suivi cette façon. Car Plutarque en la vie de Nicias dit que les villes Grecques avoient tous les ans coutume d'aller en Delos celeberrer des danses & chansons à l'honneur d'Apollon. Et en la vie de l'Orateur Lycurgue le même dit qu'il en institua vne fort solennelle au Pyrée à l'honneur de Neptune, avec vn jeu de pris de la valeur au mieux dansant, de cent écus, à l'autre d'après de quatre-vingts, & au troisiéme de soixante. Les Muses filles de Iupiter aiment les danses : & tous ceux qui en ont parlé nous les font aller chercher sur le mont de Parnasse, où ilz disent qu'elles dansent au son de la lyre d'Apollon.

Quant aux Latins le même Plutarque en la vie de Numa Pompilius dit qu'il institua le college des Saliens (qui étoient des Prêtres faisans des danses <sup>180</sup> & gambades, & chantans des chansons à l'honneur du Dieu Mars) lors qu'un bouclier d'airain tomba miraculeusement du ciel, qui fut comme vn gage de ce Dieu pour la conservation de l'Empire. Et ce bouclier étoit appelé *Ancyle*, mais de peur que quelqu'un ne le derobât il en fit faire douze pareils nommez *Ancylia*, lesquels on portoit en guerre, comme jadis nous faisons nôtre Oriflamme, & comme l'Empereur Constantin le *Labarum*. Or de ces Saliens le premier qui mettoit le[s] autres en danse s'appelloit *Præsul*, c'est à dire premier danseur, *præ aliis saliens*, ce dit Festus,<sup>4</sup> lequel prent de là le nom des peuples François qui furēt appelez Saliens, parce qu'ils aymoient à danser, sauter & gambader : & de ces Saliens sont venuës les loix que nous disons Saliques, c'est à dire loix des danseurs.

Ainsi donc, pour reprendre nôtre propos, les danses ont été premierement

<sup>1</sup> Exod. xxxii. vers. 6.

<sup>2</sup> 2 des Rois, chap. 6.

<sup>3</sup> Juges xxi. vers. 19, 21.

<sup>4</sup> Festus, liv. 16.

institué pour les choses saintes. A quoy i'adjousteray le témoignage d'Arrian,<sup>1</sup> lequel dit que les Indiens qui adoroient le Soleil levant, n'estimoient pas l'avoir deüement salué, si en leurs cantiques & prieres il n'y avoit eu des danses.

Cette maniere d'exercice fut depuis appliquée à vn autre vsage, sçavoir au regime de la santé, comme dit Plutarque au Traité d'icelle. De sorte que Socrates même, quoy que bien reformé, y prenoit plaisir, pour raison dequoy il desiroit avoir vne maison ample & spacieuse, ainsi qu'écrivit Xenophon en son Convive : & les Perses s'en servoient expressement à cela, selon Duris au septième de ses Histoires.

Mais les delices, lubricités & débauchemens les detournerent depuis à leur  
181 vsage, & ont les dâses servi de proxenetes & courratieres d'impudicité, comme nous ne le voyons que trop, dequoy avons des témoignages en l'Évangile, où nous trouvons qu'il en a corté la vie au plus grand qui se leva jamais entre les hommes, qui est saint Iehan Baptiste. Et disoit fort biē Arcesilaus,<sup>2</sup> que les danses sont des venins plus aigus que toutes les poisons que la terre produit, d'autant que par vn certain doux chatouillement ilz se glissent dedans l'ame, où ilz communiquent & impriment la volupté & delectation qui est proprement affectée aux corps.

Noz Sauvages, & generalement tous les peuples des Indes Occidentales ont de tout temps l'vsage des danses. Mais la volupté impudique n'a point gagné cela sur eux de les faire danser à son sujét, chose qui doit servir de leçon aux Chrétiens. L'vsage donc de leurs danses est à quatre-fins, ou pour aggreer à leurs Dieux (qu'on les appelle diables si l'on veut, il ne n'importe) ainsi que nous avons remarqué en deux endroits ci-dessus,<sup>3</sup> ou pour faire fête à quelqu'un ou pour se rejouir de quelque victoire, ou pour prevenir les maladies. En toutes ces danses ilz chantent, & ne font point de gestes muets, comme en ces bals dont parle l'oracle de la Pithienne, quand il dit : *Il faut que le spectateur entende le balladin mime, ores qu'il soit muet, & qu'il Poye, combien qu'il ne parle point* : Mais comme en Delos on chantoit en l'honneur d'Apollon, les Saliens en l'honneur de Mars, ainsi les Floridiens chantent en l'honneur du  
850 Soleil auquel ils attribuent leurs victoires : non toutefois si vilainement qu'Orphée inventeur des diableries Payennes, duquel se mocque saint Gregoire de Naziaze en vne Oraison, parce qu'entre autres folies en vn hymne il parle à Iupiter en cette façon : *O glorieux Iupiter le plus grand de tous les Dieux, qui resides en toutes sortes de fientes tant de brebis, que de chevaux & de mulets, &c.* Et en vn autre hymne qu'il fait à Ceres, il dit qu'elle decouvroit ses cuisses pour soumettre son corps à ses amoureux, & se faire cultiver. Noz Souriquois aussi font des danses & chansons en l'honneur du dæmon qui leur indique de  
182 la chasse, & qu'ilz pensent leur faire du bien : dequoy on ne se doit émerveiller, d'autant que nous-mêmes qui sommes mieux instruits chantons (sans comparaison) des Pseaumes & Cantiques de louâge à nôtre Dieu, pour ce qu'il nous donne à diner : & ne voy point qu'un hōme qui a faim soit gueres échauffé ni à chanter, ni à danser : *Nemo enim saltat ferè sobrius*, dit Ciceron.<sup>4</sup>

Aussi quand ilz veulent faire fête à quelqu'un, en plusieurs endroits ilz n'ont plus beaux gestes que de danser : comme semblablement si quelqu'un leur fait la Tabagie, pour toutes actions de grâces ilz se mettront à danser, ainsi qu'il est arrivé quelquefois quand le sieur de Poutrincourt leur donnoit à

<sup>1</sup> Arriā, *Des Gestes d'Alexandre*.

<sup>2</sup> Liv. I, chap. 18, et liv. 6, chap. 4.

<sup>3</sup> Plutarq. au 7 des *Sympas*, quest., 5.

<sup>4</sup> Ciceron en l'orais. pour Muræna.

diner, ilz lui chantoient des chansons de louange, disans que c'étoit vn brave  
 85: *Sagamos*, qui les avoit bien traité, & qui leur étoit bon ami : ce qu'ils com-  
 prenoient fort mystiquement souz ces trois mots *Epigico iaton edico* : ie dy  
 mystiquement : car ie n'ay iamais peu sçavoir la propre significati<sup>o</sup> de chacun  
 d'iceux, ni des autres chansons. Je croy que c'est du vieil langage de leurs  
 peres, lequel n'est plus en vsage, de même que le vieil Hebrieu n'est point la  
 langue des Iuifs du jourd'hui : & des-ja étoit changé du temps des Apôtres.

Ilz chantent aussi en leurs Tabagies communes les louanges des braves  
 Capitaines & *Sagamos*, qui ont bien tué de leurs ennemis. Ce qui s'est prat-  
 183  
 iqué en maintes nations anciennement, & se pratique encore aujourd'hui  
 entre nous : & se trouve approuvé & être de bien-seance en la sainte Ecriture  
 au Cantique de Debora, après la defaite du Roy Sisara.<sup>1</sup> Et quand le jeune  
 David eut tué le grand Goliath, cōme le Roy victorieux retournoit en Ierusalē,  
 les femmes sortoient de toutes les villes, & lui venoient au-devant avec tabours  
 & rebecs, ou cimbales, dāsans, & chantās joyeusement à deux chœurs qui se  
 respondoient l'un après l'autre, disans : *Saul en a frappé mille, & David en a*  
*frappé dix milles.*<sup>2</sup> Athenée dit<sup>3</sup> que noz vieux Gaullois avoient des Poètes nōmez  
 Bardes, lesquels ilz reveroient fort : & ces Poètes chantoient de vive voix les faits  
 des hōmes vertueux & illustres : mais ilz n'écrivoient rien en public, par ce  
 que l'écriture rend les hommes paresseux & negligens à apprendre. Toute-  
 fois Charlemagne print vn autre avis. Car il fit faire des Lais & Vaudevilles  
 852 en langue vulgaire contenant les gestes des anciens, & voulut qu'on les fit  
 apprendre par cœur aux enfans, & qu'ilz les chantassent, afin que la memoire  
 en demeurât de pere en fils, & de race en race, & que par ce moyen d'autres  
 fussent incités à bien faire, & à écrire les gestes des vaillans hommes. Je veux  
 encore ici dire en passant que les Lacedemoniens avoient vne maniere de bal  
 ou danse dont ils vsoient en toutes leurs fêtes & solennités, laquelle repre-  
 sentoit les trois temps : sçavoir le passé, par les vieillars, qui disoient en chan-  
 tant ce refrain, *Nous fumés jadis valeureux* : Le present, par les jeunes hommes  
 en fleur d'age disans : *Nous le somme presentemēt* ; L'à-venir par les enfans, qui  
 disoient : *Nous le serons à nôtre tour.*<sup>4</sup>

Je ne veux m'amuser à décrire toutes les façons de gambades des anciens,  
 mais il me suffit de dire que les danses de noz Sauvages [se] font sans bouger  
 d'une place, & neantmoins sont tous en rond (ou à peu près) & dansent avec  
 vehemēce, frappans des piez contre terre, & s'élevans comme en demi-saut :  
 ce qui me fait souvenir d'un vers d'Horace, où il dit :

*Nunc est bibendum ; nunc pede lib.<sup>ro</sup>*  
*Pulsanda tellus . . .*

Et quant aux mains ils les tiennent fermées, & les bras en l'air en forme d'un 184  
 homme qui menace, avec mouvement d'iceux. Au regard de la voix il n'y  
 en a qu'un qui chante, soit homme ou femme ; Tout le reste fait & dit, *Het,*  
*het*, comme quelqu'un qui aspire avec vehemence : & au bout de chacune  
 853 chanson ilz font tous vne haute & longue exclamation, disans *Hé e e e*. Pour être  
 mieux dispos ilz se mettent ordinairement tout nuds, par ce que leurs robes  
 de peaux les empechent : Et s'ils ont quelques têtes ou bras de leurs ennemis,  
 ilz les portent pendus au col, dansans avec ce beau joyau, dans lequel ilz mor-

<sup>1</sup> Juges, chap. 5.

<sup>2</sup> Liv. 6 du *Banquet des Sages*.

<sup>3</sup> 1 des Rois xviii. vers. 6, 7.

<sup>4</sup> Plutarq. en la vie de Lycurgus.

dent quelquefois, tant est grande leur haine même dessus les] morts. Et pour finir ce chapitre par son commencement, ilz ne font jamais de Tabagie que la danse ne s'ensuive : & après s'il prent envie au *Sagamos*, selon l'état de leurs affaires, il haranguera vne, deux, ou trois heures, & à chaque remontrance demandant l'avis de la compagnie, si elle approuve ce qu'il propose, chacun crierà *He e e e* en signe d'avœu & ratification. En quoy il est fort ententivement écouté, comme nous avons veu maintefois : & même lors que le sieur de Poutrincourt faisoit la Tabagie à noz Sauvages, *Membertou* après la danse haranguoit avec vne telle vehemence, qu'il étonnoit le monde, "remoustrant les courtoisies & témoignages d'amitié qu'ilz recevoient des François, ce qu'ils en pouvoient esperer à l'avenir : combien la presence d'iceux leur étoit vtile, veire necessaire, pour ce qu'ilz dormoient seurement ; & n'avoient crainte de leurs ennemis, &c."

## CHAP. XV

*De la disposition corporelle : & de la Medecine & Chirurgie*

**N**OUS avons dit au prochain chapitre que la danse est vtile à la con-<sup>185</sup>  
 servation de la santé. C'est aussi l'un des sujets pourquoy noz  
 Sauvages s'y plaisent. Mais ils ont encore d'autres preservatifs,  
 dont ils vsent souvent, c'est à sçavoir les sueurs, par lesquelles ilz  
 previennent les maladies. Car ilz sont quelquefois touchez de cette Phthisie  
 de laquelle furent endommagez les gens du Capitaine Jacques Quartier & du  
 sieur de Monts,<sup>1</sup> ce qui toutefois est rare : & quand cela vient ils ont eu ci-  
 devant en *Canada* l'arbre *Annedda*, (que l'appelle l'arbre de vie, pour son ex-  
 cellence) duquel ilz se guerissoient : & au pais des Armouchiquois ils ont encore  
 le Sassafras, & l'Esquine en la Floride. Les Souriquois qui n'ont point ces sortes  
 de bois vsent des sueurs que nous avons dit, & pour Medecins ils ont leurs  
*Aoutmoins*, lesquels à cet effect creusent dans terre, & font vne fosse qu'ilz  
 couvrent de bois, & de gros grez pardessus : puis y mettent le feu par vn con-  
 duit, & le bois étant brulé ilz font vn berceau de perche, lequel ilz couvrent  
 de tout ce qu'ils ont de peaux & autres couvertures, si bien que l'air n'y entre  
<sup>855</sup> point, jettent de l'eau sur lesdits grez, & les couvrent : puis se mettent dans  
 ledit berceau, & avec des battemens l'*Aoutmoin* chantant, & les autres disans  
 (comme en leurs danses) *Het, hét, het*, ilz se font suer. S'il arrive qu'ilz tombent  
 en maladie (car il faut en fin mourir) l'*Aoutmoin* souffle avec des exorcismes, la  
<sup>186</sup> partie dolente, la leche & succe : & ci cela n'est assez il donne la seignée au  
 patient en lui dechiquetant la chair avec le bout d'un couteau, ou autre chose.  
 Que s'ilz ne guerissent toujours il faut considerer que les nôtres ne le font pas.  
 En la Floride ils ont leurs *Jarvars*, qui portent continuellement vn sac  
 plein d'herbes & drogueries pendu au col pour medeciner les malades, qui  
 sont la plus-part de verole : & soufflent les parties dolentes jusques à en tirer  
 le sang.

Les medecins des Bresiliens sont nommez *Pagés* entre eux (ce ne sont point  
 leurs *Caraïbes*, ou devins) qui en sucçant, comme dessus, s'efforcent de guerir  
 les maladies. Mais ils en ont vne incurable qu'ilz nomment *Pians*, provenant  
 de paillardise, laquelle neantmoins les petits enfans ont quelquefois, ainsi que  
 pardeça ceux qui sont pocquetez de verole, ce qui leur vient (à mon avis) de la  
 corruption des peres & meres. Cette contagion se convertit en pustules plus  
 larges que le poulce, lesquelles s'épandent par tout le corps & jusques au visage,  
 & en étans touchés ils en portent les marques toute leur vie, plus laids que des  
 iadres, tant Bresiliens, que d'autre nation. Pour le traitement du malade  
<sup>856</sup> ilz ne lui donnent rien s'il ne demande, & sans s'en soucier autrement ne laissent

<sup>1</sup> Ci-dessus, liv. 3, chap. 24, et liv. 4, chap. 5.

point de faire leurs bruits & tintamarres en sa presence, beuvans, sautans, & chantans selon leur coutume.

Quant aux playes, les *Aoutmoins* de noz Souriquois & leurs voisins les lechent & succent, se servans du roignô de Castor, duquel ilz mettent vne rouëlle sur la playe, & se consolide ainsi. Les vieux Allemans (dit Tacite) n'ayans encor  
 187 l'art de Chirurgie, en faisoient de même : *Ilz rapportent (ce fait-il) leurs playes à leurs meres & à leurs femmes, lesquelles n'ont point d'effroy de les conter, ni de les succer : voire leur portent à vivre au camp, & les exhortent à bien combattre : si bien que quelquefois les armées branlantes ont été remises par les prieres des femmes, ouvrans leurs poitrines à leurs maris. Et d' puis se sont volontiers servi de leurs avis & conseils, auxquels ils estiment qu'il y a quelque chose de saint.*

Et comme entre les Chrétiens plusieurs ne se soucians de Dieu que par benefice d'inventaire, cherchent la guerison de leurs playes par charmes & l'aide des devins : ainsi entre noz Sauvages l'*Aoutmoin* ayant quelque blessé à penser interroge souvent son dæmon, pour sçavoir s'il guerira ou non : & jamais n'a de reponse que par si (si tant est que le dæmon parle à eux). Il y en a quelquefois qui font des cures incroyables, comme de guerir vn qui auroit le bras coupé. Ce que toutefois ie ne sçay si ie doy trouver étrange quand ie considere ce qu'écrit le sieur de Busbeque au discours de son ambassade en Turquie, Epitre quatrième.

"Approchans de Bude, le Bassa nous envoie au-devant quelques vns de  
 ses domestiques, avec plusieurs heraux & officiers : Mais entre autres vne belle troupe de jeunes hommes à cheval remarquables à cause de la nouveauté de leur equipage. Ils avoient la tête découverte & rase, sur laquelle ils avoient fait vne longue taillade sanglante, & fourré diverses plumes d'oiseaux dedans la playe, dont ruisseloit le pur sang : mais au lieu d'en faire semblant ilz marchoient à face riante, & la tête levée. Devant moy cheminoient quelques pietons, l'un desquels avoit les bras nuds, & sur les côtéz : chacun desquelz bras au dessus du coude étoit percé d'outre en outre d'un couteau qui y étoit. Vn  
 188 autre étoit decouvert depuis la tête jusques au nôbril, ayant la peau des reins tellement découpée haut & bas en deux endroits, qu'à-travers il avoit fait passer vne masse d'armes, qu'il portoit comme nous ferions vn coutelas en écharpe. L'en vis vn autre lequel avoit fiché sur le sommet de sa tête vn fer de cheval avec plusieurs clous, & de si long temps, que les clous s'étoient tellement prins & attachés à la chair, qu'ilz ne bougeoient plus. Nous entrames en cette pompe dans Bude, & fumes menés au logis du Bassa avec lequel ie traitay de mes affaires. Toute cette jeunesse peu soucieuse de blessures étoit dans la basse cour du logis : & comme ie m'amusois à les regarder, le Bassa m'enquit & demanda ce qu'il me sembloit : Tout bien, fis-je, excepté que ces gës là font de la peau de leurs corps ce que ie ne voudroy pas faire de ma robbe : car  
 858 i'essayeroy de la garder entiere. Le Bassa se print à rire, & nous donna congé."¹

Noz Sauvages font bien quelquefois des épreuves de leur constance, mais il faut confesser que ce n'est rien au pris de ceci. Car tout ce qu'ilz font est de mettre des charbons ardans sur leurs bras, & laisser bruler le cuir, de sorte que les marques y demeurent toujours : ce qu'ilz font aussi en autres endroits du corps, & montrent ces marques pour dire qu'ils ont grâd courage. Mais l'ancien Mutius Scevola en avoit bien fait davantage, rotissant courageusement son bras au feu après avoir failli à tuer le Roy Porsenna. Si ceci étoit mon

¹ Pris des curieuses recherches du sieur Goulart Senlisien.

sujet ie representeroy les coutumes des Lacedæmoniens qui faisoient tous les ans vne fête à l'honneur de Diane, où les jeunes garçons s'éprouvoient à se fouëtter : Item la coutume des anciens Perses, lesquels adorans le Soleil, qu'ils appelloient *Mitbra*, nul ne pouvoit être receu à la confrairie qu'il n'eût donné à conoitre sa constance par quatre-vingtz sortes de tourmens, du feu, de l'eau, du jeune, de la solitude, & autres.

Mais revenons à noz Medecins & Chirurgiens Sauvages. Iajoit que le nombre en soit petit, si est-ce que l'esperance de leur vie ne git point du tout en ce metier. Car pour les maladies ordinaires elles sont si rares pardela, que 189 le vers d'Ovide leur peut bien être approprié,

*Si valeant homines ars tua Phæbe jacet :*

859 en disant *Si, pro Quia*. Aussi ces peuples vivent-ils vn long âge, qui est ordinairement de sept ou huit-vingts ans. Et s'ils avoient noz commoditez de vivre par prevoyance, & l'industrie de recueillir l'Été pour l'Hiver, ie croy qu'ilz vivroient plus de trois cens ans. Ce qui se peut conjecturer par le rapport que nous avons fait ci-dessus<sup>1</sup> d'un viellart en la Floride lequel avoit vécu ce grand âge. De sorte que ce n'est miracle particulier ce que dit Pline que les Pandoriens vivent deux cens ans, ou que ceux de la Taprobane sont encores alaires à cent ans. Car *Membertou* a plus de cent ans, & n'a point vn cheveu de la tête blanc, ains seulement la barbe mêlée, & tels ordinairement sont les autres. Qui plus est, en tout âge ils ont toutes leurs dents, & vont à tête nuë, sans se soucier de faire au moins des chapeaux de leurs cuirs, comme firent les premiers qui en vserent au monde de deça. Car ceux du Peloponnese, & les Lacedæmoniens appelloient vn chapeau *κυνή*, que Iulius Pollux dit signifier vne peau de chien. Et de ces chapeaux vsent encore aujourd'hui les peuples Septentrionaux, mais ils sont bien fourrez.

Ce qui ayde encore à la santé de noz Sauvages, est la concorde qu'ils ont entre eux, & le peu de soin qu'ilz prennent pour avoir les commoditez de cette vie, pour lesquelles nous-nous tourmentons. Ilz n'ont cette ambition qui pardeça ronge les esprits, & les remplit de soucis, forçant les hommes aveuglés de marcher en la fleur de leur âge au tombeau, & quelquefois à servir de spectacle honteux à vn supplice public.

860 I'ose bien attribuer aussi la cause de cette disposition & longue santé de noz 190 Sauvages à leur façon de vivre qui est à l'antique, sans appareil. Car chacun est d'accord que la sobriété est la mere de santé. Et bien qu'ilz facent quelquefois des excès en leurs Tabagies, ilz font assez de diète après, vivans quelquefois six jours,<sup>2</sup> plus ou moins, de fumée de Petun, & ne retournans point à la chasse qu'ilz ne commencent à avoir faim. Et d'ailleurs qu'étans alaires ilz ne manquent point d'exercice soit d'une part, soit d'une autre. Bref il ne se parle point entre eux de ces âges tronquez qui ne passent point quarante ans, qui est la vie de certains peuples d'Éthiopie (ce dit Pline) qui vivent de locustes (ou sauterelles) salées & sechées à la fumée. Aussi la corruption n'est-elle point entre eux, qui est la mere nourrice des Medecins & des Magistrats, & de la multiplicité des Officiers, & des Concioneurs publics, créés & institués pour y donner ordre, & retrancher le mal. Et neantmoins c'est signe d'une cité bien malade où ces sortes de gens abondent. Ilz n'ont point de procés bour-

<sup>1</sup> Liv. I, chap. 8.

<sup>2</sup> The editions of 1609 and 1611-12 have, *vivent souvent huit jours*.

reaux de noz vies, à la poursuite desquels il faut consommer nos âges & noz moyens, & bien souvent on n'a point ce qui est juste, soit par l'ignorance du luge, à qui on aura deguisé le fait, soit par la<sup>1</sup> malice, ou par la mechanceté d'un Procureur qui vendra sa partie. Et de telles afflictions viennent les pleurs, chagrins, & desolations, qui nous meinent au tombeau avant le terme. Car tristesse (dit le Sage) en a tué beaucoup, & n'y a point de profit en elle. En vie & dépit abbrege la vie, & souci ameine vieillesse devant le temps. Mais la liesse du cœur est la vie de l'homme, & la jouissance de l'homme lui allonge la vie.<sup>2</sup>

<sup>1</sup> The editions of 1609 and 1611-12 have, *en*.

<sup>2</sup> Ecclesiast. xxx. vers. 25, 26, et 27.

## CHAP. XVI

*Exercices des hommes*

**A** PRES la santé, parlons des exercices qui en sont supposts & protecteurs. 191  
 Noz Sauvages n'ont aucun exercice sordide, tout leur déduit étant  
 ou la Guerre ou la Chasse (desquelz nous parlerons à-part) ou faire  
 les outilz propres à cela (ainsi que Cesar témoigne des anciens  
 Allemans) ou danser (& de ce nous avons desja parlé) ou passer le temps au  
 jeu. Ilz font donc des arcs & fleches, arcs qui sont forts, & sans mignardise.  
 Quât aux fleches c'est chose digne d'etonnemēt comme ilz les peuvēt faire si  
 longues, & si droites avec vn couteau, voire avec vne pierre tant seulement là  
 où ilz n'ont point de couteaux. Ilz les empennēt de plumes de queue d'Aigle,  
 parce qu'elles sont fermes, & les font bien porter en l'air : & lors qu'ils en ont  
 faite ilz bailleront vne peau de Castor, voire deux, pour recouvrer vne de ces  
 queue. Pour la pointe, les Sauvages qui ont le trafic avec les François, y  
 mettent au bout des fers qu'on leur porte. Mais les Armouchiquois, & autres  
 862 plus éloignez n'ont que des os faits en langue de serpent, ou des queue d'un  
 certain poisson appelé *Sicnau*, lequel poisson se trouve aussi en Virginia souz  
 le même nom (du moins l'Historien Anglois l'a écrit *Seekanauk*). Ce poisson  
 est comme vne écrevisse logé dans vne coquille fort dure, grande comme vne  
 écuelle, au bout de laquelle est vne pointe longue & fort dure. Il a les yeux sur  
 le dos, & est bon à manger.

Ilz font aussi des Masses de bois en forme de crosse, pour la guerre, & des 192  
 Pavois qui couvrent tout le corps, ainsi qu'avoient nos anciens Gaullois. Quant  
 aux Carquois, c'est du métier des femmes.

Pour l'usage de la Pecherie, les Armouchiquois (qui ont de la chanve) font des  
 lignes à pecher, mais les nôtres qui n'ont aucune culture de terre, en troquent  
 avec les François, comme aussi des haims à appâter les poissons : seulement ilz  
 font avec des boyaux, des cordes d'arcs, & des Raquettes qu'ilz s'attachent  
 aux piez pour aller sur la nege à la chasse.

Et d'autant que la nécessité de la vie les contraint de changer souvent de  
 place, soit pour la pecherie (car chacun endroit ha ses poissons particuliers, qui  
 y viennent en certaine saison) ils ont besoin de chevaux au changement pour  
 porter leur bagage. Ces chevaux sont des Canots & petites nasselles d'écorces,  
 qui vont legerement au possible sans voile. Là dedans changeans de lieu ilz  
 mettent tout ce qu'ils ont, femmes, enfans, chiens, chauderons, haches, mata-  
 863 chiaz, arcs, fleches, carquois, peaux, & couvertures de maisons. Ilz sont faits  
 en telle sorte qu'il ne faut point vaciller, ni se tenir droit, quand on est dedans,  
 ains être accroupi, ou assis au fond, autrement la marchandise renverseroit. Ilz  
 sont larges de quatre piés ou environ, par le milieu, & vont en appointissant

par les extremités, & la pointe relevée pour commodement passer sur les vagues. L'ay dit qu'ilz les font d'écorces d'arbres, pour lesquelles tenir en mesure, ilz les garnissent par-dedans de demi cercles de bois de Cedre, bois fort souple & obeissant, dequoy fut faite l'Arche de Noé. Et afin que l'eau n'entre point dedans, ils enduisent les coutures (qui joignent lesdites écorces ensemble, lesquelles ilz font de racines) avec de la gomme de sapins. Ils en font aussi d'oziers fort proprement, lesquels ils enduisent de la même matiere gluante de sapins : chose qui témoigne qu'ilz ne manquent point d'esprit là où la nécessité les presse.

193 Plusieurs nations de deça en ont eu de même au temps passé. Si nous recherchons l'Ecriture sainte nous trouverons que la mere de Moyse voyant qu'elle ne pouvoit plus celer son enfant, *elle le mit dans vn coffret (c'est à dire vn petit Canot : car l'Arche de Noé & ce Coffret est vn même mot תִּבְנָה, Teva, en Hebrieu) fait de joncs, & l'enduisit de bitume & de poix : puis mit l'enfant en icelui, & le posa en vn rosier sur la rive du fleuve.*<sup>1</sup> Et le Prophete Esaie menaçant les Æthiopiens & Assyriens : *Malheur (dit-il) sur le pais qui envoie par mer des Ambassadeurs en des vaisseaux de papier (ou joncs) sur les eaux,* 864 *disant : Allez Messagers vitelement, &c.*<sup>2</sup> Les Égyptiens voisins des Æthiopiens avoient au temps de Iules Cæsar des vaisseaux de même, c'est à-sçavoir de papier, qui est vne écorce d'arbre, témoin Lucain<sup>3</sup> en ce vers :

*Conseritur bibula Memphis cymba papyro.*

Mais venons de l'Orient & Midi au Septentrion. Pline<sup>4</sup> dit qu'anciennement les Anglois & Ecossois alloient querir de l'étain en l'île de *Mictis* avec des canots d'oziers cousus en cuir. Solin en dit autant, & Isidore,<sup>5</sup> lequel appelle cette façon de canots *Carabus* fait d'oziers & environné de cuir de bœuf tout crud, duquel (ce dit-il) vient les pyrates Saxons, qui avec ces instrumens sont legers à la fuite. Sidoine de Polignac<sup>6</sup> parlant des mêmes Saxons, dit

*. . . cui pelle salum sulcare Britannum  
Ludus, & assuto glaucum mare findere lembo.*

Les Sauvages du Nort vers Labrador ont de certains petits canots longs de treze ou quatorze piez, & larges de deux, faits de cette façon, tout couverts de 194 cuir, même par-dessus, & n'y a qu'un trou au milieu où l'homme se met à genoux, ayant la moitié du corps dehors, si bien qu'il ne sçauoit perir, garnissant son vaisseau de vivres avant qu'y entrer. J'ose croire que la fable des Syrenes vient de là, les lourdaus estimans que ce fussent poissons à moitié hommes ou femmes, ainsi qu'on a feint des Centaures pour avoir veu des hommes à cheval.

Les Armouchiquois, Virginiens, Floridiens, & Bresiliens font d'une autre façon leurs canots (ou canoas). Car n'ayans ni haches, ni couteaux (sinon quelques vns de cuivre) ilz brulent un grand arbre bien droit, par le pié, & le font tomber, puis prennent la longueur qu'ilz desirent, & se servent de feu au lieu de scie, grattans le bois brûlé avec des pierres : & pour le creusemēt du vaisseau ilz font encore de même. Là dedans ilz se mettront demie douzaine d'hommes avec quelque bagage, & feront de grans voyages. Mais de cette sorte ilz sont plus pesans que les autres.

<sup>1</sup> Exod. xlii. vers. 3.

<sup>4</sup> Pline, liv. 4, chap. 16.

<sup>2</sup> Esai. xviii. vers. 1.

<sup>5</sup> Isidore, lib. 19, chap. 1.

<sup>3</sup> Lucain, liv. 4.

<sup>6</sup> Sidon., Carm. 7.

Or font-ils aussi des voyages par terre aussi bien que par mer, & entreprendront (chose incroyable) d'aller vingt, trente, & quarante lieues par les bois, sans rencontrer ni sentier, ni hôtellerie, & sans porter aucuns vivres, fors du Petun, & vn fusil, avec l'arc au poin, le carquois sur le dos. Et nous en France sommes bien empechez quand nous sommes tant soit peu égarez dans quelque grande forêt. S'ilz sont pressez de soif ils ont l'industrie de succer certains arbres, d'où distille vne douce & fort agreable liqueur, comme ie l'ay expérimenté quelquefois.

Au pais de labeur, comme des Armouchiquois, & plus outre cōtinuellement, les hômes font de la poterie de terre en façon de bonnet de nuit, dans quoy ils font cuire leurs viandes chair, poisson, fèves, blé, courges, &c. Noz Souriquois <sup>195</sup> en faisoient aussi anciennement & labouroient la terre, mais depuis que les François leur portent des chauderōs, des fèves, pois, biscuit, & autres mangeailles, ilz sont devenus paresseux, & n'ont plus tenu conte de ces exercices. <sup>866</sup> Mais quāt aux Armouchiquois qui n'ont encore aucun commerce avec nous, & ceux qui sont plus éloignés, ilz cultivent la terre, l'engraissent avec des coquillages, ils ont leurs familles distinctes, & leurs parterres alentour, au contraire des anciens Allemands qui (ce dit Cæsar) n'avoient aucun champ propre, & ne demouroient plus d'vn an en vn lieu, ne vivans préque que de lactage, chair, & fromage, leur étant chose trop ennuieuse d'attendre vn an de pié quoy pour recueillir vne moisson. Ce qui est aussi de l'humeur de noz Souriquois & Canadiens, lesquels il faut confesser n'être point laborieux qu'à la chasse. Et quant aux Armouchiquois, ilz doivent le fruit qu'ilz reçoivent de la terre à leurs femmes, qui ont la peine de la cultiver, & ce avec vn croc de bois, comme i'ay dit ailleurs, étans employées à toutes œuvres serviles. Et par ainsi n'ont aucun commandement, ne font filer la quenouille à leurs maris, & ne les envoient au marché, comme en plusieurs provinces de deça, & particulièrement au pais de jalousie.

Au regard du labourage des Floridiens, voici ce que Laudonniere en dit : Ilz sement leur mil deux fois l'année, c'est à sçavoir en Mars, & en Iuin, & tout en vne même terre. Ledit mil, depuis qu'il est semé jusques à ce qu'il soit prêt à cueillir, n'est que trois mois. "Les six autres mois ilz laissent reposer la terre. Ilz recueillent aussi des belles citrouilles & de fort bonnes fèves. Ilz ne fument point leur terre : seulement quād ilz veulent semer, ilz mettent le <sup>196</sup> feu dedans les herbes qui sont creués durant les six mois, & les font toutes bruler. Ilz labourent leur terre d'vn instrument de bois qui est fait comme vne mare ou houë large, dequoy l'on laboure les vignes en France : ilz mettent deux grains de mil ensemble. Quand il faut ensemençer les terres, le Roy commande à vn des siens de faire tous les jours assembler ses sujets pour se trouver au labeur, durant lequel le Roy leur fait faire force breuvage duquel nous avons parlé. En la saison que l'on recueille le mil, il est tout porté en la maison publique, là où il est distribué à chacun selon sa qualité. Ilz ne sement que ce qu'ilz pensent qui leur est necessaire pour six mois, encore bien petitement : car durant l'Hiver, ilz se retirent trois ou quatre mois de l'année dedans les bois : là où ilz font de petites maisons de palmites pour se tenir à couvert, & vivent li de gland, de poisson qu'ilz pechent, d'huitres, de cerfs, poules d'Inde, & autres animaux qu'ilz prennent."

Et puis qu'ils ont des villes & maisons, ou cabannes, ie puis bien encore mettre ceci entre leurs exercices. Quant aux villes ce sont multitude de

cabannes faites les vnes en pyramides, les autres en forme de toict, les autres comme des berceaux de jardin, environnées comme de hautes pallissades d'arbres joints l'un auprès de l'autre, ainsi que j'ay représenté la ville de *Hochelaga* en ma Charte de la grâde rivièrre de *Canada*. Au surplus ne se faut étonner de cette face de ville qui pourroit sèbler chetive ; veu que les plus belles de Moscovie ne sòt pas mieux fermées. Les anciens Lacedemoniens <sup>868</sup> ne vouloièt point d'autres murailles que leur courage & valeur. Avant le Deluge Cain edifia vne ville qu'il nōma *Henoc*, mais il sentoit l'ire de Dieu qui le poursuivoit, & avoit perdu toute assurance. Les hommes n'avoient que des cabannes & pavillons, comme il est écrit de Iabal fils de Hada, *qu'il fut pere des habitans es tabernacles, & des pasteurs.*<sup>1</sup> Après le Deluge on edifia <sup>197</sup> la tour de Babel, mais ce fut folie. Tacite décrivāt les mœurs des Allemans, dit que de son temps ilz n'avoiet aucun vsage ni de chaux, ni de tuilles. Les Bretons Anglois encore moins. Noz Gaullois étoient alors dès plusieurs siecles civilisez. Mais si furent-ilz long temps au commencement sans autres habitations que de cabannes : & le premier Roy Gaullois qui batit villes & maisons fut *Magus* lequel succeda à son pere le sage *Samothes* trois cens ans après le deluge, huit ans apres la nativité d'Abraham, & le cinquante-vnieme du regne de *Ninus*, ce dit Berosse Chaldeen. Et nonobstant qu'ils eussent des edifices ilz couchoièt neantmoins à terre sur des peaux comme noz Sauvages. Et comme on imposoit anciennement des noms qui contenoient les qualités & gestes des personnes, *Magus* fut ainsi appelé, pource qu'il fut le premier edificateur. Car en langue Scythique & Armenique (d'où sont venus les Gaullois peu après le Deluge) & en langue antique Gaulloise *Magus* signifie Edificateur, dit le même auteur, & l'a fort bien remarqué Iehan Annius de Viterbe : d'où viennent noz noms de villes *Rothomagus Neomagus, Noviomagus*. Ainsi *Samothes* <sup>869</sup> signifie Sage, & les vieux Philosophes Gaullois furent (avant les Druides) appelez Samotheens, comme rapporte Diogenes Laërtius,<sup>2</sup> lequel confesse que la Philosophie a commencé par ceux que la Vanité Gregoise a appelé Barbares.

L'adjouteray ici pour exercice de noz Sauvages le jeu de hazard, à quoy ilz s'affectionnent de telle façon, que quelquefois ilz jouent tout ce qu'ils ont, iusques à leurs femmes : & Jacques Quartier écrit le même de ceux de *Canada* au temps qu'il y fut. Vray est que quant aux femmes jouées la delivrance n'en est pas aisée, & se moquent volontiers du gaigneur en le montrant au doigt. Or quant à leur maniere de jeu ie n'en puis distinctement parler. Car étant pardela ne pensant point à écrire ceci, ie n'y ay pas pris garde. Ilz <sup>198</sup> mettent quelque nombre de fèves colorées & peintes d'un coté, dans un plat : & ayans étendu vne peau contre terre, jouent là dessus, frappans du plat sur cette peau, & par ce moyen les fèves sautent en l'air, & ne tombent pas toutes de la part qu'elles sont colorées, & en cela git le hazard : & selon la rencontre ils ont certain nombre de tuyaux de joncs qu'ilz distribuent au gaigneur pour faire le compte.

<sup>1</sup> Genes. iv. vers. 20.<sup>2</sup> Diog. Laërt. au commencement des *Vies des Philosophes*.

## CHAP. XVII

*Des Exercices des femmes*

**L**A femme dès le commencement a été baillée à l'homme non seulement 199 pour l'aider & assister, mais aussi pour être le receptacle de la generation. Le premier exercice donc que ie lui veux donner après qu'elle est mariée, c'est de faire des beaux enfans, & assister son mary en cet œuvre : car ceci est la fin du mariage. Et pour-ce fort bien & à propos est elle appelée נֶכֶוָּה, *Nekeva* en Hebrieu, c'est à dire *percée*, pour-ce qu'il faut qu'elle soit percée si elle veut imiter la Terre nôtre commune mere, laquelle au renouveau desiruse de produire des fruits, ouvre son sein pour recevoir les pluies & rousées que le ciel verse dessus elle. Or ie trouve que cet exercice sera fort requis à ceux qui voudront habiter la Nouvelle-France, pour y produire force creatures qui chantent les louanges d' Dieu. Il y a de la terre assez pour les nourrir, moyennant qu'ilz vueillent travailler : & ne sera leur condition si miserable qu'elle est à plusieurs pardeça, qui cherchent à s'occuper, & ne trouvent point : & ores qu'ilz trouvent, bien souvent leur travail est ingrat. Mais là, celui qui voudra prendre plaisir, & comme se jouer à vn doux travail, il sera assuré de vivre sans servitude, & que ses enfans 200 seront mieux que l'i. Voila donc le premier exercice de la femme que de travailler à la generation, qui est vn œuvre si beau & si meritoire, que le grand Apôtre saint Paul, pour consoler ce sexe de sa peine & de ses douleurs, a dit, *que la femme sera sauvée par la generation des enfans, s'ilz demeurent en foy, & dilection, & sanctification, avec sobriété*,<sup>1</sup> c'est à dire, si elle les instruit en telle sorte qu'on reconnoisse la pieté de la mere par la bonne nourriture des enfans.

Ce premier & principal article deduit, venons aux autres. Noz femmes 200 Sauvages après avoir produit les fruits de cet exercice, par ie ne sçay quelle pratique font (sans loy) ce qui étoit commandé en la loy de Moyse touchant la purification.<sup>2</sup> Car elles se cabannent à-part & n'ont connoissance de leurs maris de trête, voire quarante iours : pendant lesquels neantmoins elles ne laissent d'aller deça & delà où elles ont affaire, portans leurs enfans avec elles, & en ayans le soin.

L'ay dit au chapitre de la Tabagie qu'entre les Sauvages les femmes ne sont point en si bonne condition qu'anciennement entre les Gaullois & Allemans. Car (au rapport même de Jacques Quartier) "elles travaillent plus que les hommes," dit-il, "soit en la pecherie, soit au labour, ou autre chose." Et neantmoins elles ne sont point forcées, ni tourmentées, mais elles ne sont ni en leurs Tabagies, ni en leurs conseils, & font les œuvres serviles, à faute de serviteurs. S'il a quelque chasse morte, elles la vôt dépouiller & querir, y eust-il

<sup>1</sup> 1 Timot. ii. vers. 15. Sobriété alias chasteté.

<sup>2</sup> Levit. xii.

trois lieux, & faut qu'elles la trouvent à la seule circonstance du lieu qui leur sera représenté de paroles. Ceux qui ont des prisonniers les employent aussi à cela, & autres labeurs, comme à aller querir du bois sec & pourri bien loin pour eux chauffer, encores qu'ilz soient en pleine forêt. Vray est qu'ilz se fâchent de la fumée : ce qui peut être cause de cela.

301 Pour ce qui est de leurs menus exercices, quand l'Hiver vient elles preparent ce qui est nécessaire pour s'opposer à ce rigoureux adversaire, & font des Nattes de jonc dont elles garnissent leurs cabannes, & d'autres pour s'asseoir dessus, le tout fort proprement, mêmes baillans des couleurs à leurs joncs elles y font des compartimens d'ouvrages semblables à ceux de noz jardiniers, avec telle mesure, qu'il n'y a que redire. Et d'autant qu'il faut aussi vêtir le corps, elles conroyent & addoucissent des peaux de Castors, d'Ellans, & autres, aussi bien qu'on sçauroit faire ici. Si elles sont petites, elles en coudent plusieurs ensemble, & font des manteaux, manches, bas de chausses, & souliers, sur toutes lesquelles choses elles font des ouvrages qui ont fort bonne grace. Item elles font des Paniers de joncs, & de racines, pour mettre leurs necessitez, du blé, des fèves, des pois, de la chair, du poisson, & autres. Des bourses aussi de cuir, sur lesquelles elles font des ouvrages dignes d'admiration avec du poil de Porc-épic coloré de rouge, noir, blanc, & bleu, qui sont les couleurs qu'elles font, si vives, que les nôtres ne semblent point en approcher. Elles s'exercent 873 aussi à faire des écuelles d'écorces pour boire, & mettre leurs viandes, qui sont fort belles selon la matiere. Item les écharpes, carquans, & bracelets qu'elles & les hommes portent (lesquels ils appellent *Matachia*) sont de leurs ouvrages. Quand il faut depouiller des arbres sur le Printemps, ou l'Été, pour de l'écorce couvrir leurs maisons, ce sont elles qui font cela ; comme aussi elles travaillent à l'œuvre des Canots & petits bateaux quand il en faut faire : & au labourage de la terre es pais où ilz s'y addonnent : en quoy elles prennent plus de peine que les hommes, lesquels trenchent du Gentil-homme, & ne pensent qu'à la chasse ou à la guerre. Et nonobstant leurs travaux encore ayment elles communement leurs maris plus que deça. Car on n'en voit point entre-elles qui se remarient sur le tombeau d'iceux, c'est à dire incontinent après leur decez, ains attendent vn long temps. Et s'il a été tué elles ne mangeront point de chair, ny ne convoleront à secondes nopces qu'elles n'en ayent veu la vengeance faite : témoignage de vraye amitié (qui se trouve rarement entre nous) & de pudicité tout ensemble. Aussi avient-il peu souvent qu'ils ayent des divorces, que volontaires. Et s'ils étoient Chrétiens ce seroient des familles entre lesquelles Dieu se plairoit & demeureroit, comme il est bien-seant qu'il soit pour avoir vn parfait repos : car autrement ce n'est que tourment & tribulation que le Mariage. Ce que les Hebrieux grans speculateurs & perquisiteurs es choses saintes, par vne subtile animadversion ont fort bien remarqué, disant 874 Aben Hezrá<sup>1</sup> qu'au nom de l'homme יְהוָה Isch, & de la femme יְהוָה Ischa, le nom de Dieu יְהוָה IAH, Seigneur, est contenu : Et si on ôte les deux lettres qui font ce nom de Dieu, il y demeurera ces deux mots יְהוָה Esch ve Esch, qui signifient *feu & feu*, c'est à dire que Dieu ôté, ce n'est qu'angoisse, tribulation, amertume & douleur.

<sup>1</sup> Aben Hezrá sur le chap. ii. des Proverb., vers. 17.

## CHAP. XVIII

*De la Civilité*

**L** ne faut attendre de noz Sauvages cette civilité que les Scribes & Phari-<sup>203</sup> siens requeroient és Disciples de nôtre Seigneur.<sup>1</sup> Aussi leur curiosité trop grande leur fit faire vne réponse digne d'eux. Car ils avoient introduit des ceremonies & coutumes en la Religion, qui repugnoient au commandement de Dieu, lesquelles ilz vouloient étroitement être observées, enseignans l'impiété souz le nom de piété. Car si vn mauvais enfant bailloit au tronc ce qui appartenoit à son pere, ou à sa mere, ilz le iustifioient (pour tirer ce profit) contre le commandement de Dieu, qui a sur toutes choses recommandé aux enfans l'obeissance & reverence envers ceux qui les ont mis au monde, qui sont l'image de Dieu, lequel n'a que faire de noz biens, & n'a<sup>205</sup> point agreable l'oblation qui lui est faite du bien d'autrui. Or cette civilité dont parle l'Evangile, regardoit le lavement des mains, lequel nôtre Seigneur ne blame point sinon entant qu'à faute de l'avoir gardé ils en faisoient vn gros peché.

En ces manieres de civilité ie n'ay dequoy louer noz Sauvages, car ilz ne se lavent point és repas s'ilz ne sont exorbitammēt sales : & n'ayā aucun usage de linge, quand ils ont les mains grasses ilz sont contrains de les torcher à leurs cheveux, ou aux poils de leurs chiens. De pousser dehors les mauvais vents de l'estomach, ilz n'en font difficultez parmi le repas : ce que font bien pardeça les Allemans & autres.<sup>2</sup>

N'ayans les artifices de menuiserie, ilz dinent sur la grande table du monde, étendans vne peau là où ilz veulent manger, & sont assis en terre. Les Turcs<sup>204</sup> en font de même. Noz vieux Gaullois n'étoient pas mieux, lesquels Diodore dit avoir fait pareille chose, étendans à terre des peaux de chiens, ou de loups, sur lesquelles ilz dinoient & soupoient, se faisans servir par des jeunes garçons. Les Allemans encore plus rustiquement. Car ilz n'avoient pas tant de delicatessen que nôtre natiō, laquelle Cesar dit avoir eu l'usage de mille choses par le moyē des navigations de mer, dont ils accommodoient les peuples frontiers des Allemagnes, qui tenoient vn peu de civilité, & plus d'humanité que les autres de leur nation, par la cōmunication des nôtres.

Quant aux caresses qu'ilz se font les vns aux autres arrivans de loin, le recit<sup>206</sup> en est fort sommaire. Car plusieurs-fois nous avōs veu arriver des Sauvages forains au Port-Royal, lesquels descendus à terre, sans discours s'en alloient droit à la cabanne de *Membertou*, là où ilz s'asseoioient, & se mettoient à petuner, &

<sup>1</sup> Matth. xv. vers. 2.

<sup>2</sup> From the edition of 1609. That of 1611-12 has, *comme ne font pardeça les Allemans*, repeated in that of 1617-18 with the addition of, *plusieurs Allemans*.

après avoir bien petuné bailloient le petunoir au plus apparent, & delà consecutivement aux autres : puis au bout de demie heure commençoient à parler. Quand ils arrivoient chez nous, la salutation estoit *Ho, bo, bo*, & ainsi font ordinairement : Mais de faire des reverences & baise-mains, ilz ne se connoissent point à cela, sinon quelques particuliers qui s'efforcent de se conformer à nous, & ne nous venoient gueres voir sans chapeau, afin de nous saluer par vne action plus solennelle.

Les Floridiens ne font aucune entreprise, qu'ilz n'assemblent par plusieurs fois leur Conseil : & en ces assemblees ilz se saluent quand ils arrivent. Le *Paraousti* (que Laudonniere appelle Roy) se met seul sur vn siege qui est plus haut que les autres : là où les vns après les autres le viennent saluer, & commencent les plus anciës leur salut, haussans les deux mains par deux fois à la  
205 hauteur de leur visage, disans *Ha, be, ya, ha, ha*, & les autres répondent *Ha, ba*. Et s'asseoient chacun sur des sieges qui sont tout à lentour de la maison du Conseil.

Or soit que la salutation *Ho, bo*, signifie quelque chose, ou non (car ie n'y sçay aucune signification particuliere) c'est toutefois vne salutation de joye, & la seule voix *Ho, bo*, ne se peut faire que ce ne soit quasi en riant, témoignans par là qu'ilz se troyent de voir leurs amis. Les Grecs n'ont jamais eu autre  
877 chose en leurs salutations qu'un témoignage de joye avec leur *χαίρε*, qui signifie, *Soyez joyeux* : ce que Platon ne trouvant bon étoit d'avis qu'il vaudroit mieux dire *σοφρόνεις*, *Soyez sage*. Les Latins ont eu leur *Ave*, qui est vn souhait de bon-heur : quelquefois aussi *Salve*, qui est vn desir de santé à celui qu'on saluë : & ne sçay à quel propos on nous a fourré ce mot parmi noz prieres. Les Hebreux avoient le Verbe *שלום* *Schalam*, qui est vn mot de paix & de salut. Suivant quoy nôtre Sauveur commanda à ses Apôtres de saluer les maisons où ils entreroient,<sup>1</sup> c'est à dire (selon l'interpretation de la version ordinaire) de leur annoncer la paix : laquelle salutation de paix étoit dès les premiers siecles parmi le peuple de Dieu. Car il est écrit que Ietro beau-pere de Moïse venant se conjouir avec lui des graces que Dieu lui avoit fait & à son peuple par la delivrance du pais d'Egypte, *Moïse sortit au-devant de son Beau-pere, & s'étant prosterné, le baisa : & se saluerent l'un l'autre en paroles de paix.*<sup>2</sup> Nous autres disons *Dieu vous gard*, *Dieu vous doint le bon-jour*. Item *Le bon soir*. Toutefois il y en a plusieurs qui ignoramment disent, *Je vous donne le bon jour, le bon soir* : Façon de parler qui seroit mieux seante par desir & priere à Dieu que cela soit. Les Anges ont quelquefois salué les hommes, comme celui qui dit à Gedeon : *Tres-fort & vaillans homme, le Seigneur est*  
206 *avec toy,*<sup>3</sup> & celui qui dit à la Vierge mere de nôtre Sauveur : *Bien te soit pleine de grace, le Seigneur est avec toy.*<sup>4</sup> Mais Dieu ne saluë personne : car c'est à lui à donner le salut, non point à le souhaiter par priere.

Les Payens avoient encore vne civilité de saluer ceux qui éternuoient,<sup>5</sup> laquelle nous avôz retenuë d'eux. Et l'Empereur Tibere homme le plus triste du monde (ce dit Pline)<sup>6</sup> vouloit qu'on le saluât en éternuant, encores qu'il fût en coche, &c. Toutes ces ceremonies & institutions (dit le même) sont venuës de l'opinion de ceux qui estiment les Dieux assister à nos affaires. De ces paroles se peut aisément conjecturer que les salutations des Payens étoient prieres & vœux de santé, ou autre bonheur, qu'ilz faisoient aux Dieux.

<sup>1</sup> Matt. x. vers. 11.

<sup>2</sup> Exod. xviii. vers. 7.

<sup>3</sup> Juges vi. vers. 12.

<sup>4</sup> Luc i. vers. 28.

<sup>5</sup> Pline, liv. 28, chap. 2.

Et comme ilz faisoient telles choses aux rencontres, aussi avoient-ilz le mot *Vale* (portez vous bien : soyez sain) à la departie : mêmes aux lettres missives, lesquelles aussi ilz commençoient souvent par ces mots : *Si vous vous portez bien, cela va bien : ie me porte bien.* Mais Senèque dit<sup>1</sup> que cette bonne coutume faillit de son temps : comme entre nous, c'est aujourd'hui écrire en villageois de mettre au bout d'une lettre missive, *Je prie Dieu qu'il vous tienne en santé* : qui étoit une façon sainte & Chrétienne par le passé. Au lieu de ce *Vale*, qui se trouve souvent en l'Ecriture sainte, nous disons en nôtre langage, *A Dieu*, desirans non seulement santé à nôtre ami, mais aussi que Dieu soit sa garde.

Les Chinois (qui sur tous les peuples du monde sont ceremonieux) n'ont aucun mot significatif en leurs salutations, disans seulement *Zin, Zin*, à la rencontre, qui ne signifie rien : ains est un mot de civilité. Et cômme la robe longue à larges manches, est leur vêtement ordinaire ; ayans les bras croisés dans icelles, ilz les haussent & baissent seulement, en disant leur *Zin, Zin*, sans accolade ny baiser, ou inclination de piés.

Or nos Sauvages n'ont aucune salutation pour la departie, si non l'Adieu qu'ils ont appris de nous. Moins encore ont ils l'usage du baiser soit en l'action de l'amour, soit à l'arrivée, ou au partir de quelque lieu, soit à redre honneur par l'inférieur au supérieur, cômme c'étoit la coutume és siècles plus vieux, ainsi que nous le voyons en l'histoire de la Genèse, où le Roy Pharaon dit à Joseph : *Tu seras sur ma maison, & tout mon peuple te baisera la bouche.*<sup>2</sup> Et au Psalme deuxième : *Baisez le Fils de peur qu'il ne se courrouce, &c.*<sup>3</sup> qui est une façon d'hommage gardée même envers nos Rois, cômme a observé le sieur du Tillet en son Recueil des maisons de France. Le mesme se remarque en l'histoire de la passion où le traître Judas baisa son maistre nôtre Sauveur en signe d'honneur. Ce qui a esté suivi envers plusieurs Empereurs Romains, cômme on peut voir és Mémoires de Capitolin, Ammien Marcellin,<sup>4</sup> & au Panegyric de Trajan, où est remarqué que Maximin le ieune étoit superbe és salutations, donnant les mains à baiser, & permettant qu'on luy baisât les genoux, voire les piés. Ce que Maximin l'ainé n'avoit oncques voulu souffrir, disant : *La les Dieux ne permettent qu'aucun homme de franche condition me baise les piés.* Car il n'y avoit que les esclaves qui fissent cette submission. Et à ce propos Salvian Evêque de Marseille écrivant à Hypatius : *Si tu ne peux (dit-il) à cause de ton absence, baiser des lèvres les piés de tes pere & mere, baise-les au moins par desir & prieres comme esclave : baise-leur les mains comme nourrissonne : baise-leur la bouche comme fille.* Tertullian<sup>5</sup> grand censeur des abus met entre les actes d'idolatrie beaucoup de choses moindres que tels baise-piés, disant que *c'est idolatrie tout ce qui s'élève outre la mesure de l'honneur humain à la ressemblance de la hauteur divine.* Car certes (ajoute-il) *l'inclination de la teste n'est point due à la chair, ni au sang, mais à Dieu seul.* Plusieurs Princes d'aujourd'hui se font servir à genoux. Mais le grand Seigneur Empereur des Turcs ne souffre point d'agenouillemens devant soy, disant qu'il faut laisser ce devoir à Dieu, auquel on ne peut redre davantage : ains se contente d'une humble submission de tête, la main à la poitrine. Ce qui étoit l'adoration de laquelle est parlé en la version vulgaire de la Bible, quand on faisoit la reverence au Roy, ou le Roy la faisoit à autrui : ainsi qu'il est escrit de Salomon qu'il adora sa mere Bersabée.<sup>6</sup>

<sup>1</sup> Senec., Epist. 15.

<sup>2</sup> Psalm. ii. vers. 12.

<sup>3</sup> Tertull., au Traité de l'Idolatrie.

<sup>4</sup> Genes. xli. vers. 40.

<sup>5</sup> Ammien, liv. 21 et 22.

<sup>6</sup> 3 des Rois ii. vers. 19.

Mais ie laisse ceci pour revenir à noz baisers salutatoires, desquels les Payens anciens voient aussi bien à la departie, comme à l'arrivée, ainsi que nous pouvons recueillir de Suetone en la vie de Neron, là où il dit que *ni arrivant, ni s'en allant, il ne daigna oncq donner un baiser à aucun*.<sup>1</sup> C'a été aussi vne coutume fort ancienne & autorisée par la Nature de se baiser entre les amourettes, dequoy même font mention les loix Imperiales.<sup>2</sup> Mais noz Sauvages étoient, ie pense, brutaux avant la venuë des François en leurs contrées : car ilz n'avoient l'usage de ce doux miel que succent les amans sur les levres de leurs maistresses, quand ilz se mettent à colombiner & preparer la Nature à rendre les offrandes de l'amour sur l'autel de Cypris. Neantmoins s'il faut conclurre ce discours par son commencement, ilz sont loüables en l'obeissance qu'ilz rendent aux peres & aux meres, aux commandemens desquels ils obeissent, les nourrissent en leur vieillesse, & les defendent contre leurs ennemis. Et ici (chose malheureuse) on voit souvent des procès des enfans contre les peres : on voit des livres publiez, *De la puissance paternelle*, sur ce que les enfans se derobent de leur obeissance. Acte indigne d'enfans Chrétiens, ausquels on peut approprier le propos de Turnus Herdonius recité en Tite Live,<sup>3</sup> disant que *Nulle plus brieve connoissance de cause & expedition ne peut être que celle d'entre le pere & le fils, dont les differens se peuvent vuider à peu de paroles. S'il n'obeit à son pere, sans aucune doute malheur lui aviendra. Et la parole de Dieu qui foudroye, dit : Maudit celui qui n'honore son pere & sa mere, & tout le peuple dira, Amen*.<sup>4</sup>

<sup>1</sup> Sueton. in *Nerone*, cap. 37.

<sup>2</sup> Tit. Liv., lib. 1, Decad. 1.

<sup>3</sup> L. et à sponso C. De donat. ante nup.

<sup>4</sup> Deut. xxvii, vers. 16.

## CHAP. XIX

*Des Vertus & Vices des Sauvages.*

**L**A Vertu, comme la Sagesse, ne laisse pas de loger sous vn vil habit. Les nations Septentrionales ont été les dernières civilisées. Et neantmoins avant cette civilité elles ont fait de grandes choses. Noz Sauvages, quoy que nuds, ne laissent d'avoir les Vertus qui se trouvent és hommes civilisés. Car *Vn chacun* (dit Aristote)<sup>1</sup> *dès sa naissance ba en soy les principes & semences des Vertus.* Prenant donc les quatre Vertus par leurs chefs, nous trouverons qu'ils en participent beaucoup. Car premierement pour ce qui est de la Force & du Courage, ils en ont autant que pas vne nation des Sauvages (ie parle de noz Souriquois, & leurs alliez) de maniere que dix d'entre eux se hazarderont toujours contre vingt Armouchiquois : non qu'ilz soient du tout sans crainte (chose que le sus-allegué Aristote en ses Ethiques reproche aux anciens Celtes-Gaullois, qui ne craignoient rien, ny les mouvemens de la terre, ni les tempêtes de la mer, disant que cela est le propre d'un étourdi) mais avec le courage qu'ils ont, ils estiment que la prudence leur donne beaucoup d'avantage. Ilz craignent donc : mais c'est ce que tous les hommes sages craignēt, qui est la mort, laquelle est terrible & redoutable, comme celle qui raffe tout où elle passe. Ilz craignent le deshonneur & le reproche, mais cette crainte est cousine germaine de la Vertu. Ilz sont excités à bien faire par l'honneur, d'autant que celui entre eux est toujours honoré, & s'acquiert du renom, qui a fait quelque bel exploit. Ayās ces choses à eux propres, ilz sont en la Mediocrité, qui est le siege de la Vertu. Vn point rend en eux cette Vertu de Force & Courage, imparfaite ; qu'ils sont trop vindicatifs, & en cela mettent leur souverain contentement, ce qui degene à la brutalité. Mais ilz ne sont seuls : car toutes ces nations tant qu'elles se peuvent étendre d'un pole à l'autre, sont frappées de ce coin. La seule religion Chretienne les peut faire venir à la raison, comme elle fait aucunement entre nous (ie dy aucunement, pour ce que nous avons des hommes fort imparfaits aussi bien que les Sauvages) & en la Chrétienté est ce bien que deux Roys se guerroyans, il y a vn Pere commun, qui (quasi semblable en ce regard aux anciens Fecialiens de Rome) met la paix entre eux, & compose le different, s'il y a moyen, ne permettant qu'on en vienne aux mains, sinon quand tout est desesperé : Celui que ie veux dire est le grand Evêque de Rome dispensateur des secrets de Dieu,<sup>2</sup> lequel en noz jours nous a procuré le benefice de la paix de laquelle heureusement nous jouissons, traitée à Vervin lieu de ma naissance, où ie fis (apres icelle concludē & arrestée) deux actions de graces en forme de Panegyrique à Monseigneur le Legat

<sup>1</sup> Arist., 6 Eth., chap. 13.<sup>2</sup> 1 Cor. iv. vers. 1.

Alexandre de Medicis, Cardinal de Florence, depuis Pape Leon XI. imprimées à Paris.

La Temperance est vne autre vertu consistt en la Mediocrité es choses qui concernent la volupté du corps : car pour ce qui regarde l'esprit celuy n'est point appellé temperant ou intemperant, qui est poussé d'ambition, ou de desir d'apprendre, ou qui passe les journées à baguenauder. Et pour ce qui est du corporel la temperance, ou intemperance, ne vient point à toutes<sup>882</sup> choses qui pourroient être sujettes à noz sens, si ce n'est par accident : comme<sup>884</sup> à vne couleur, à vn pourtrait, item à des fleurs & bonnes odeurs : item à des chansons & auditions de harangues, ou comedies : mais bien à ce qui est sujet à l'attouchement, & à ce que l'odorat recherche par des artifices, comme au boire & manger, aux parfums, à l'acte Venerien, au jeu de paume, à la lucte, à la course, & semblables. Or toutes ces choses dependent de la volonté. Ce qu'étant, c'est à faire à l'homme à sçavoir commander à son appetit.

Noz Sauvages n'ont point toutes les qualitez requises à la perfection de cette Vertu. Car pour les viandes il faut confesser leur intemperance quand ils ont dequoy, & mangent perpetuellement iusques à se lever la nuit pour faire Tabagie. Mais attendu que pardeça plusieurs sont autât vicieux qu'eux, ie ne leur veux point être rigoureux censeur. Quant aux autres actiōs il n'y a rien plus à reprendre en eux qu'en nous : voire ie diray que moins, en ce qui est de l'acte Venerien, auquel ilz sont peu addonnez : sans toutefois comprendre ici ceux de la Floride & pais plus chauds, desquels nous avons parlé ci-dessus.<sup>1</sup>

La Liberalité est vne vertu autant loüable comme l'Avarice & la Prodigalité ses collateraux sont blamables. Elle consiste à donner & recevoir, mais plutot à donner en temps & lieu, & par occasion, sans excès. Cette vertu est propre & bien-seante aux grans, qui sont comme dispensateurs des biens de la terre, que Dieu a mis entre leurs mains pour en user liberalemēt, c'est à dire<sup>885</sup> en élargir à celui qui n'en a point : ne point être excessif en dépense non necessaire, ny trop retenu là où il faut montrer de la magnificence.

Noz Sauvages sont loüables en l'exercice de cette Vertu, selon leur pauvreté. Car comme nous avons quelquefois dit, quand ilz se visitent les vns les autres ilz se font des presens mutuels. Et quand il arrive vers eux quelque *Sagamos* François ilz luy font de même, jettans à ses piez quelque paquet de Castors, ou autre pelleterie, qui sont toutes leurs richesses. Et firent ainsi au sieur de<sup>883</sup> Poutrincourt, mais il ne les print point à sō vsage, ains les mit au magazin du sieur de Môts, pour ne contrevenir au privilege à luy donné. Cette façon de faire desdits Sauvages ne provient que d'une ame liberale, & qui a quelque chose de bon. Et quoy qu'ilz soyent bien aises quand on leur rend la pareille, si est-ce qu'ilz commencent la chance, & se mettent en hazard de perdre leur marchandise. Et puis, qui est-ce d'entre nous qui fait plus qu'eux, c'est à dire, qui donne si ce n'est en intention de recevoir ? Le Poëte dit,

*Nemo suas gratis perdere vellet opes.*

Il n'y a personne qui donne à perte. Si vn grād donne à vn petit, c'est pour en tirer du service. Même ce qui se donne aux pauvres, c'est pour recevoir le centuple, selon la promesse de l'Évangile. Et pour montrer la galantise de nosdits Sauvages, ilz ne marchandent point volōtiers, & se contentent de ce qu'on leur baille honnetement, meprisans & blamās les façons de faire de noz mer-<sup>886</sup>

<sup>1</sup> Chap. 12.

cadens qui barguignent vne heure pour marchander vne peau de Castor : comme ie vi étant à la riviere Saint-lehan, dont i'ay parlé ci-dessus,<sup>1</sup> qu'ils appelloiét Chevalier, jeune Marchant de Saint-Malo, *Mercatoria*, qui est mot d'injure entre eux emprunté des Basques, signifiant comme vn racque-de-naze. Bref ilz n'ont rien que d'honnête & liberal en matiere de permutation. Et <sup>214</sup> voyans les façons de faire sordides de quelques vns des nôtres, ilz demandoient quelquefois qu'est-ce qu'ilz venoient chercher en leur pais, disans qu'ilz ne vont point au nôtre : & que puis que nous sommes plus riches qu'eux nous leur devrions bailler liberalement ce que nous avons.

De cette vertu nait en eux vne Magnificence, laquelle ne peut paroître, & demeure cachée, mais ilz ne laissent d'en être éguillônez, faisans tout ce qu'ilz peuvent pour recevoir leurs amis quand ilz les viennent voir. Et vouloit bien *Mébertou* qu'on luy fit l'honneur de tirer nôtre canon quand il arrivoit, pource qu'il voyoit qu'où faisoit cela aux Capitaines François en tel cas, disant que cela luy étoit deu puis qu'il étoit *Sagamos*. Et quand ses confreres le venoiét voir il n'étoit pas honteux de venir demander du vin pour leur faire bonne chere, & montrer qu'il avoit du credit.

Ici se peut rapporter l'Hospitalité, de laquelle toutefois ayant parlé ci-dessus,<sup>2</sup> ie révoieray le Lecteur au chapitre de la Tabagie, où ie leur donne la louange Gaulloise & François en ce regard. Vray est qu'à quelques en- <sup>887</sup> droits il y en a qui sont amis du temps, prenant leur avantage en la nécessité, comme a été remarqué au voyage de Laudonniere.<sup>3</sup> Mais en cela nous ne les scaurions accuser que nous ne nous accusions aussi, qui faisons le même. Vne chose diray-je qui regarde la pieté paternelle, que les enfans ne sont point si maudits que de mepriser leurs pere & mere en la vieillesse, ains leur pourvoient de chasse, comme les cigognes font envers ceux qui les ont engendré. Chose qui est à la honte de beaucoup de Chrétiens, qui se fachans de la trop longue vie de leurs peres & meres, bien-souvent les font depouiller devant qu'aller <sup>215</sup> coucher, & les laissent nuds.

Ils ont aussi la Mansuetude & Clemence en la victoire envers les femmes & petits enfans de leurs ennemis, auxquels ilz sauvét la vie, mais ilz demeurent leurs prisonniers pour les servir, selon le droit ancien de servitude introduit par toutes les nations du monde de deça, contre la liberté naturelle. Mais quant aux hômes de defense ilz ne pardônent point, ains en tuent tant qu'ils en peuvent attraper.

Pour ce qui est de la Iustice ilz n'ont aucune loy divine, ni humaine, si non celle que la Nature leur enseigne, qu'il ne faut point offenser autrui. Aussi n'ont-ils gueres de querelles. Et si telle chose arrive, le *Sagamos* fait le *Hola*, & fait raison à celui qui est offensé, baillant quelques coups de baton au seditieux, ou le condânant à faire des presens à l'autre pour l'appaiser : qui est vne petite forme de seigneurie : en ce iouissâs de la felicité du premier âge lors que la <sup>888</sup> belle Astrée vivoit parmi les hommes. Il n'y a ny procès, ni auditoires entre eux, ainsi que Plin dit des insulaires de la Taprobane, en quoy il les repute particulierement heureux de n'être tourmentez de cette gratelle qui mange aujourd'hui nôtre France, & consoime les meilleures familles. Je dis aujourd'hui : car souz les deux premieres familles de noz Roys, & long temps souz la troisieme, nous ne savions que c'étoit des formalitez de procès, mais depuis que la Cour de Rome est venuë en Avignon nous les avons si bien apprises, que

<sup>1</sup> Liv. 4, chap. 17.<sup>2</sup> Chap. 13.<sup>3</sup> Liv. 1, chap. 15.

nous y sommes passez maitres. Noz Sauvages donc n'ont vn petit avantage d'être exempts de cette vermine. Que si c'est vn de leurs prisonniers qui a delinqué, il est en danger de passer le pas. Car quand il sera tué personne ne vengera sa mort. C'est la même consideration du monde de deça. On fait peu d'état de la vie & de l'honneur d'un homme qui n'a point de support. Et  
 216 quant à ceux qui sont de condition tant soit peu relevée, il est impossible en France qu'ilz puissent éviter les procès : car (dit le Proverbe) qui terre a guerre a. Et me souvient en ce lieu d'un propos fort notable & veritable, que me disoit autrefois Maitre Claude Picquaut Procureur au Parlement de Paris, qu'en France il faut être ou marteau, ou enclume : il faut ou tourmenter autrui, ou être tourmenté.

Retournons à noz Sauvages. Vn jour il y eut vne prisonniere Armouchiquoise, qui avoit fait evader vn prisonnier de son pais, & afin de passer chemin elle avoit derobé en la cabanne de *Memberton* vn fuzil (car sans cela 219 ilz ne font rien) & vne hache. Ce qui venu à la cognoissance des Sauvages, ilz n'en voulurent point faire la justice près de nous, mais s'en allerent cabanner à quatre ou cinq lieuës loin du Port-Royal, où elle fut tuée. Et pour-ce que c'étoit vne femme, les femmes & filles de noz Sauvages en firent l'exécution. *Kinibeeb'-coech'* jeune fille de dixhuit ans bien potelée, & belle, lui bailla le premier coup à la gorge, qui fut d'un couteau : Vne autre fille de même âge d'assez bonne grace, dite *Metembroech'*, continua, Et la fille de *Memberton*, que nous appellions *Memberton'-ech'-coech'*, acheva. Nous leur fimes vne âpre reprimende de cette cruauté, dont elles étoient tout honteuses, & n'osoient plus se montrer. Voila leur forme de Iustice.

Vne autre-fois vn prisonnier & vne prisonniere s'en allerent tout-a-fait sans fuzil, ni aucune provision de viandes. Ce qui étoit de difficile execution, pour  
 217 la longueur du chemin, qui étoit de plus de cent lieuës par terre, pour ce qu'il leur convenoit aller en cachette & se garder de la rencontre de quelques Sauvages. Neantmoins ces pauvres creatures depouillerent quelques arbres & firent vn petit batteau d'écorce, dans lequel ilz traverserent la Baye François, qui est large de dix ou douze lieuës, & gagnerent l'autre terre opposite au Port-Royal, d'où ilz se sauverent en leur pais des Armouchiquois.

J'ay dit en quelque endroit qu'ilz ne sont laborieux qu'au fait de la Chasse, & de la Pecherie, ayans aussi le travail de la Mer : paresseux à tout autre 220 exercice de peine, cōme au labourage, & à noz metiers mechaniques : même à moudre du blé pour leur viage. Car quelquefois ilz le feront plustot bouillir en grains, que de le moudre à force de bras. Neantmoins si ne seront-ilz pas inutiles : car il y aura moyen de les occuper à ce à quoy leur nature se porte, sans la forcer : comme faisoient jadis les Lacedemoniens à la ieunesse de leur Republique. Quant aux enfans n'ayâs point encore pris de pli, il sera plus aisé de les arrêter à la maison & les occuper à ce qu'ils voudra. Quoy que ce soit la Chasse n'est pas mauvaise, ni la Pecherie. Voyons donc de quelle façon ilz s'y comportent.

## CHAP. XX

## La Chasse

**D**IEU avant le peché avoit donné pour nourriture à l'homme toute herbe <sup>218</sup>  
 de la terre portant semence, & tout arbre ayant en soy fruit d'arbre  
 portant semence<sup>1</sup> : sans qu'il soit parlé de repandre le sang des  
 bêtes : & neantmoins après le bannissement du jardin de plaisir, le  
 travail ordonné pour la peine dudit peché requit vne plus forte nourriture &  
 plus substantielle que la precedente. Ainsi l'homme plein de charnalité s'accou-  
 tuma à la nourriture de la chair, & apprivoisa des bestiaux en quantité pour  
 291 lui servir à cet effect : quoy que quelques vns ayent voulu dire qu'avant le  
 Deluge ne s'estoit point mangé de chair : car en vain Abel eût-il été pasteur, &  
 Iabal pere des pasteurs.<sup>2</sup> Mais après le Deluge l'alliance de Dieu se renouant  
 avec l'homme : *La crainte & frayeur de vous* (dit le Seigneur) *soit sur toute*  
*bête de la terre & sur tous oyseaux des cieus, avec tout ce qui se meut sur la terre,*  
*& tous les poissons de la mer : ilz vous sont baillés entre voz mains. Tout ce*  
*qui se meut ayant vie vous sera pour viande.*<sup>3</sup> Sur ce privilege voicy le droit de  
 la Chasse formé : droit le plus noble de tous les droits qui soyent en l'usage de  
 l'homme, puis que Dieu en est l'auteur. Et pour cette cause ne se faut émer-  
 veiller si les Roys & leur Noblesse se le sont réservé par vne raison bien con-  
 cluante, que s'ils commandent aux hommes, à trop meilleure raison peuvent-ils  
 commander aux bêtes. Et s'ils ont l'administration de la iustice pour juger  
 les mal-fauteurs, domter les rebelles, & amener à la société humaine les hommes  
 farouches & sauvages : A beaucoup meilleure raison l'auront-ils pour faire le  
 même envers les animaux de l'air, des champs, & des campagnes. Quant à  
 ceux de la mer nous en parlerons en autre lieu. Et puis que les Rois ont été <sup>219</sup>  
 du commencement eleuz par les peuples pour les garder & defendre de leurs  
 ennemis tādīs qu'ilz sont aux manœuvres, & faire la guerre entāt que besoin  
 est pour la reparatiō de l'injure & repetitiō de ce qui a été vsurpé, ou ravi : il  
 est biē-seant & raisonnable que tāt eux que la Noblesse qui les assiste & sert  
 292 en ces choses, ayent l'exercice de la Chasse, qui est vne image de la guerre, afin  
 de se degourdir l'esprit, & être toujours à l'erte prêt à monter à cheval, aller  
 au-devant de l'ennemi, lui faire des embuches, l'assaillir, lui donner la chasse,  
 lui marcher sur le ventre. Il y a vn autre & premier but de la Chasse, c'est la  
 nourriture de l'homme, à quoy elle est destinée, comme se reconoit par le  
 passage de l'Ecriture allegué ci-dessus : voire di-je, tellement destinée qu'en  
 la langue sainte ce n'est qu'un même mot *Ṭṣajid*, pour signifier Chasse (ou  
 Venaison) & viande : comme entre cent passages cetui-ci du Psalme CXXXII.  
 là où nôtre Dieu ayant eleu Sion pour son habitation & repos perpetuel, il lui

<sup>1</sup> Genes. 1. vers. 29.<sup>2</sup> Genes. 14. vers. 4. 20.<sup>3</sup> Genes. 14. vers. 2. 3.

promet qu'il benira abondamment ses vivres, & rassasiera de pain ses souffreteux.<sup>1</sup> Auquel passage saint Hierome dit *Venaison* ce que les autres translateurs appellent *Vivres*, mieux à propos que *Vesve* en la version commune, *Viduum eius benedicens benedicam*, qui est vn erreur des Ecrivains, léquels ont mis *την χηραν* au lieu de *θηραν*.

La Chasse donc ayant été octroyée à l'homme par vn privilege celeste, les Sauvages par toutes les Indes Occidentales s'y exercent sans distinction de personnes, n'ayans aussi ce bel ordre établi pardeça, par lequel les vns sont nais pour le gouvernement du peuple & la defense du pais, les autres pour l'exercice des arts & la culture de la terre, de maniere que par cette belle œconomie chacun vit en assurance.

Cette Chasse se fait entr'eux principalement l'Hiver. Car tout le Printemps & l'Eté & partie de l'Automne ayans du poisson abondamment pour eux & leurs amis, sans se donner de la peine, ilz ne cherchent gueres autre nourriture. Mais sur l'Hiver lors que le poisson se retire sentant le froid, ilz quittent les rives de mer, & se cabannent dans les bois là où ilz savent qu'il y a de la proye: ce qui se fait jusques aux lieux qui avoisinent le Tropique de Cancer. Es pais où il y a des Castors, comme par toute la grande riviere de Canada, & sur les côtes de l'Océan jusques au pais des Armouchiquois, ils hivernent sur les rives des lacs, pour la capture desdits Castors, dont nous parlerons à son tour: mais premierement parlons de l'Ellan lequel ils appellent *Aptaplou*, & noz Basques *Orignac*.

C'est vn animal le plus haut qui soit après le Dromadaire & le Chameau, car il est plus haut que le cheval. Il a le poil ordinairement grison, & quelquefois fauve, long quasi côme les doigts de la main. Sa tête est fort longue & a vn fort long ordre de dêts qui paroissent doubles pour recompenser le defaut de la machoire superieure, qui n'en a point. Il porte son bois double comme le Cerf, mais large côme vne planche, & long de trois piedz, garni de cornichons d'vn côté, & au dessus. Le pied en est fourchu côme du Cerf, mais beaucoup plus plantureux. La chair en est courte & fort delicate. Il pait aux prairies, & vit aussi des tendres pointes des arbres. C'est la plus abondante chasse<sup>2</sup> qu'ayent noz Sauvages après le poisson.

Disons donc que le meilleur temps & plus commode pour lesdits Sauvages à toute chasse terrestre est la plus vieille saison, lors que les forêts sont chenuës & les neges hautes, & principalement si sur ces neges vient vne forte gelée qui les endurecisse. Lors bien revetus d'vn manteau fourré de Castors, & de manches aux bras attachées ensemble avec vne courroye: item de bas de chausses de cuir d'Ellā semblable au buffle (qu'ils attachent à la ceinture) & des souliers aux piés du même cuir, faits bien proprement, ilz s'en vont l'arc au poin, & le carquois sur le dos la part que leur *Aoutmoin* leur aura indiqué (car nous avons dit ci-dessus<sup>3</sup> qu'ilz consultent l'Oracle lors qu'ils ont faim) ou ailleurs où ilz penseront ne devoir perdre temps. Ils ont des Chiens préque semblables à des Renars en forme & grandeur, & de tous poils, qui les suivent, & nonobstant qu'ilz ne jappēt point, toutefois ilz savent fort bien découvrir le gîte de la bête qu'ilz cherchent, laquelle trouvée, ilz la poursuivent courageusement, & ne l'abandonnent jamais qu'ilz ne l'ayent terrassée. Et pour plus commodement la poursuivre, ils attachēt au dessous des piez des Raquettes trois fois aussi

<sup>1</sup> Psal. cxxxii. vers. 15.

<sup>2</sup> The editions of 1609 and 1611-12 have, *meisme*.

<sup>3</sup> Chap. 5.

grandes que les nôtres, moyennant quoy ilz courent legeremēt sur cette nege dure sans enfoncer. Que si elle n'est assez ferme ilz ne laissent de chasser, & poursuivre trois jours durant si besoin est. En fin l'ayans navrée à mort ilz la font tant harceler par leurs chiens, qu'il faut qu'elle tombe. Lors ilz luy ouvrent le ventre, baillent la curée ausdits chiens, & en prennent leur part. Ne faut penser qu'ilz mangent la chair crüe : comme quelques vns s'imaginent, même Jacques Quartier l'a écrit : car ilz portent toujours allans par les bois vn fuzil au-devant d'eux pour faire du feu quand la Chasse est faite, où la nuit les contraint de s'arrêter.

Nous allames vne fois à la depouille d'un Ellan demeuré mort sur le bord d'un grād ruisseau environ deux lieuës & demie dans les terres : là où nous passames la nuit, ayās oté les neges pour nous cabanner. Nous y fimes la Tabagie fort voluptueuse avec cette venaison si tendre qu'il ne se peut rien dire de plus : & après le roti nous eumes du bouilli & du potage abondamment appreté en vn instant par vn Sauvage qui façonna avec sa hache vn bac, ou auge, d'un tronc d'arbre, dans quoy il fit bouillir sa chair. Chose que j'ay admirée, & l'ayāt proposée à plusieurs qui pensent avoir bon esprit, n'en ont sceu trouver l'invention, laquelle toutefois est sommaire, qui est de mettre des pierres rougies au feu dans ledit bac, & les renouveler jusques à ce que la viande soit cuite. Ce que Joseph Acosta recite que les Sauvages du Perou font aussi. On trouve cela aisé apres que l'invention en est donnée, ainsi que de faire tenir vn œuf debout en luy cassant le cul. Mais de premiere entrée on s'y trouve empeché. Les Sauvages d'Ecosse font chose non moins étrange en leurs Tabagies. Car quand ils ont tué vn bœuf, ou vn mouton, la peau toute freche leur sert de martrite, la remplissans d'eau, & y faisans cuire leur chair.

Or pour revenir à noz gens, le chasseur étant retourné aux cabānes il dit aux femmes ce qu'il a exploité, & qu'en tel endroit qu'il leur nomme elles trouveront la venaison. C'est leur devoir d'aller depouiller l'Ellan, Caribou, Cerf, Ours, ou autre chasse, & de l'apporter à la maison. Lors ilz font Tabagie tant que la provision dure : & celui qui a chassé est cil qui en a le moins. Car c'est leur coutume qu'il faut qu'il serve les autres, & ne mange point de sa chasse. Tant que l'hiver dure ilz n'en manquent point : & y a tel Sauvage qui par vne forte saison en a tué cinquante à sa part, à ce que j'ay quelquefois entendu.

Quant à la chasse du Castor c'est aussi en Hiver qu'ilz la font principalement, pour double raison, dont nous en avons dit l'une ci-dessus, l'autre pource qu'après l'hiver le poil tombe à cet animal, & n'y a point de fourrure en Été. Joint que quand en telle saison ilz voudroient chercher des Castors, la rencontre leur en seroit difficile, pour-ce qu'il est amphibie, c'est à dire terrestre & aquatique, & plus cetui-ci que cetui-là : & n'ayans point l'invention de le prendre dans l'eau, ilz seroient en danger de perdre leur peine. Toutefois si par hazard ils en rencontrent en temps d'été, printemps, ou automne, ilz ne laissent d'en faire Tabagie.

Voici donc comme ilz les pechent en temps d'hiver, & avec plus d'utilité. Le Castor est vn animal à peu près de la grosseur d'un mouton tondu, les jeunes sont moindres, la couleur de son poil est chataignée. Il a les pieds courts, ceux de devāt faits à ongles, & ceux de derriere à nageoires comme les oyes ; la queue est cōme écaillée, de la forme préque d'une Sole : toutefois l'ecaille ne se leve point. C'est le meilleur & plus delicat de la bête. Quant à la tête

elle est courte & préque ronde, ayant deux rangs de machoires aux côtez, & au devant quatre grandes dents trenchantes l'une auprès de l'autre, deux en haut & deux en bas. De ces dêts il coupe des petits arbres, & des perches en plusieurs pieces dont il batit sa maison. Chose admirable & incroyable que ie vay dire. Cest animal se loge sur les bords des lacs, & là il fait premieremēt son lit avec de la paille, ou autre chose propre à coucher, tant pour lui que pour sa femelle : dresse vne voute avec son bois coupé & préparé, laquelle il couvre de gazons de terre en telle sorte qu'il n'y entre nul vent, d'autant que tout est couvert & fermé, sinō vn trou qui conduit dessous l'eau, & par là se va pourmener où il veut. Et d'autant que les eaux des lacs se haussent quelquefois, il fait vne chambre au dessus du bas manoir pour s'y retirer le cas d'inondation avenant : de sorte qu'il y a telle cabanne de Castor qui a plus de huit piez de hauteur toute faite de bois dressé en pyramide, & maçonné avec de la terre. Au surplus on tient qu'étant amphibie, comme dit est, il faut qu'il ressente toujours l'eau, & que sa queue y trempe : occasion qu'il se loge si près du lac. Mais avisé qu'il est, il ne se contente point de ce que nous avons dit, ains ha d'abondant :  
 224 vne sortie en vne autre part hors le lac, sans cabane, par où il va à terre, & 898  
 trompe le chasseur. Mais noz Sauvages bien avertis de cela, y donnent ordre, & occupent ce passage.

Voulans donc prendre le Castor, ilz percent la glace du lac gelé à-l'endroit de sa cabanne, puis l'un d'eux Sauvages met le bras dās le trou attendant la venue dudit Castor, tandis qu'un autre va par-dessus cette glace frappant avec un baton sur icelle pour l'étonner, & faire retourner à son gîte. Lors il faut être habile à le prendre au collet, car si on le happe en part où il puisse mordre il fera vne mauvaise blessure. La chair en est tres-bonne quasi comme du mouton.

Et comme toute nation ordinairement ha ie ne sçay quoy de particulier qu'elle produit, lequel n'est point si commun aux autres. Ainsi anciennement le Royaume de Pont avoit la vogue pour le rapport des Castors, comme ie l'apprens de Virgile, où il dit,

. . . *Virosaque Pontus Castorea.*

Et après lui de Sidoine de Polignac Evêque d'Auvergne en ces vers,

. . . *Fert Indus ebur Chaldaeus amomum,  
 Assyrius gemmas, Ser vellera, ibura Sabæus,  
 Attis mel, Phœnix palmas, Lacedæmon olivum,  
 Agros equos, Epirus equas, pecuaria Gallus,  
 Arma Calybs, frumenta Libes, Campanus lacchum,  
 225 Aurum Lydus, Arabs guttam, Panchaia myrrham,  
 Pontus castorea, blattam Tyrus, ara Corinthus, &c.*

Mais aujourd'huy la terre de Canada emporte le pris pour ce regard, encores qu'il en viēne quelques vns de Moscovie, mais ilz ne sont pas si bons que les 899  
 nôtres.

Noz Sauvages nous ont aussi plusieurs-fois fait manger de la chasse d'Ours qui étoit fort bōne & tendre, & semblable à la chair de bœuf : item des Leopards ressemblans assez le Chat-sauvage ; & d'un animal qu'ils appellent *Nibachés*, lequel ha les pattes à peu près comme le Singe, au moyen dequoy il grimpe

aisément sur les arbres, même y fait ses petits. Il est d'un poil grisâtre, & la tête comme de Renart. Mais il est si gras que c'est chose incroyable. Ayant dit la principale chasse, ie ne veux m'arrêter à parler des Loups (car ils en ont, & toutefois n'en mangent point) ni des Loups Cerviers, Loutres, Lapins, & autres que j'ay enfilé en mon Adieu à la Nouvelle-France, où ie renvoye le Lecteur, & au récit du Capitaine Jacques Quartier ci-dessus.<sup>1</sup>

Il est toutefois bon de dire ici que nôtre bestial de France profite fort bien par-dela. Nous avons des Pourceaux qui y ont fort multiplié. Et quoy qu'ils eussent vne étable, toutefois ilz couchoient dehors, même parmi la neige & durant la gelée. Nous n'avions qu'un Mouton, lequel se portoit le mieux du mode, encores qu'il ne fût point reclus durant la nuit, ains au milieu de nôtre cour en têts d'hiver. Le Sieur de l'outrincourt le fit tondre deux fois, & a été estimée en France la laine de la seconde année deux sols davantage pour livre que celle de la première. Nous n'avions point d'autres animaux domestics, sinon des Poules & Pigeons, qui ne manquoient à rendre le tribut accoutumé, & 900 proliférer abondamment. Ledit Sieur de Poutrincourt print au sortir de la coquille des petites Outardes, qu'il éleva fort bien, & les bailla au Roy à son retour. Quand le pais sera vne fois peuplé de ces animaux & autres, il y en aura tant qu'on n'en sçaura que faire, tout de même qu'au Perou, là où y a aujourd'hui & dès long temps telle quantité de bœufs, vaches, pourceaux, chevaux, & chiens, qu'ilz n'ont plus de maitres, ains appartiennent au premier qui les tué. Etans tuez on enleve les cuirs pour trafiquer, & laisse-on là les charognes : ce que j'ay plusieurs fois oui de ceux qui y ont été, outre le témoignage de Joseph Acosta.

Ie ne veux accompagner la chasse aux Rats à la chasse noble & courageuse : mais il n'y a point danger de dire que nous en avons bone provision, ausquels 227 nous avons fait bonne guerre. Les Sauvages ne conoissoient point ces animaux auparavant nôtre venue. Mais ils en ont été importunéz de notre temps, par-ce que de notre Fort ils alloiét jusques à leurs cabannes, à plus de quatre cens pas, manger, ou sucquer leurs huiles de poisson.

Venant au pais des Armouchiquois & allant plus avant vers la Virginie & la Floride, ilz n'ont plus d'Ellans, ni de Castors, ains seulement des Cerfs, Biches, Chevreuls, Daims, Ours, Leopars, Loups-cerviers, Onces, Loups, Chats sauvages, Lièvres, & Connils, des peaux desquels ilz se couvrent le corps. Mais comme la chaleur y est plus grande qu'és pais Septentrionaux, aussi ne se servent-ilz point 901 de fourures, ains arrachent le poil de leurs peaux, & bié souvent pour tout vêtement n'ont qu'un brayet, ou un petit quareau de leurs nattes qu'ilz mettent sur eux de côté que vient le vent.

En la Floride ils ont encore des Crocodils qui les assaillent souvent en nageant. Ils en tuét quelquefois & les mangent. La chair en est belle & blanche, mais elle sent le muç. Ils ont aussi vne certaine espece de Liôs qui ne differét gueres de ceux d'Afrique, mais ne sont si dâgereux.

Quant aux Breiliés ilz sont tant éloignés de la Nouvelle-France qu'étans cômme en un autre monde, leurs animaux sont tout divers de ceux que nous venons de nommer, comme le *Tapiroussou*, lequel si on desire voir, il se faut imaginer un animal demi âne & demi vache, fors que sa queue est fort courte. Il a le poil rougeâtre, point de cornes, oreilles pendantes, & le pied d'âne. La chair en est comme de bœuf.

<sup>1</sup> Liv. 3, chap. 22.

Ils ont vne certaine sorte de petitz Cerfs & Biches qu'ils appellent *Sou-assous*, à poil long comme les chevres.

Mais ilz sont persecutez d'une male-bete, qu'ils appellent *Ianou-aré* préque aussi haute & legere qu'un levrier, ressemblante assés à l'Once. Elle est cruelle, <sup>228</sup> & ne leur pardonne point si elle les peut attraper. Ils en prennent quelquefois en des chausse-trappes, & les font mourir à longs tourmens. Quant à leurs Crocodiles ilz ne sont point dangereux.

Leurs Sangliers sont fort maigres & decharnez, & ont un groignement ou cri effroyable. Mais il y a en eux vne difformité étrange, c'est qu'ils ont un <sup>902</sup> trou au-dessus du dos par où ilz soufflent & respirent. Ces trois sont les plus grans animaux du Bresil. Quant aux petits ils en ont de sept ou huit sortes, de la chasse desquels ilz vivent, ensemble de chair humaine : & sont meilleurs menagers que les nôtres. Car on ne les scauroit trouver au depourveu, ains ont toujours sur le *Boucan* (c'est vne grille de bois assez haute, batie sur quatre fourches) quelque venaison, ou poisson, ou chair d'homme : & de cela vivent joyeusement & sans souci.

Mais cōme nous recitons le bien & les commoditez d'un pais, aussi en faut-il rapporter les incommoditez, afin que chacun se conseille avant qu'entreprendre le voyage. Il y a au Bresil certaine nature de vers qui s'engendrent dans la terre & s'attachēt aux pieds des hōmes, cheirchans de là, les détrois des ongles & de la chair, & les jointures des piés & mains & autres parties, où ilz se logent volontiers, & causent vne demangeaison violente. Les femmes prennent cet office de les denicher. Mais c'est un plaisir de les voir ôter cette vermine quand elle se place souz le prepuce, ou es parties secretttes d'entre elles. Ce qui est plus frequent aux nouveaux arrivés par-dela, qu'à ceux qui en on[t] déjà pris l'air, de la chair desquels ces insectes ne sont si frians.

Ces années dernieres, le sieur de Razilli Gentil-homme Norman a voulu entreprendre de faire vne habitation en la riviere de Maragnon, qui ne lui a pas bien reüssi, pour ne luy avoir été tenuës les promesses qui lui avoient été <sup>229</sup> faites. Là ils ont été persecutés de semblable vermine (aucuns disent que ce <sup>903</sup> sont des pulcerons qui tombent avec la pluye, ainsi que pardeça des grenouilles) & ne faut manquer de la nettoyer chaque iour, car autrement penetrant dās la chair il y faudroit appliquer le fer chaud. Là mesme y a des moucherons qui percent les muids de vin, de sorte qu'il faut tenir la boisson en des vases de terre. Le blé y est incōtinēt mǎgé de vermine : & y est la terre si sablōneuse qu'o y entre un pié avāt à chaque pas. Il se peut faire que plus loin il y a de meilleur pais, mais les incommoditez des mouches de nôtre Nouvelle-France ne sont rien au pris de celles-là : où d'ailleurs les hommes sont plus humains & traitables, nullement anthropophages, ne vivans que de ce que Dieu a donné à l'homme, sans devorer leurs semblables. Aussi faut-il dire d'eux qu'ilz sont vrayement Nobles, n'ayans aucune action qui ne soit genereuse, soit que lon considere la chasse, soit qu'on les employe à la Guerre, soit qu'on vueille éplucher leurs actions domestiques, ésquelles les femmes s'exercent à ce qui leur est propre, & les hommes à ce qui est des armes, & autres choses à eux convenables telles que nous avons dites, ou dirons en son lieu. Mais ici on considerera que la plus grand' part du monde a vecu ainsi du commencement, & peu à peu les hommes se sont civilisez lors qu'ilz se sont assemblez, & ont formé des republiques pour vivre souz certaines loix, regle & police.

## CHAP. XXI

## La Fauconnerie

**P**VIS que nous chassons en terre, ne nous en éloignons point, de peur <sup>230</sup> que si nous-nous mettons en mer nous ne perdions nos oiseaux : car le Sage dit<sup>1</sup> *qu'en vain on tend les rets au-devant des animaux qui ont ailes.* Or donc si la chasse est vn exercice noble, auquel même se plaisent les Muses, à cause du silence & de la solitude, qui r'amenent de belles choses en la pensée : de sorte que *Diane* (ce dit Pline)<sup>2</sup> *ne court pas plus aux montagnes que fait Minerve.* Si, di-je, la Chasse est vn exercice noble, la Fauconnerie l'est encore plus, d'autant qu'elle butte à vn sujet plus relevé, qui participe du ciel, puis que les hôtes de l'air sont appellés en l'Ecriture sacrée *Volucres cali*, les oiseaux du ciel. Aussi l'exercice d'icelle ne cōvient il qu'aux Rois, & à la Noblesse, sur laquelle rayonne la splendeur d'iceux, comme la clarté du soleil sur les étoiles. Et noz Sauvages étans d'vn cœur noble qui ne fait cas que de la Chasse & de la Guerre, peuvent bien certainement avoir droit de prise sur les oiseaux que leur terre leur fournit. Et quoy qu'avec beaucoup de difficultés ils en viennent à bout, pour n'avoir (comme nous) l'usage des arquebuses, si ont-ils assez souvent des oiseaux de proie Aigles, <sup>905</sup> Faucons, Tiercelets, Epreviens, & autres que i'ay specifiez dans mon Adieu à la Nouvelle-France : mais ilz n'ont l'industrie de les dresser, comme fait la Noblesse François : & par ainsi perdent beaucoup de bon gibier, n'ayans autre moyen de le pourchasser que l'arc & la fleche, avec lesquels instrumens ilz font cōme ceux qui pardeça tirent le Geay à la mi-Quareme ; ou bien se glissent au long des herbes, & vont attaquer les Outardes, ou Oyes sauvages qui paturent au Printemps & sur l'Été par les prairies. Quelquefois aussi ilz se portent <sup>231</sup> doucement & sans bruit dans leurs canots & vaisseaux legers faits d'écorces, jusques sur les rives où sont les Canars, ou autre gibier d'eau, & les enferment. Mais la plus grande abondance qu'ils ont vient de certaines îles où il y en a telle quantité, sçavoir de Canars, Margaux, Roquettes, Outardes, Mauves, Cormorans, & autres, que c'est chose merveilleuse, voire à quelques-vns semblera du tout incroyable, ce qu'en recite le Capitaine Jacques Quartier ci-dessus.<sup>3</sup> Lors que nous retournames en France, étans encore par-delà *Campseau*, nous passames par quelques vnes, où en vn quart d'heure nous en chargeames nôtre barque. Il ne falloit qu'assommer à coups de batons, sans s'arreter à recueillir jusques à tât qu'on fût las de frapper. Si quelqu'un demande pourquoy ilz ne s'en volent, il faut qu'il sache que ce sont oyseaux de deux, ou trois, & quatre

<sup>1</sup> Prov. i. vers. 17.<sup>2</sup> Pline, Second Epist. 6 du liv. 1.<sup>3</sup> Liv. 3, chap. 2 et 7.

mois seulement, qui ont été là couvés au Printemps, & n'ont pas encor les ailes assez grandes pour prendre la volée, quoy que bien corsus & en bon point. Quât à la demeure du Port Royal nous avions plusieurs de noz gens qui nous en pourvoyoiēt, & particulieremēt François Addenin,<sup>1</sup> domestic du sieur de Monts, lequel ie nôme ici, afin que de lui soit memoire, par ce qu'il nous en a toujours fourni abondamment. Durant l'Hiver il ne nous faisoit vivre que de Canars gruës, herons, perdris, becasses, merles, alloüettes, & quelques autres especes d'oiseaux du pais. Mais au Printemps c'estoit vn plaisir de voir les Oyes grises & les grosses Outardes tenir leur empire dans noz prairies, & en l'Autône les Oyes blanches desquelles y en demouroit toujours quelques vnes pour les gages : puis les Allouettes de mer volantes en grosses troupes sur les rives des eaux, lesquelles aussi bien-souvent étoient mal menées.

Pour les oyseaux de proye certains des nôtres avoient deniché vn aigle <sup>232</sup> de dessus vn pin de la plus exorbitante hauteur qui ie vi iamais arbre, lequel Aigle le sieur de Poutrincourt avoit nourri pour le presenter au Roy : mais il rompit son attache voulant prendre la volée, & se perdit dans la mer en venant. Les Sauvages de *Campsau* en avoient six perchés auprès de leurs cabannes quand nous y arrivames, lesquels ne voulumes troquer, par ce qu'ilz leur avoient arraché les queueës pour faire des ailerons à leurs fleches. Il y en a telle quantité pardela qu'ilz nous mangeoient souvent noz pigeons, & falloit de près y avoir l'œil.

Les oiseaux qui nous étoient conuz, ie les ay enrollez (comme i'ay dit) en mon Adieu à la Nouvelle-France, mais il y en a plusieurs que i'ay omis pour <sup>233</sup> n'en sçavoir les noms. Là se verra aussi la description d'un oiseau que les Sauvages appellent *Niridau*, lequel ne vit que de fleurs, & me venoit bruire aux oreilles, passant invisiblement (tant il est petit) lors qu'au matin i'alloy faire la promenade à mon jardin. Se verra aussi la description de certaines Mouches luisantes sur le soir au Printemps, qui volent parmi les bois haut & bas en telle multitude que c'est chose incroyable. Pour ce qui est des oiseaux de Canada, ie renvoye aussi mon Lecteur à ce qu'en a rapporté ci-dessus le Capitaine Jacques Quartier.

Les Armouchiquois ont les mêmes oiseaux, dont plusieurs y en a qui ne nous sont conuz par deçà. Et particulierement y en a vne espece d'aquatiques <sup>233</sup> qui ont le bec fait comme deux couteaux ayans les deux trenchans l'un dessus l'autre : & ce qui est digne d'étonnement, la partie superieure dudit bec est de la moitié plus courte que l'inférieure : de maniere qu'il est difficile de penser comme cet oiseau prend sa viande. Mais au Printemps les Coqs & Poules que nous appellons d'Inde y avoient comme oiseaux passagers, & y sejournerent, sans passer plus en deçà. Ilz viennent de la part de la Virginie, & de la Floride, là où avec ce y a encor des Perdris, Perroquets, Pigeons, Ramiers, Tourterelles, Merles, Corneilles, Tiercelets, Faucons, Laniers, Herons, Grues, Cigognes, Oyes sauvages, Canars, Cormorans, Aigrettes blanches, rouges, noires, & grises, & vne infinité de sortes de gibier.

Au regard des Bresiliens ilz ont aussi force Poules & Coqs d'Inde, qu'ilz <sup>234</sup> nomment *Arignan-oussou*, desquels ilz ne tiennent conte, ni des œufs : de maniere que lesdites poules elevent leurs petits comme elles l'entendent sans tant de façon, comme par deçà. Ilz ont aussi des Canes, mais pour-ce qu'elles vont

<sup>1</sup> From the editions of 1609 and 1611-12; that of 1617-18 has, *Adornin*.

<sup>2</sup> Liv. 3, chap. 22.

pesamment ilz n'en mangent point, disans que cela les empêcheroit de courir vite. Item des especes de Faisans qu'ils appellent *Iacous* : d'autres oyseaux, qu'ilz nomment *Mouton*, gros comme Paons : des especes de Perdrix grosses cōme des Oyes, dites *Mocacoua* : des Perroquets de plusieurs sortes, & maintes autres especes du tout dissemblables aux nôtres.

## CHAP. XXII

*La Pecherie*

234 **O** PPIAN au livre qu'il a fait sur ce sujet, dit qu'en la Chasse aux bêtes & aux oyseaux, outre la felicité, on a plus de contentement & delectation qu'en la Pecherie, parce qu'on a beaucoup de retraites, on se peut mettre à l'ombre, on rencontre des ruisseaux pour étancher la soif, on se couche sur l'herbe, on prend le repas souz quelque couverture. Quant aux oyseaux on les prend au nid & à la glu, voire d'eux-mêmes bien souvent tombent dans les filets. Mais les pauvres Pêcheurs jettent leur amorce 909 à l'incertain ; voire doublemēt incertain, tant pour-ce qu'ilz ne sçavent quelle aventure leur arrivera, que pour-ce qu'ilz sont sur vn element instable & indomté dont le regard seulement est effroyable : ilz sont toujours vagabōs, serfz des tempêtes & battus de pluies & de vents. Mais en fin si conclut-il qu'ilz ne sont point destituez de tout plaisir, ains en ont assez quand ilz sont dans vn navire bien bati, bien joint, bien serré, & leger à la voile. Lors fendans les flots ilz se mettent en mer, là où sont les grans troupeaux des poissons gourmās, & jettans vne ligne bien torse dans l'eau, son poids n'est pas si-tost au fond, que voici l'amorce happée, & soudain on tire le poisson en haut avec grand plaisir. Et à cet exercice se delectoit fort Marc Antonin fils de l'Empereur Severe : nonobstant la raison de Platon, lequel formant sa Republique a interdit à ses 235 citoyens l'exercice de la Pecherie, comme ignoble, illiberal, & nourrisier de faineantise. En quoy il s'est lourdement equivoqué principalement quant à ce qu'il taxe de faineantise les pecheurs de poisson. Ce qui est si clair que ie ne daigneroy le refuter. Mais ie ne m'étōne pas de ce qu'il dit de la Pecherie, puis qu'avec elle il rejette aussi souz mêmes conditions la Fauconnerie. Plutarque dit qu'il est plus loüable de prendre vn cerf, ou vn chevreul, ou vn lievre, que de l'acheter ; mais il ne va pas si avant que l'autre. Quoy que ce soit, l'Eglise qui est le premier ordre en la société humaine, de qui le Sacerdoce est appelé Royal par le grand Apôtre saint Pierre, a permis aux Ecclesiastiques 910 la Pecherie & defendu la Chasse & la Fauconnerie.<sup>1</sup> Et de verité, s'il faut dire ce qui est vray-séblable, la nourriture du poisson est la meilleure & plus saine de toutes, d'autant que (comme dit Aristote)<sup>2</sup> il n'est sujet à aucunes maladies : d'où viēt le proverbe ordinaire : *Plus sain qu'un poisson*. Si bien qu'és anciens hieroglyphiques le poisson est le symbole de santé. Ce que toutefois ie voudrois entendre du poisson mangé frais. Car autrement (ce dit Plaute) *Piscis nisi recens nequam est*, Il ne vaut rien.

Or noz Sauvages le mangent assez frais, tant que la pecherie dure : ce que ie croy être l'un des meilleurs instrumens de leur santé & longue vie. Quād

<sup>1</sup> 1 Pierre II. vers. 9.

<sup>2</sup> Arist., liv. 8 de l'*Histoire des Animaux*, chap. 9.

l'Hiver viêt tous poissons se trouvent étonnés & fuient les orages & tempêtes chacun là où il peut : les vns se cachent dans le sable de la mer, les autres sous les rochers, les autres cherchent vn pais plus doux où ilz puissent être mieux à repos. Mais si-tot que la serenité du Printêps revient, & que la mer se tranquillise, ainsi qu'après vn long siege de ville, la trêve étant faite, le peuple auparavant prisonnier sort par bandes pour aller prendre l'air des champs & se rejouir : Ainsi ces bourgeois de la mer après les horrissons & furieuses tourmentes, viennent à s'élargir par les campagnes salées, ilz sautent, ilz trepignent, ilz font l'amour, ilz s'approchent de la terre & viennent chercher le rafraichissement de l'eau douce. Et lors noz Sauvages susdits qui sçavent les rendez-vous 236 de chacun & le temps de leur retour, s'en vont les attendre en bonne devotion de leur faire la bien-venue. L'Eplan est tout le premier poisson qui se presente au renouveau. Et pour n'aller chercher des exemples plus loin que nôtre Port Royal, il y a certains ruisseaux où il y en vient vne telle manne, que par l'espace de cinq ou six semaines on y en prendroit pour nourrir toute vne ville : Tel qu'est le plus voisin de l'entrée dudit port à la main droite.<sup>1</sup> Il y en a d'autres, où après l'Eplan vient le Haren avec la même foule, ainsi que nous avons des-ja remarqué ailleurs.<sup>2</sup> Item les Sardines arrivent en leur saison en telle abondance, que quelquefois voulâs avoir quelque chose d'avantage que l'ordinaire à souper, en moins d'une heure nous en avons pris pour trois jours. Les Eturgeons & Saumons gagnêt le haut de la riviere du Dauphin audit Port Royal, où il y en a telle quantité, qu'ils emportent les rets que nous leur aviôs têdus. En tous endroits le poisson y abôde de même, telle est la fecôdité de ce pais. Et pour les prendre, les Sauvages font vne claye qui traverse le ruisseau, laquelle ilz tiennent quasi droite, appuyée contre des barres de bois en maniere darcz-boutans : & y laissent vn espace pour passer le poisson, lequel se trouve arrêté au retour de la marée en telle multitude qu'ilz le laissent perdre. Et quant aux Eturgeons, & Saumons, ilz les prennent 237 de même, ou les harponnent, tellement qu'ilz sont heureux : Car au monde il n'y a rien de si bon que ces viandes fresches. Et trouve par mon calcul que 912 Pythagore étoit bien ignorant de defendre en ses belles sentences dorées l'usage des poissons, sans distinctiô. On l'excuse sur ce que le poisson étant muet ha quelque conformité avec sa secte, en laquelle la muettise (ou silence) étoit fort recommandée. On dit encore qu'il le faisoit pource que le poisson se nourrit parmi vn element ennemi de l'homme. Item que c'est grand peché de tuer & manger vn animal qui ne nous nuit point. Item que c'est vne viande de delices & de luxe, non de nécessité (comme de fait és Hieroglyphiques d'Orus Apollo le poisson est mis pour marque de mollesse & volupté). Item que lui Pythagore ne mangeoit que de viâdes que l'ô puisse offrir aux Dieux, ce qui ne se fait pas des poissons : & autres semblables bagatelles Pythagoriques rapportees par Plutarque en ses Questions conviviales. Mais toutes ces superstitiôs là sont folles : & voudroy bien demander à vn tel homme si étant en *Canada* il aymeroit mieux mourir de faim que de manger du poisson. Ainsi plusieurs anciennement pour suivre leurs fantasies, & dire, *Ce sommes nous*, ont defendu à leurs sectateurs l'usage des viandes que Dieu a données à l'homme, & quelque-

<sup>1</sup> The edition of 1611-12 has: *Tel qu'est celui qui arrouse audit Port-Royal la terre de Saluces, qui est au Sieur Desmayers tres-celebre Advocat au Parlement de Paris, Conseiller, & Maître des Requêtes de la Roynie.*

<sup>2</sup> Liv. 4, chap. 16.

fois imposé des jougs qu'eux-mêmes n'ont voulu porter. Or quelle que soit la philosophie de Pythagore, ie ne suis point des siens. Ie trouve meilleure la regle de nos bons Religieux qui se plaisent à l'ichthyophagie, laquelle m'a bien aggré en la Nouvelle-France, & ne me déplait point encore quand ie m'y rencontre. Que si ce Philosophe vit d'Ambrosie & de la viande des Dieux, & non de poissons, lesquels on ne leur sacrifie point, nosditz bons Religieux, cōme les Cordeliers de Saint-Malo & autres des villes maritimes, ensemble les Curez peuvent dire qu'en mangeant quelquefois du poisson ilz mangent de la viande consacrée à Dieu. Car quand les Terre-neuviens rencontrent quelque Morue exorbitammēt belle ilz en font vn *Sanctorum* (ainsi l'appellent ils) & la vouēt  
 238 & consacret au nom de Dieu à Monsieur saint François, saint Nicolas, saint Lienart, & autres, avec la tête, cōme ainsi soit que pour leur pecherie ilz jettent les têtes dans la mer.

Il me faudroit faire vn livre entier si ie vouloy discourir sur tous les poissons qui sont cōmuns aux Bresiliens, Floridiens, Armouchiquois, Canadiens, & Souriquois. Mais ie me restreindray à deux ou trois, après avoir dit qu'au Port Royal y a des grans parterres de Moules dont nous remplissons nos chaloupes quand quelquefois nous allions en ces endroits. Il y a aussi des Palourdes deux fois grosses cōme des Huitres en quantité; item des Coques, qui ne nous ont jamais manqué: comme aussi il y a force Chatagnes de mer, poisson le plus délicieux qu'il est possible: plus des Crappes & Houmars. Ce sont là les coquillages. Mais il se faut dōner le plaisir de les aller querir, & ne sōt pas tous en vn lieu. Or ledit Port étant de huit lieux de tour (le limitant assavoir à l'île de Biencour) il y a de la volupté à voguer là-dessus allant à vne si belle chasse, & n'en déplaie aux Philosophes sus allegués.

Et puis que nous sommes en pais de Morues, encore ne quitteray-ie point  
 ici la besongne que ie n'en dise vn mot. Car tant de gens & en si grand nombre en vont querir de toute l'Europe tous les ans, que ie ne sçay d'où peut venir cette formiliere. Les Moruēs qu'on apporte pardeça sōt ou seches ou vertes. La pecherie des vertes se fait sur le Banc<sup>1</sup> en pleine mer, quelques soixante lieux au deça de la Terre-neuve, ainsi que se peut remarquer par ma Carte géographique. Quinze ou vingt (plus ou moins) matelots ont chacū vne ligne (c'est vn cordeau) de quarāte ou cinquāte brasses, au bout de laquelle est vn grand hameçon amorcé, & vn plomb de trois livres pour le faire aller au fond. Avec cet outil ilz pechent les Moruēs, lesquelles sont si gouluēs que si-tot devalé, si-tot happé, là où il y a bonne pecherie. La Morue tirée à bord,  
 239 il y a des ais en forme de tables étroites le long du navire où le poisson se prepare. Il y en a vn qui coupe les têtes, & les iette communement dans la mer: vn autre les éventre & étrippe, & renvoye à son compagnon, qui leve la partie plus grosse de l'arrete. Cela fait on les met au salloir pour vingt-quatre heures: puis on les serre: & en cette façon on travaille perpetuellement (sans avoir egard au Dimanche, qui est chose impie, car c'est le jour du Seigneur) l'espace d'environ trois mois, voiles bas, jusques à ce que la charge soit parfaite. Quelquefois ilz haussent les voiles pour aller plus loin chercher meilleure pecherie. Et pour-ce-que les pauvres matelots souffrent là du froid parmi les broüillas, principalement les plus hatez, qui partent en Fevrier: de là vient qu'on dit qu'il fait  
 245 froid en Canada.

Quant à la Moruē seche il faut aller à terre pour la secher. Il y a des ports

<sup>1</sup> Voy. ci-dessus, liv. 4, chap. 12.

en grand nombre en la Terre-neuve, & de Bacaillos, où les navires se mettent à l'ancre pour trois mois. Dès le point du jour les mariniers vont en la campagne salée à vne, deux, ou trois lieues prendre leur charge. Ils ont rempli chacun leur chaloupe à vne ou deux heures après midi, & retournent au port, où étans il y a vn grand echaffaut bati sur le bord de la mer, sur lequel on jette le poisson à la façon des gerbes par la fenestre d'une grange. Il y a vne grande table sur laquelle le poisson jetté est accommodé comme dessus. Après avoir été au salloir on le porte secher sur les rochers exposés au vent, ou sur les galets, c'est à dire chaussées de pierre que la mer a amoncelées. Au bout de six heures on le tourne, & ainsi par plusieurs fois. Puis on recueille le tout, & le met-on en piles, & derechef au bout de huitaine à l'air. En fin étant sec on le serre. Mais pour le secher il ne faut point qu'il face de brumes, car il pourrira : ni trop de chaleur, car il roussoyera : ains vn temps temperé & venteux.

La nuit ilz ne pechét point, par ce que la Moruë ne mord plus. L'oseroi<sup>240</sup> croire qu'elle est des poissons qui se laissent prendre au sommeil, encores qu'Oppi tiène que les poissons, se guerroyans & devorans l'un l'autre comme les Bresiliens & Canibales, ont toujours l'œil au guet & ne dorment point : mettant<sup>241</sup> toutefois hors de ce rang le seul Sargot, lequel il dit se retirer en certains cachots pour prendre son sommeil. Ce que ie croiroi bien, & ne merite ce poisson d'être guerroyé, puis qu'il ne guerroye point les autres, & vit d'herbes : à raison dequoy tous les Auteurs disent qu'il rumine comme la brebis. Mais comme le même Oppian a dit que cetui-ci seul en ruminant rend vne voix humide,<sup>1</sup> & s'est en cela trompé, par ce que moy-même ay plusieurs-fois oui les Loups marins en pleine mer, ainsi que j'ay dit ailleurs :<sup>2</sup> Aussi pourroit-il bien s'être æquivoqué en ceci. Comme aussi en la Baleine, laquelle nous avons montré ci-dessus<sup>3</sup> avoir été trouvée dormant en pleine mer, au retour du Capitaine du Pont, & de Champlin en France, l'an mille six cens dix, si bien que leur vaisseau passant dessus, la reveilla, par la playe qu'il luy fit sur le derriere, dont issit grãde quantité de sang.

Cette même Moruë ne mord plus passé le mois de Septembre, ains se retire au fond de la grand' mer, ou va en vn pais plus chaud iusques au Printemps. Sur quoy ie diray ici ce que Pline remarque,<sup>4</sup> que les poissons qui ont des pierres à la tête craignent l'Hiver, & se retirent de bonne heure, du nombre desquels est la Moruë, laquelle ha dans la cervelle deux pierres blanches faites en gondole & crenelées à l'entour : Ce que n'ont celles qu'on prend vers l'Ecosse, à ce que quelque homme sçavant & curieux m'a dit. Ce poisson est merveilleusement<sup>241</sup> gourmand, & en devore d'autres préques aussi grand que lui, même des Houmars, qui sont cõme grosses Langoustes, & m'étonne comme il peut digerer leurs grosses & dures écailles. Des foyes de Moruës noz Terre-neuviens font de l'huile, jettans iceux foyes dans des barils exposés au soleil, où ilz se fondent d'eux mêmes.

C'est vn grand trafic que l'on fait en Europe des huiles des poissons de la Terre-neuve. Et pour ce sujet plusieurs vont à la pecherie de la Baleine, & des Hippopotames, qu'ilz appellent la bête à la grand' dent : dequoy il nous faut dire quelque chose.

Le Tout-puissant voulant montrer à Job cõbien admirables sont ses œuvres : Tireras-tu (dit-il)<sup>5</sup> le Leviathan avec vn hameçon, & sa langue avec vn corbeau

<sup>1</sup> Tross's reprint (but none of the original editions) has, *humaine*.

<sup>2</sup> Ci-dessus, liv. 4. chap. 17.

<sup>3</sup> Pline, liv. 9. chap. 16.

<sup>4</sup> Liv. 5. chap. 5.

<sup>5</sup> Job xl. vers. 20.

que tu auras plongé. Par ce Leviathan est entendu la Baleine, & tous les poissons cetacées, desquels (& mémemēt de la Baleine) l'enormité est si grande que c'est chose épouvantable, comme nous avons dit ci-dessus,<sup>1</sup> parlans d'une qui fut échouée au Bresil : & Pline<sup>2</sup> dit qu'és Indes il s'en trouve qui ont quatre arpens de terre de longueur. C'est pourquoy l'homme est à admirer, voire plustot Dieu, qui lui a baillé l'audace d'attaquer vn monstre tant effroyable, qui n'a son pareil en terre. Je laisse la façon de le prendre décrite par Oppian,<sup>3</sup> & saint Basile,<sup>4</sup> pour venir à noz François & particulièrement Basques, lesquels vont tous les ans en la grande riviere de Canada pour la Baleine. Ordinairement la pecherie s'en fait à la riviere dite *Lesquemin* vers *Tadoussac*. Et pour ce faire ilz vôt par quartz faire la sentinelle sur des pointes de rochers, pour  
 243 voir s'ils auront point l'évent de quelqu'une : & lors qu'ils en ont découvert, 718  
 incontinent ilz vont après avec trois, ou quatre chaloupes, & l'ayans industrieusement abordée, ilz la harponnent jusques au profond de son lard & à la chair vive. Lors cet animal se sentant rudement piqué, d'un impetuosité redoutable s'élance au fond de la mer. Les hommes cependāt sont en chemise, qui filēt & font couler la corde (qu'ils appellent haussiere) où est attaché le harpon, que la Baleine emporte. Mais au bord de la chaloupe qui a fait le coup il y a vn homme prêt avec vne hache à la main pour couper ladite corde, si d'aventure quelque accident arrivoit qu'elle fût entortillée, ou que la force de la Baleine fût trop violente : laquelle neantmoins ayant trouvé le fond, ne pouvant aller plus ontre, remonte tout à loisir au-dessus de l'eau : & lors derechef on l'attaque avec des langues de bœuf (ou larges pertusanes) bien émouluës si vivement, que l'eau salée lui penetrant dans la chair, elle perd sa force & demeure sur l'onde sans plus y r'entrer. Alors on l'attache à vn cable, au bout duquel est vne ancre qu'on jette en mer, si le temps n'est propre pour l'amener, puis au bout de quelques jours on la va querir quand le temps & l'opportunité le permettent, la mettent en pieces, & dans des grandes chaudières font bouillir la graisse qui se fond en huile, dont ils pourront remplir quatre cens barriques, plus ou moins, selon la grandeur de l'animal : & de la langue ordinairement on tire cinq & six barriques.

Que si ceci est admirable en nous qui avons de l'industrie, il l'est encore 719  
 plus és peuples Indiens nuds & sans commodités : & neantmoins ilz font la même chose, qui est recitée par Joseph Acosta,<sup>5</sup> disant que pour prendre ces grāds monstres ilz se mettent en vne canoe, ou petit bateau,<sup>6</sup> & abordans la Baleine ilz lui sautent legerement sur le col ; & là se tiennent comme à cheval attendans la cōmodité de la prendre biē à point, & voyans le jeu beau, le plus  
 243 hardi fiche vn grand pal aigu dans l'un des évans de la Baleine (qui sont ses 720  
 narines, ou les pertuis par où elle jette deux lances d'eau de haut en l'air) & le fait entrer le plus profondement qu'il peut. Cependant la Baleine bat furieusement la mer, & élève des montagnes d'eau, s'enfonçant dedans d'une grande violence, puis ressort incontinent, ne sçachant que faire tant elle a de rage. L'Indiē neantmoins demeure toujours ferme & assis, & pour lui faire payer l'amende du mal qu'elle lui donne, lui fiche vn autre pal semblable au premier

<sup>1</sup> Ci-dessus, liv. 2, chap. 8.

<sup>2</sup> Pline, liv. 9, chap. 3.

<sup>3</sup> Oppian, de la *Pecherie*, liv. 5.

<sup>4</sup> S. Basile, Homil. 10 sur les six journées de la Creation.

<sup>5</sup> Joseph Acosta, liv. 3, chap. 15.

<sup>6</sup> The editions of 1609 and 1611-12 have, *barque d'iceux*.

dans l'autre narine si avant qu'il la met au desespoir, & lui fait perdre toute respiration. Cela fait il se remet en sa canoe, qu'il tient attachée au côté de la Baleine avec vne corde, puis se retire vers terre, ayant premierement attaché sa corde à la Baleine, laquelle il va tirant & lachant, selon le mouvement d'icelle Baleine, qui cependant qu'elle trouve beaucoup d'eau, saute d'un côté & d'autre, côme troublée de douleur, & en fin s'approche de terre, où elle demeure incontinent à sec pour la grâde enormité de son corps, sans qu'elle puisse plus se mouvoir ni se manier, & lors grand nombre d'Indiens viennent trouver le vainqueur pour cueillir ses depouilles, & pour ce faire ils achevent de la tuer, la decoupans, & faisans des morceaux de sa chair (qui est assez mauvaise) lesquels ilz sechent & pilent pour en faire de la poudre, dont ils vivent pour viande, qui leur dure long temps.

Pour le regard des Hippopotames, nous avons dit és voyages de Jacques Quartier<sup>1</sup> qu'il y en a grand nombre au Canada, & particulièrement à l'île de Brion, & aux sept îles, qui est la riviere du *Mississipi*.<sup>2</sup> C'est vn animal qui ressemble mieux à la vache qu'au cheval. Il est nommé Hippopotame, c'est à dire cheval de riviere, par ce que l'on ne le voit ainsi ceux qui sont en la riviere du Nil, lesquels sont plus petits que ceux du tout au cheval, ains participent aussi du bœuf. Ils ont deux rangs de dents, savoir gris-brun & vn peu rouge, & sont fort durs & construeuse, à deux rangs de dents de chacun côté, & en chacune part pendantes de la machoire supérieure en deux rangs de deux d'un jeune Elephânt, & deux pareils, qui vont en croissant, & en piquent, desquels cet animal s'ayde pour grimper sur les roches. Il a les oreilles courtes, & la queue aussi & mugle comme le bœuf. Aux piés il a des ongles, & les doigts, & fait ses petits en terre. Et d'autant qu'il est des peuples de la mer, & portant beaucoup de lart, noz Basques & autres mariniers ont vu des balles, comme de la Baleine, & le surprennent en terre.

Ceux du Nil (ce dit Plin<sup>3</sup>) ont le pié fourchu, le crin, le dos, & le hannissement du cheval, les dets sortans dehors, comme au chevalier. Et adjoute que quand cet animal a esté en vn blé pour paturer, il se retourne à reculon, de peur qu'on ne le suive à la piste.

Je ne fay état de discourir icy de toutes les sortes de poissons qui sont par delà, cela étant vn trop ample sujet pour mon histoire : & puis, i'en ay enfilé vn bon nombre en mon Adieu à la Nouvelle France. Seulement ie diray qu'en passant le temps és côtes de ladite Nouvelle France i'en prendray en vn jour pour vivre plus de six semaines és endroits où est l'abondance des Moruës (car ce poisson y est le plus frequêt) & qui aura l'industrie de prendre les Macreaux en mer, il en aura tât qu'il n'en sçaura que faire. Car en plusieurs endroits i'è ay veu des troupes serrées, qui occupoient trois fois plus de place que les Halles de Paris. Et nonobstant ce, ie voy beaucoup de peuple en nôtre France tant annonchali, & si truant aujourd'hui, qu'il ayme mieux mourir de faim, ou vivre serf, du moins languir sur son miserable fumier, que de s'evertuer à sortir du boubrier, & par quelque action genereuse changer sa fortune, ou mourir à la peine.

<sup>1</sup> Ci-dessus, liv. 3, chap. 3 et 8.

<sup>2</sup> Voy. la Charte géographique, num. 26 et 47.

<sup>3</sup> Plin, liv. 8, chap. 25.

## CHAP. XXIII

922

## De la Terre

245 **N**OVS avons és trois derniers chapitres fait provision de venaison, de gibier, & de poissons : Ce qui est beaucoup. Mais ayans accoutumé la nourriture de pain & de vin en nôtre Antique-France, il nous seroit difficile de nous arrêter ici si la terre n'étoit propre à cela. Considerons-la donc, mettons la main dans son sein, & voyons si les mammelles de cette mere rendront du laict pour sustenter ses enfans, & au surplus ce qui se peut esperer d'elle. Attilius Regulus, jadis deux-fois Consul à Rome, disoit ordinairement <sup>1</sup> qu'il ne falloit choisir les lieux par trop gras, pour ce qu'ilz sont mal-sains : ni les lieux par trop maigres, encore qu'ilz soyent fort sains. Et d'un tel fond que cela Caton aussi se contentoit. La terre de la Nouvelle-France est telle pour la [plus]part, de sablon gras, au dessouz duquel nous avons souvent tiré de la terre argilleuse, dont le Sieur de Poutrincourt fit faire quantité de briques, à batis cheminées & un fourneau à fondre la gomme de sapin. Je diray plus que de cette terre on peut faire les mêmes operations que de la terre que nous appellons Sigillée, ou du *Bolus Armenicus*, ainsi qu'en plusieurs occasions nôtre Apothicaire Maître Loys Hebert tres-suffisant en son art, en a fait 923 l'experience, par l'avis dudit Sieur de Poutrincourt : même lors que le fils du Sieur du Pont eut trois doigts emportez d'un coup de mousquet crevé au pais des Armouchiquois.

Cette province ayant les deux natures de terre que Dieu a baillée à l'homme pour posseder, qui peut douter que ce ne soit un pais de promesse quand il sera cultivé ? Nous en avons fait essay, & y avons pris plaisir, ce que n'avoient jamais fait tous ceux qui nous avoient devancé soit au Bresil, soit en la Floride, 247 soit en Canada. Dieu a beni nôtre travail, & nous a baillé de beaux fromens, segles, orges, avoines, pois, fèves, chanve, navettes, & herbes de jardin : & ce si plantureusement que le segle étoit aussi haut que le plus grand homme que se puisse voir, & craignons que cette hauteur ne l'empechât de grener : Mais il a si bien profité qu'un grain de France là semé a rendu des <sup>2</sup> épis tels, que par le témoignage de Monsieur le Chancelier, la Sicile, ni la Beausse n'en produisent point de plus beau. L'avoy semé du froment sans avoir pris le loisir de laisser reposer ma terre, & sans luy avoir donné aucun amendement : & toutefois il est venu en aussi belle perfection que le plus beau de France, quoy que le blé, & tout ce que nous avons semé fust suranné. Mais le blé nouveau que ledit sieur de Poutrincourt sema avant partir est venu en telle beauté qu'il ne me reste que l'admiration après le recit de ceux qui y ont été un an après nôtre

<sup>1</sup> Plin. liv. 18, chap. 5.

<sup>2</sup> The edition of 1609 has, *sont cinquante*; that of 1611-12, *cinquante*.

## LIV. VI. HISTOIRE DE LA NOUVELLE-FRANCE 437

924 départ. Surquoy ie diray ce qui est de mon fait, qu'au mois d'Avril l'an mil six cens sept ayant semé trop près les vns des autres des grains du segle qui avoit été cuilli à Sainte-Croix premiere demeure du sieur de Môts, à vingt-cinq lieues du Port Royal, ces grains pullulerent si abondammēt qu'ilz s'étoufferēt, & ne vindrent point à bonne fin.

925 Mais quant à la terre ammeliorée où l'on avoit mis du fien de noz pourceaux, ou les ordures de la cuisine, ou des coquilles de poissons, ie ne croiroy point, si ie ne l'avoy veu, l'orgueil excessif des plâtes qu'elle a produit, chacune en son espece. Même le fils dudit Sieur de Poutrincourt jeune Gentil-homme de grande esperance, ayant semé des graines d'Orenges & de Citrons en son jardin, elles rendirent des plantes d'un pié de haut au bout de trois mois. Nous n'en attendions pas tant, & toutefois nous y avons pris plaisir à l'envi l'un de l'autre. Ie laisse à penser si on ira de bon courage au second essay. Et me faut icy dire en passant, que le Secretaire dudit Sieur de Monts étant venu par-dela avant 248 nôtre départ, disoit qu'il ne voudroit pour grande chose n'avoir fait le voyage, & que s'il n'eût veu noz blez il n'eût pas creu ce que c'en étoit. Voila comme de tout temps on a decréi la pais de *Canada* (sous lequel nom on comprend toute cette terre) sans sçavoir que c'est, sur le rapport de quelques matelots qui vont seulement pecher aux morües vers le Nort, & sur le bruit de quelques maladies qui sont ordinaires à toutes nouvelles habitations, & dont on ne parle plus aujourd'hui.<sup>1</sup> Mais à propos de cette ammelioration de terre de laquelle nous venons de parler, quelque ancien Autheur dit que les Censeurs de Rome affermoient les fumiers & autres immondices, qui se tiroient de cloaques, mille talens par chacun an (qui valent six cens mille écus) aux jardiniers de Rome, pour ce que c'étoit le plus excellent fien de tous autres : & y avoit à cette fin des Commissaires établis pour les nettoyer, avec le lict & canal du Tybre, comme font 926 soy des inscriptions antiques que j'ay quelquefois leües.

La terre des Armouchiquois porte annuellement du blé tel que celui que nous appellons blé Sarazin, blé de Turquie, blé d'Inde, qui est *Purio* ou *Erisimon fruges* de Pline,<sup>2</sup> & Columelle. Mais les Virginiens, Floridiens, & Bresiliens, plus meridionaux font deux moissons. Tous ces peuples cultivent la terre avec vn croc de bois, nettoient les mauvaises herbes & les brulent, engraisent leurs champs de coquillages de poissons, n'ayans ni bestial privé, ni fien : puis assemblent leur terre en petites mottes éloignées l'une de l'autre de deux piez, & le mois de May venu ilz plantent leur blé dans ces mottes de terre à la façon 249 que nous faisons les fèves, fichans vn baton, & mettans quatre grains de blé separez l'un de l'autre (par certaine superstition) dans le trou, & entre les plantes dudit blé (qui croit comme vn arbrisseau, & meurt au bout de trois mois) ilz plantent aussi des fèves riolées de toutes couleurs, qui sont fort delicates, les- 926 quelles pour n'être si hautes, croissent fort bien parmi ces plantes de blé. Nous avons semé dudit blé cette derniere année dedans Paris en bonne terre, mais il a peu profité, n'ayant rendu chaque plante qu'un ou deux épis affamez : là où pardela vn grain rendra quatre, cinq, & six épis, & chaque épic l'un portant l'autre plus de deux cens grains, qui est vn merveilleux rapport. Ce qui démontre le proverbe tiré de Theophraste<sup>3</sup> être bien veritable, que *C'est l'an qui produit, & non le champ* : c'est à dire, que la temperie de l'air & condition du

<sup>1</sup> The editions of 1609 and 1611-12 have : *maladies, lesquelles on peut éviter en se voyant, moyennant qu'on n'ait point de nécessité.*

<sup>2</sup> Pline, liv. 18, chap. 7 et 10.

<sup>3</sup> Theophraste, au liv. 8 des *Plantes*.

temps est ce qui fait germer & fructifier les plantes plus que la nature de la terre. En quoy est émerveillable, que nôtre blé profite là mieux, que celui de dela ici. Temoignage certain que Dieu benit ce pais depuis que son Nom y a été invoqué ; mêmes que pardeça depuis quelques années Dieu nous bat (comme i'ay dit ailleurs) en verge de fer, & par-dela il a étendu abondamment sa benediction sur nôtre labeur, & ce en même parallele & élévation de soleil.

Ce blé croissant haut comme nous avons dit, le tuyau en est gros comme de[s] roseaux, voire encore plus. Le roseau & le blé pris en leur verdure, ont le gout sucrin. C'est pourquoy les mulots, & ratz des champs en sont frians, & m'en gaterent vn parquet en la Nouvelle-France. Les grans animaux aussi comme cerfs, & autres bêtes sauvages, côme encor les oiseaux, en font degat. Et sont cōtraints les Indiens de les garder comme on fait ici les vignes.

La moisson faite ce peuple serre son blé dans la terre en des fosses qu'ilz font <sup>227</sup> en quelque pèdant de colline ou tertre, pour l'égout des eaux, garnissans de nattes icelles fosses, ou mettans leurs grains dans des sacs d'herbes, qu'ils couvrent par après de sable : & cela font ils pource qu'ilz n'ont point de maisons à étages, ni de coffres pour le serrer autrement : puis le blé conservé de cette façon est hors la voye des rats & souris.

Plusieurs nations de deça ont eu cette invention de garder le blé dans des fosses. Car Suidas en fait mention sur le mot *Σείπος*. Et Procope au second livre de la guerre Gothique dit que les Gots assiegeans Rome, tomboient souvent dans des fosses où les habitans avoient accoutumé de retirer leurs blez. Tacite rapporte aussi que les Allemans en avoient. Et sans particulariser davantage, en plusieurs lieux de Frâce, és pais plus meridionaux, on garde aujourd'hui le blé de cette façon. Nous avons dit ci-dessus<sup>1</sup> de quelle façon ilz pilent leurs grains & en font du pain, & comme par le temoignage de Pline les auciens Italiens n'avoient pas plus d'industrie qu'eux.

Ceux de Canada & Hochelaga au temps de Jacques Quartier labouroient tout de même, & la terre leur rapportoit du blé, des fèves, des pois, melons, courges, & cocombres, mais depuis qu'on est allé rechercher leurs pelleteries, & que pour icelles ils ont eu de cela sans autre peine, ilz sont devenuz paresseux, comme aussi les Souriquois, lesquels s'addonnoïët au labourage au même temps. <sup>228</sup>

Les vns & les autres ont encores à-present quantité de Chanve excellente que leur terre produit d'elle même. Elle est plus haute, plus deliée, & plus blanche, & plus forte que la nôtre de deça. Mais celle des Armouchiquois porte au bout de son tuyau vne coquille pleine d'un coton semblable à la soye, <sup>229</sup> dans laquelle git la graine. De ce coton, ou quoy que ce soit, on pourra faire de bons liets plus excellens mille-fois que de plume, & plus doux que de coton commun. Nous avons semé de ladite grainc en plusieurs lieux de Paris, mais elle n'a point profité.

Nous avons veu par nôtre Histoire comme en la grande Riviere, passé Tadoussac, on trouve des vignes sans nombre, & raisins en la saison. Je n'en ay point veu au Port Royal, mais la terre & les coteaux y sont fort propres. La France n'en portoit point anciennement, si ce n'étoit d'avéture la côte de la Mediterranée. Et ayans les Gaullois rendu quelque signalé service à l'Empereur P. obus, ilz lui demanderent pour recompense permission de planter la vigne : ce qu'il leur accorda ; ayans toutefois été auparavant refusez par l'Empereur Nerô. Mais que veux-je mettre en jeu les Gaullois, attendu qu'au

<sup>1</sup> Chap. 13.

Bresil pais chaud il n'y en avoit point avât que les François & Portugais y en eussent planté ? Ainsi ne faut faire doute que la vigne ne vienne plantureusemēt audit Port Royal, veu même qu'à la riviere saint-lehan (qui est<sup>1</sup> plus au Nort 929 qu'icelui Port) il y en a beaucoup ; non toutefois si belles qu'au pais des Armouchiquois, où il semble que la Nature ait été en ses gayer humeurs quand elle y en a produit.

Et d'autant que nous avons touché ce sujet parlâs du voyage qu'y a fait le sieur de Poutrincourt, nous passerons outre, pour dire que cette terre ha la pluspart de ses bois de Chenes & de Noyers portant petite noix à quatre ou cinq côtes si delicates & douces que rié plus : & semblablement des prunes tres-bonne[s] : comme aussi le Sassafras arbre ayant les fueilles comme de Chene, 930 moins crenelées, dont le bois est de tres-bonne odeur & tres-excellent pour la guerison de beaucoup de maladies, telles que la verole, & la maladie de Canada que i'appelle Phthisie, de laquelle nous avôz amplement discouru ci-dessus. Et sur le propos de guerison, il me souvient avoir oui dudit Poutrincourt qu'il avoit fait essay de la vertu de la gomme des sapins du Port Royal, & de l'huile de navette sur vn garçon fort mangé de la mauvaise tigne, & qu'il en étoit guéri.

Noz Sauvages font aussi grand labourage de *Petun*, chose tres-precieuse entr'eux, & parmi tous ces peuples vniverselement. C'est vne plâte de la forme, mais plus grande que *Consolida major*, dont ilz succent la fumee avec vn tuyau en la façō que ie vay dire pour le contentement de ceux qui n'en sçavent l'vsage. Après qu'ils ont cuilli cette herbe ilz la mettent secher à 930 l'ombre, & ont certains sachets de cuir pēdus à leur col ou ceinture, dans lesquels ils en ont toujours, & quāt & quāt vn calumet, ou petunoir, qui est vn cornet troilé pa. le côté, & dans le trou ilz fichent vn long tuiau, duquel ilz tirēt la fumée du petun qui est dans ledit cornet, après qu'ilz l'ont allumé avec du charbon qu'ils mettent dessus. Ilz soustiendront quelquefois la faim cinq & six<sup>2</sup> jou. avec cette fumée. Et noz François qui les ont hanté sont pour la pluspart tellemēt affollez de cette yvrōgnerie de Petun qu'ilz ne s'en sçauoient 933 passer non plus que du boire & du manger, & à cela dependent de bon argent, car le bon Petun qui vient du Bresil coute quelquefois vn écu la livre. Ce que ie repute à folie, à leur égard, pour ce que d'ailleurs ilz ne laissent de boire & manger autant qu'un autre, & n'en perdent point vn tour de dents, ny de verre. Mais pour les Sauvages il est plus excusable, d'autant qu'ilz n'ont autre plus grande delice en leurs Tabagies, & ne peuvent faire fête à ceux qui les vont voir de plus grand' chose : comme pardeça, quand on presente de quelque vin excellent à vn ami : de sorte que si on refuse à prendre le petunoir quand ilz le presentent, c'est signe qu'on n'est point *adesquidés*, c'est à dire ami. Et ceux qui ont entre eux quelque tenebreuse nouvelle de Dieu, disent qu'il petune comme eux, & croient que ce soit le vray Nectar décrit par les Poetes.

Cette fumée de Petun prise par la bouche en suçât cōme vn enfant qui tette, ilz la fôt sortir par le nez, & en passant par les conduits de la respiration le cerveau en est rechauffé, & les humiditez d'iceluy chassées. Cela aussi 931 étourdit & enivre aucunemēt, lache le ventre, refroidit les ardeurs de Venus, endort, & la fueille de cette herbe, ou la cendre qui reste au petunoir consolide les playes. Je diray encore que ce Nectar leur est si suave, que les enfans humēt

<sup>1</sup> The editions of 1609 and 1611-12 have, à vingt lieues.

<sup>2</sup> The editions of 1609 and 1611-12 have, huit jours.

quelquefois la fumée que leurs peres jettent par les narines, afin de ne rien perdre. Et d'autant que cela ha vn gout mordicant, Belleforet recitant ce que Jacques Quartier (qui ne sçavoit que c'étoit) en dit, il veut faire croire que c'est quelque espece de poivre. Or quelque suavité qu'o y trouve ie ne m'y ay jamais  
 254 sceu accoutumer, & ne m'en chaut pour ce qui regarde l'usage & coutume de le prendre en fumée.

Il y a encore en cette terre certaine sorte de Racines grosses cōme naveaux, ou truffes, tres-excellentes à manger, ayans vn gout retirāt aux cardes, voire plus agreable, lesquelles plantées multiplient comme par dépit, & en telle façon que c'est merveille. Je croy que ce soient Afrodilles, suivāt la descriptiō que Pline en fait. " Ses racines (dit-il)<sup>1</sup> sont faites à mode de petits naveaux, & n'y a plante qui ait tant de racines que cette-ci : car quelquefois on y trouve bien quatre-vingts Afrodilles attachées ensemble. Elles sont bonnes cuites souz la cendre, ou mangées cruës avec poivre, ou sel & huile."

Voila ce qu'en dit cet auteur. Nous avons apporté quelques vnes de ces racines en France, lesquelles ont tellement multiplié, que tous les iardins en sont maintenant garnis, & les mange-on à la façon que dit Pline, ou avec beurre & vn peu de vinaigre cuites en eau. Mais ie veux mal à ceux qui les font nommer Toupinambaux aux crieurs de Paris. Les Sauvages les appellent *Chiquebi*, & 932 s'engendrent volontiers près les chenes.

Sur la consideratiō de ceci il me vient en pensée que les hommes sont bien miserables qui pouvans demeurer aux champs en repos & faire valoir la terre, laquelle paye son creancier avec vne telle vsure, passent leur âge dās les villes  
 255 à faire des bōnetades, à solliciter des procès, à tracasser deça, dela, à chercher les moyens de tromper quelqu'un, se donnans de la peine jusques au tombeau pour payer des loüanges de maisons, être habillez de soye, avoir quelques meubles precieux, bref pour paroître & se repaître d'un peu de vanité où n'y a jamais contentement. " Pauvres fols (ce dit Hesiodé)<sup>2</sup> qui ne sçavent combien vne moitié de ces choses en repos vaut mieux que toutes ensemble avec chagrin : ni combien est grand le bien de la Maulve & de l'Afrodille. Les Dieux certes depnis le forfait de Promethée, ont caché aux hommes la maniere de vivre heureusemēt. Car autrement le travail d'une journée seroit suffisant pour nourrir l'homme tout vn an, & le lendemain il mettroit sa charruē sur sō fumier, & donneroit du repos à ses bœufs, à ses mulets, & à lui même."

C'est le contentement qui se prepare pour ceux qui habiteront la Nouvelle-France, quoy que les fols méprisent ce genre de vie, & la culture de la terre le plus innocent de tous les exercices corporels, & que ie veux appeller le plus noble, comme celui qui soutient la vie de tous les hommes. Ilz meprisent, di-ie, 933 la culture de la terre, & toutefois tous les tourmens qu'on se donne, les procès qu'on poursuit, les guerres que l'on fait, ne sont que pour en avoir. Pauvre mere qu'as tu fait qu'on te méprise ainsi ? Les autres elemēs nous sont bien-souvent contraires, le feu nous consomme, l'air nous empeste, l'eau nous engloutit, la seule Terre est celle qui venans au monde & mourans nous reçoit humainemēt, c'est elle seule qui nous nourrit, qui nous chauffe, qui nous loge, qui nous vest, qui ne nous est en rien contraire ; & on la vilipende, & on se rit de ceux qui la cultivent, on les met après les faineans & sanguës du peuple. Cela se fait ici où la corruption tient vn grand empire. Mais en la Nouvelle France il faut ramener le siecle d'or, il faut renouveler les antiques Coronas

<sup>1</sup> Pline, liv. 21, chap. 17.

<sup>2</sup> Hesiodé, au liv. *Des Œuvres et journées*.

d'epics de blé, & faire que la premiere gloire soit celle que les anciens Romains appelloient *Gloria adorea*,<sup>1</sup> gloire de froment, afin d'inviter chacun à bien cultiver son champ, puis que la terre se presente liberalement à ceux qui n'en ont point. Il n'y faut point donner d'entrée à ces rongeurs de peuple, rats de grenier, qui ne servent que de manger la substance des autres: ny souffrir cette vilaine gueuserie qui des-honore nôtre France antique, en laquelle on fait gloire de la mendicité.

Etans assurez d'avoir du blé & du vin, il ne reste qu'à pourvoir le pais de bestial privé: car il y profite fort bien, ainsi que nous avons dit au chapitre de la Chasse.

934 D'arbres fruitiers, il n'y en a gueres outre les Noyers, Pruniers, petits Cerisiers, & Avellaniers. Vray est qu'on n'a point tout decouvert ce qui est dâs les terres. Car au pais des Iroquois & au profond d'icelles terres il y a plusieurs especes de fruits qui ne sont point sur les rives de la mer. Et ne faut trouver ce defaut étrange si nous considerons que la pluspart de noz fruits sont venuz de dehors: & bien souvent ilz portêt le nom du pais d'où on les a apportés. La terre d'Allemagne est bien fructifiante: mais Tacite dit que de son temps il n'y avoit point d'arbres fruitiers.

Quant aux arbres des forêts les plus ordinaires au Port Royal ce sont Chenes, Hetres, Frenes, Bouleaux (fort bons en menuiserie) Erables, Sycomores, Pins, Sapins, Aubépins, Coudriers, Saulx, petits Lauriers, & quelques autres encores que ie n'ay remarqué. Il y a force Fraizes & Framboises & noisettes en certains lieux, item des petits fruits bleuz & rouges par les bois. Le croy que c'est ce que les Latins ont appelé *Myrtillus*. I'y ay veu des petites poires fort delicates: & dans les prairies tout du long de l'Hiver il y a certains petits fruits comme des pommelettes, colorez de rouge, desquels nous faisons du cotignac pour le dessert. Il y a force grozelles semblables aux nôtres, mais elles deviennent rouges: item de ces autres grozelles rondelettes que nous appellions Guedres. Et des Pois en quantité sur les rives de mer, desquels au renouveau nous prenions les fueilles, & les mettions parmi les nôtres, & par ce moyë nous 935 étoit avis que nous mangions des pois verts. Au-delà de la Baye François, sçavoir à la riviere saint Jean, & sainte Croix il y a force Cedres, outre ceux que ie vien de dire. Quant à ceux de la grande riviere de Canada ils ont été specifiez au 3. liv. en la relation des voyages du Capitaine Jaques Quartier & de Champlain. Vray est que pour le regard de l'arbre *Annedda* par nous celebré sur le rapport dudit Quartier aujourd'hui il ne se trouve plus. Mais i'ayme mieux en attribuer la cause au changement des peuples par les guerres qu'ilz se font, que d'argüer de mensonge icelui Quartier, veu que cela ne lui pouvoit apporter aucune vtilité.

Ceux de la Floride sont Pins (qui ne portent point de pepins dans les prunes qu'ilz produisent) Chenes, Noyers, Merisiers, Lentisques, Chataigniers (qui sont naturels cōme en France) Cedres, Cyprés, Palmiers, Houx, & Vignes sauvages, lesquelles montent au long des arbres comme en Lōbardie, & apportent de bons raisins. Il y a vne sorte de Melliers, dôt le fruit est meilleur que celui de Frâce, & plus gros: Aussi y a-il des Pruniers qui portent le fruit fort beau, mais non gueres bō, des Fräboisiers: Vne petite graine que nous appellons entre nous Bleues qui sont fort bonnes à mâger: Item des Racines qu'ils appellent *Hassez*, dequoy en la necessité ilz font du Pain. Sur tout est excellente

<sup>1</sup> Plin, liv. 18, chap. 3.

cette province au rapport du bois de l'Esquine tres-singulier pour les diettes. Mais l'eau qui en procede est de telle vertu, que si vn homme ou femme maigre en buvoit continuellemēt par quelque temps, il deviendrait fort gras & replet.

La province du Bresil a pris son nom à nôtre egard, d'un certain arbre que nous appellons Bresil, & les Sauvages du pais *Araboutan*. Il est aussi haut & gros que noz chenes, & ha la fueille du Buis. Noz Frâçois & autres en vont charger leurs navires en ce pais là. Le feu en est préque sans fumée. Mais qui penseroit blâchir son linge à la cendre de ce bois se tromperoit bien. Car il le trouveroit teint en rouge. Ils ont aussi des palmiers de plusieurs sortes : & des arbres dont le bois des vns est jaune & des autres violet. Ils en ont encore de senteur comme de roses, & d'autres puants, dont les fruicts sont dangereux à manger. Item vne espee de Guayac qu'ilz nomment *Hinouré*, duquel ilz se servent pour guerir vne maladie entre eux appelée *Pians* aussi dangereuse que la Verole. L'arbre qui porte le fruit que nous disons Noix d'Inde, s'appelle entre eux *Sabaucaté*. Ils ont en outre de Cottonniers, du fruit desquels ilz font des litz qu'ilz pendent entre deux fourches, ou poteaux. Ce pais est heureux en beaucoup d'autres sortes d'arbres fruitiers, comme Oregers, Citronniers, Limonniers, & autres, toujours verdoyans, qui fait que la perte de ce pais où les François avoient commencé d'habiter, est d'autant plus regrettable à ceux qui ayment le bien de la France. Car il est bien croyable que le sejour y est plus agreable & delicieux que la terre de Canada, à cause de la verdure qui y est perpetuelle. Mais les voyages y sont lōgs, comme de quatre & cinq mois, & à les faire on souffre quelquefois des famines : témoins ceux de Villegagnon : Mais à la Nouvelle-France où nous étions, quand on part en saison, les voyages ne sont que de trois semaines, ou vn mois, qui est peu de chose.

Que si les douceurs & delices n'y sont telles qu'en Mexique,<sup>1</sup> ce n'est pas à dire que le pais ne vaille rien. C'est beaucoup qu'on y puisse vivre en repos & joyeusement, sans se soucier des choses superflues. L'avarice des hommes a fait qu'on ne trouve point vn pais bon s'il n'y a des Mines d'or. Et sots que sont ceux-là, ilz ne considerent point que la France en est à present depourveüe : & l'Allemagne aussi, de laquelle Tacite disoit, *qu'il ne sçavoit si s'avoit esté par minerie, ou par vne volonté propice que les Dieux avoient dénié l'or & l'argent à cette province*. Ilz ne voyent point que tous les Indiens n'ont aucun vsage d'argent monnoyé, & vivent plus contens que nous. Que si nous les appellons sots, ils en disent autant de nous, & paraventure à meilleure raison. Ilz ne sçavent point que Dieu promettant à son peuple vne terre heureuse, il dit<sup>2</sup> que ce sera vn pais de blé, d'orge, de vignes, de figuiers, d'oliviers, & de miel, où il mangera son pain sans disette, &c. & ne lui donne pour tous metaux que du fer & du cuivre, de peur que l'or & l'argent ne luy face elever son cœur, & qu'il n'oublie son Dieu : & ne veut point que quād il aura des Rois ils amassēt beaucoup d'or, ni d'argent. Ilz ne jugent point que les Mines sont les cimetieres des hommes : que l'Hespagnol y a consommé plus de dix millions de pauvres Sauvages Indiens, au lieu de les instruire à la foy Chrétienne : Qu'en Italie il y a des Mines, mais que les anciens ne voulurent permettre d'y travailler, afin de conserver le peuple<sup>3</sup> : Que dans les Mines est vn air epais, grossier, &

<sup>1</sup> The editions of 1609 and 1611-12 have, *au Perou*.

<sup>2</sup> Deut. viii. vers. 8, 9 ; Deut. xvii. vers. 17.

<sup>3</sup> Plin. liv. 33. chap. 4.

infernale, où jamais on ne sçait quand il est jour ou nuit : Que faire telles choses c'est vouloir deposter le diable de son Royaume, pour être en pire condition par aventure que luy : Que c'est chose indigne de l'homme de s'ensevelir au creux de la terre, de chercher les enfers, & de s'abaisser miserablemēt au dessous de toutes les creatures immondes : lui à qui Dieu a donné vne forme droite, & la face levée, pour contempler le ciel, & luy chanter louanges : Qu'en pais de Mines la terre est sterile : Que nous ne mangeons point l'or & l'argent, & que cela de soy ne nous tient point chaudement en Hiver : Que celui qui a du blé en son grenier, du vin en sa cave, du bestail en ses prairies, & au bout des Moruës & des Castors, est plus assuré d'avoir de l'or & de l'argent, que celui qui a des Mines d'en trouver à vivre. Et neantmoins il y a des Mines en la Nouvelle-France, desquelles nous avons parlé en son lieu.<sup>1</sup> Mais ce n'est pas la premiere chose qu'il faut chercher. On ne vit point d'opinion. Et ceci ne git qu'en opiniō, ni les pierreries aussi (qui sont jouëtz de fols) ausquelles on est le plus souvent trompé, si bien l'artifice sçait contrefaire la Nature : témoin celui qui vendoit il y a cinq ou six ans des vases de verre pour fine Emeraude, & se fût fait riche de la folie d'autrui s'il eût sçu bien jouer son rollet.

939 Or sans mettre en jeu les Mines, il se pourra tirer en la Nouvelle-France du profit des diverses pelleteries qui y sont, lesquelles ie trouve n'être à mespriser, puis que nous voyons qu'il y a tant d'envies contre vn privilege que le Roy avoit octroyé au sieur de Monts pour ayder à y établir & fonder quelque colonie Françoisse, & maintenant par ie ne sçay quelle fatalité est revoqué. Mais il se pourra tirer vne commodité generale à la France, qu'en la necessité de vivres, vne province secourra l'autre : ce qui se feroit maintenant si le pais étoit bien habité : veu que depuis noz voyages les saisons y ont toujours été bonnes, & pardeça rudes au pauvre peuple, qui meurt de faim & ne vit qu'en disette & langueur : au lieu que là plusieurs pourroient être à leur aise, lesquels il vaudroit mieux conserver, que de les laisser perir comme ilz font, tant il y a de sangsues du peuple de toutes sortes. D'ailleurs la Pecherie se faisant en la Nouvelle-France, les Terre-neuviens n'aurōt a-faire qu'à charger leurs vaisseaux arrivans là, au lieu qu'ilz sont contraints d'y demeurer trois mois : & pourront faire trois voyages par an au lieu d'un.

De bois exquis ie n'y sache que le Cedre, & le Sassafras : mais des Sapins, & Pins, se pourra tirer vn bon profit, par ce qu'ilz rendent de la gomme fort abondamment, & meurent bien-souvent de trop de graisse. Cette gomme est belle comme la Terebentine de Venise, & fort souveraine à la Pharmacie. L'en ay baillé à quelques Eglises de Paris pour encenser, laquelle a été trouvée fort 940 bonne. On pourra davantage fournir de cendres à la ville de Paris & autres lieux de France, qui d'orenavant s'en vont tout decouverts & sans bois. Ceux qui se trouveront ici affligés pourront avoir là vne agreable retraite, plutot que de se rendre sujet à l'Hespagnol, comme font plusieurs. Tant de familles qu'il y a en France surchargées d'enfans, pourront se diviser, & prendre là leur partage avec vn peu de bien qu'elles auront. Puis, le temps decouvrira quelque chose de nouveau : & faut aider à tout le monde, s'il est possible. Mais le bien principal à quoy il faut butter, c'est l'établissement de la Religion Chrétienne en vn pais où Dieu n'est point connu, & la conversion de ces pauvres peuples, dont la perdition crie vengeance contre ceux qui peuvent & doivent s'employer à

<sup>1</sup> Au chap. 23 du liv. 3, et au chap. 3 du liv. 4.

cela & contribuer au moins de leurs moyens à cet effect, puis qu'ils ecument la graine de la terre, & sont constitués œconomes des choses d'ici bas.

260 Vne chose doit remplir de consolation ceux qui sont vraiment pieux, que nôtre Saint Pere ayant receu la missive que i'ay couchée à la fin du second livre, a été fort ioyeux qu'en son temps vne telle chose se face pour le bien de l'Eglise, & a prié Dieu pour [la] prosperité de l'entreprise du sieur de Poutrincourt sur les corps des saints Apôtres, ce qu'il se propose de continuer, ainsi qu'on nous a dit : ayant donné pouvoir à Monsieur le Nonce de donner la benediction de sa part à tous ceux qui se presenteront pour aller habiter la Nouvelle-France.

## CHAP. XXIV

*De la Guerre*

**D**E la Terre vient la Guerre : & quand on sera établi on la Nouvelle-<sup>263</sup> France, quelque gourmand paraventure voudra venir enlever le travail des gens de bien & de courage. C'est ce que plusieurs disent. Mais l'Etat de la France est maintenant trop bien affermi, graces à Dieu, pour craindre de ces coups. Nous ne sommes plus au temps des liguees & partialitez. Nul ne s'attaquera à nôtre Roy, & ne fera des entreprises hazardeuses pour vn petit butin. Et quand quelqu'un le voudroit faire, ie croy qu'on a desia pensé aux remedes. Et puis, ce fait est de Religion, & non pour ravir le bien d'autrui. Cela étant, la Foy fait marcher en cette entreprise la tête levée, & passer par-dessus toutes difficultez. Car voici que le Tout-puissant dit par son Prophete Esaie<sup>1</sup> à ceux qu'il prend en sa garde, & aux François de la Nouvelle-France : *Ecoutez moy vous qui suivez justice, & qui cherchez le Seigneur. Regardés au rocher duquel vous avés été taillés, & au creux de la cisterne dont vous avés été tirés ; c'est à dire, Considerez que vous êtes François. Regardés à Abraham vôtre pere & à Sara qui vous a enfantés ; comment ie l'ay appelé lui étant tout seul, & l'ay beni & multiplié. Pour certain doncques le Seigneur consolera Sion, &c.*

<sup>942</sup> Noz Sauvages n'ont point leurs guerres fondées sur la possession de la terre. Nous ne voyô point qu'ils entreprennent les vns sur les autres pour ce regard. Ils ont de la terre assez pour vivre & pour se promener. Leur ambitio se borne dans leurs limites. Ilz font la guerre à la maniere d'Alexandre le Grand, pour dire, Je vous ay battu : ou par vindicte en ressouvenance de quelque injure reçeuë ; qui est le plus grand vice que ie trouve en eux, par ce que jamais ilz <sup>264</sup> n'oublient les injures : en quoy ilz sont d'autant plus excusables, qu'ilz ne font rien que nous ne facions bien. Ilz suivent la Nature : & si nous remettons quelque chose de cet instinct, c'est le commandement de Dieu qui nous le fait faire, auquel toutefois la plus-part fermons les yeux.

Quand donc ilz veulent faire la guerre, le *Sagamos* qui a plus de credit entre eux leur en fait sçavoir la cause, & le rendez-vous, & le temps de l'assemblée. Etans arrivés il leur fait des longues harangues sur le sujet qui se presente, & pour les encourager. A chacune chose qu'il propose il demande leur avis, & s'ilz consentêt, ilz font tous vne exclamation, disans Hau d'une voix longuement trainée : sinon, quelque *Sagamos* prendra la parole, & dira ce qu'il lui en semble, étans & l'un & l'autre bien écoutés. Leurs guerres ne se font que par surprises, de nuit obscure, ou à la lune par embuche, ou subtilité. Ce qui est general par toutes ces Indes. Car nous avons veu au premier livre de quelle façon

<sup>1</sup> Esai. li. vers. 1, 2.

guerroient les Floridiés : & les Bresiliens ne font pas autrement. Et après les 943 surprises ilz viennent aux mains, & combattent bien souvent de iour.

Mais avant que partir, les nôtres (l'enten les Souriquois) ont cette coutume de faire vn Fort, d'as lequel se met toute la jeunesse de l'armee ; où étans, les femmes les viennent environner & tenir comme assiégés. Se voyans ainsi enveloppés ilz font des sorties pour evader, & se liberer de prison. Les femmes qui sont au guet les repoussent, les arrêtent, font leur effort de les prèdre. Et s'ils sont pris elles chargèt dessus, les battent, les depouillent, & d'vn tel succès prennent bon augure de la guerre qui se va mener. S'ils échappent c'est mauvais presage.

265 Ils ont encore vne autre coutume à l'égard d'vn particulier, lequel apportant la tête d'vn ennemi, ilz font de grandes Tabagies, danses & chansons de plusieurs jours : & durant ces choses ilz depouillent le victorieux, & ne lui baillent qu'vn méchant haillon pour se couvrir. Mais au bout de huitaine ou environ, après la fête, chacun lui fait present de quelque chose pour l'honorer de la vaillace. Ilz ne s'eloignent iamais des cabanes qu'ilz n'ayent l'arc au poing & le carquois sur le dos. Et quand quelque inconnu se presente à eux, ilz mettent les armes bas, s'il est question de parlementer, ce qu'il faut faire aussi reciproquement de l'autre part : ainsi qu'il arriva au sieur de Poutrincourt en la terre des Armouchiquois.

Les Capitaines entre eux viennent par succession, ainsi que la Royauté par-deça, ce qui s'entend si le fils d'vn Sagamos ensuit la vertu du pere, & est d'âge 944 competant. Car autrement ilz font comme aux vieux siècles lors que premierement les peuples eleurent des Rois : dequoy parlant Iehan de Meung auteur du Roman de la Rose, il dit :

*Vn grand villain entre eux eleurent  
Le plus corsu de quants qu'ilz furent  
Le plus ossu, & le grigneur,<sup>1</sup>  
Et le firent Prince & Seigneur.*

Mais ce Sagamos n'a point entre eux autorité absolue, ains telle que Tacite dit des anciens Rois Allemas : " La puissance de leurs Rois (dit-il) n'est point libre, ni infinie, mais ilz cōduisent le peuple plutot par exemple, que par commandement." En Virginia & en la Floride ilz sont davantage honorez qu'entre les Souriquois. Mais au Bresil celui qui aura plus prins de prisonniers & plus tué d'ennemis, ilz le prendront pour Capitaine, sans que ses enfans puissent heriter de cette qualité.

266 Leurs armes sont les premieres qui furent en usage après la creation du monde, masses, arcs, fleches : car de foudres, ni d'arc-baletes ilz n'en ont point, ni aucunes armes de fer ou acier, moins encore de celles que l'esprit humain a inventé depuis deux cens ans pour contre-carrer le tonnerre : ni de beliers & fouteirs anciens, ni machines de batterie.

Ilz sont fort adroits à tirer de la fleche : & pour exemple soit ce qui est rapporté ci-dessus<sup>2</sup> d'vn qui fut tué par les Armouchiquois ayant vn petit chien cousu avec lui d'vne fleche tirée de loin. Toutesfois je ne voudroy leur donner 945 la louange de beaucoup de peuples du monde de deça qui ont été renommés en cet exercice, cōme les Scythes, Getes, Sarmates, Gots, Ecossois, Parthes, &

<sup>1</sup> Grigneur, c'est grand, plus grand.

<sup>2</sup> Liv. 4, chap. 15.

tous les peuples Orientaux, desquels grand nombre étoient si adroits qu'ils eussent touché vn cheveu : ce que l'Ecriture sainte temoigne de plusieurs du peuple de Dieu, même des Benjamites, lesquels allans à la guerre contre Israël : *De tous ce peuple là (dit l'Ecriture)<sup>1</sup> il y avoit sept cens hommes d'élite, combattans autant de la senestre que de la dextre : & si asseurés à jeter la pierre avec la fonde, qu'ilz pouvoient frapper vn cheveu sans decliner d'une part ou d'autre.* En Crete il y eut vn Alcon archer tant expert, qu'un dragon emportant son fils, il le poursuivit & le tua sans offenser son enfant. On lit de l'Empereur Domitian qu'il sçavoit adresser sa fleche de loin entre deux doigts ouverts. Les écrits des anciens font mention de plusieurs qui trāsperçoient des oiseaux volans en l'air, & d'autres merveilles que noz Sauvages admireroient. Mais neantmoins ilz ne laissent d'être galans hommes & bons guerriers, qui se fourreront par tout étans soutenus de quelque nombre de François : & ce qui est de perfection après le courage, ilz sçavēt patir à la guerre, coucher parmi les neges, & à la gelée, souffrir le chaud, le froid, la faim, & par intervalles se repaître de fumée, comme nous avons dit au chapitre precedent : Faisans que le mot Latin *Bellum*, se trouve en eux en sa propre signification, sans antiphrase :  
946 & au cōtraire que le mot *Militia*, est pris en eux pour *mollitia* par vne contraire signification, selon l'etymologie que lui donne le Jurisconsulte Vlpian<sup>2</sup> : quoy que l'ayme mieux le deriver de *Malitia*, qui vaut autant à dire que *Duritia*,<sup>367</sup> *κακία* : cu *Afflictio*, que les Grecs appellent *κακωσις*. Ainsi qu'il se prent en saint Matthieu,<sup>3</sup> là où il est dit qu'à chacun jour suffit sa malice *κακία*, c'est à dire son Affliction, sa peine son travail, sa durté, comme l'interprete fort bien saint Hierome.<sup>4</sup> Et n'auroit point esté mal traduit en saint Paul<sup>5</sup> le mot *κακωπέθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ* *Dura sicut bonus miles Christi Iesu*, au lieu de *Labora*. Endurci toy par patience : Ainsi qu'en Virgile

*Durate, & rebus vosmet servate secundis.*

Et en vn autre endroit il appelle les Scipions *Duros belli*, pour signifier des braves & excellens Capitaines : laquelle durté & malice de guerre Tertullian explique *Imbonitas* au livre qu'il a écrit aux Martyrs pour les exhorter à bien soutenir les afflictions pour le nom de Iesus-Christ : *Vn gendarme, dit-il, ne vient point à la guerre avec delices, & ne va point au combat sortant de sa chambre, mais des tentes & pavillons étendus, & attachés à des pails & fourches, vbi omnis duritia & imbonitas & insuavitas, où il n'y a nulle douceur.*

Or jaoit que la guerre qui se fait au sortir des tentes, & pavillons soit dure, toutefois la vie ordinaire de noz Sauvages l'est encore plus, & se peut appeller vne vraye milice, c'est à dire malice, que ie prens pour durté. Et de cette  
947 façon ilz traversent de grandz pais par les bois pour surprendre leur ennemi, & l'attaquer au depourveu. C'est ce qui les tient en perpetuelle crainte. Car au moindre bruit du monde, comme d'un Ellan qui passera à travers les branches & fueillages, les voila en armes. Ceux qui ont des villes à la façon que j'ay décrit ci-dessus,<sup>6</sup> sont vn peu plus asseurez. Car ayans bien barré l'entrée, ilz peuvent dire, Qui va là, & se preparer au combat. Par ces surprises les Iroquois jadis en nôbre de huit mille hommes ont exterminé les *Algonquins*, ceux de 268

<sup>1</sup> Juges, chap. xx. vers. 16.

<sup>2</sup> Matth. vi. vers. 34.

<sup>3</sup> 2 à Timoth. ii. vers. 3.

<sup>4</sup> Vlp., l. 1, §, *Uti. C. de testam. milit.*

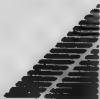
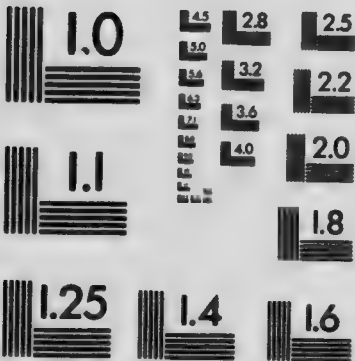
<sup>5</sup> Hier., Epist. 147 *Ad Amand.*

<sup>6</sup> Chap. 16.



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*Hochelaga*, & autres voisins de la grande riviere. Toutefois quand noz Sauvages souz la conduite de *Membertou* allerent à la guerre contre les Armouchiquois, ilz se mirent en chaloupes & canots : mais aussi n'entrèrent-ils point dans le pais : ains les tuerent à la frontiere au port de *Chouakoet*. Et d'autant que cette guerre, le sujet d'icelle, le conseil, l'exécution, & la fin, ont été par moy décrits en vers François qui sont rapportez ci-après parmi ce que j'ay intitulé, *LES MYSES DE LA NOUVELLE-FRANCE*, ie prieray mon Lecteur d'avoir là recours, pour n'écrire vne chose deux fois. Ie diray seulement qu'étant à la riviere saint-Iehan le Sagamos *Chkoudun* homme Chrétien & François de courage, fit voir à vn jeune homme de Retel nommé le Fèvre, & à moy, côme ilz vont à la guerre : & après la Tabagie sortirent environ quatre-vingts de sa ville, ayans mis bas leurs manteaux de peluche, c'est à dire tout nuds, portans chacun vn pavois qui leur couvroit tout le corps, à la faç des anciẽs Gaullois qui passerẽt en la Grece souz le Capitaine *Brennus*, desquels ceux qui ne pouvoient guayer <sup>948</sup> les rivières, se mettoient sur leurs boucliers qui leur servoient de bateaux, ce dit Pausanias. Avec ces pavois ils avoient chacun sa masse de bois, le carquois sur le dos & l'arc en main, marchans comme en dansant. Ie ne pense pas toutefois que quand ils approchent de l'ennemi pour combattre ilz soient tant retenus que les anciens Lacedemoniens, lesquels dès l'âge de cinq ans on accoutumoit à vne certaine façon de danse, de laquelle ils vsoient en allant au combat, sçavoir d'une cadence douce & posée, au son des flutes, afin de venir aux mains d'un sens froid & rassis, & ne se troubler point l'entendement : pour pouvoir aussi discerner les asseurez d'entre les craintifs comme dit Plutarque : <sup>1</sup> Mais plutot ilz vont furieusement, avec des grandes clameurs & hurlemens effroyables, afin d'étonner l'ennemi, & se donner mutuelle assurance. Ce qui <sup>269</sup> se fait entre tous les Indiens Occidentaux.

En cette montre noz Sauvages s'en allerent faire le tour d'une colline, & comme le retour étoit vn peu tardif, nous primmes la route vers nôtre barque, où noz gens étoient en crainte qu'on ne nous eût fait quelque tort.

En la victoire ilz tuent tout ce qui peut resister : mais ilz pardonnent aux femmes & enfans. Les Bresiliens au contraire prennent tant qu'ilz peuvent de prisonniers & les reservent pour les mettre en graisse, les tuer, & les manger en la premiere assemblée qu'ilz feront. Qui est vne maniere de sacrifice entre <sup>949</sup> les peuples qui ont quelque forme de Religion, d'où ceux-ci ont pris cette inhumaine coutume. Car anciennement ceux qui étoient veincus étoient sacrifiez aux Dieux pretendus auteurs de la victoire, d'où est venu qu'on les appelloit *Victimes*, par ce qu'ils étoient veincus : *Victima à Victis*. On les appelloit aussi *Hosties*, *ab Hoste*, par ce qu'ils étoient ennemis. Ceux qui mirent en avant le nom de *Supplice* le firẽt préque à vn même sujet, faisans faire des *Supplications* aux Dieux des biẽs de ceux qu'ilz condamnoient à mort. Telle a été la coutume en plusieurs nations de sacrifier les ennemis aux Dieux & se prattiquoit encore au Perou, au temps que les Hespagnols y allerent premierement.

Nous lisons en la sainte Ecriture, que le Prophete Samuel <sup>2</sup> mit en pieces Agag, Roy des Hamalekites devant le Seigneur en Ghilgal. Ce qu'on pourroit trouver étrange, ven qu'il n'étoit riẽ de si doux que ce saint Prophete. Mais il faut ici cõsiderer que ç'a été vn special mouvemẽt de l'Esprit de Dieu qui l'a suscité à se rendre executeur de la justice divine alencontre d'un ennemi du

<sup>1</sup> Plut., au *Traité de refrener la colere* et *en Apophth.*

<sup>2</sup> 1 Sam. xv. vers. 33.

peuple d'Israël, au d. faut de Saul contempteur du commandement de Dieu, 270  
 auquel avoit été enjoint de frapper Hamalek, & faire tout mourir, sans épargner  
 aucune ame vivante : ce qu'il n'avoit fait : & pour-ce fut-il delaisé de Dieu.  
 Samuel donc fit ce que Saul devoit avoir fait, il mit en pieces vn homme con-  
 demné de Dieu, lequel avoit fait maintes femmes vefves en Israël, & iustement  
 950 receut la pareille : afin aussi d'accomplir la prophetie de Balaam, lequel avoit  
 predit long temps au-paravant que le Roy des Israélites seroit élevé par-dessus  
 Agag, & seroit son Royaume haussé.<sup>1</sup> Or ce fait de Samuel n'est point sans  
 exemple. Car quand il a été question d'appaiser l'ire de Dieu, Moyse a dit :  
*Mettés vn chacun son espée sur sa cuisse, & que chacun de vous tue son frere, son*  
*ami, son voisin.*<sup>2</sup> Ainsi Elie fit tuer les Prophetes de Baal.<sup>3</sup> Ainsi à la parole  
 de saint Pierre Ananias & Saphira tomberent morts à ses piez.<sup>4</sup>

Pour donc revenir à notre propos, noz Sauvages qui n'ont point de religion,  
 aussi ne font ilz point de sacrifices : & d'ailleurs sont plus humains que les Bre-  
 siliens, entant qu'ilz ne mangent point leurs semblables, se contentans d'ex-  
 terminer ce qui leur nuit. Mais ils ont vne generosité de mourir plutot que de  
 tomber entre les mains de leurs ennemis. Et quand le sieur de Poutrincourt  
 fit vengeance du forfait des Armouchiquois, il y en eut qui se firent tailler en  
 pieces plutot que de se laisser emporter : ou si par force on les enleve ilz se  
 lairront mourir de faim, ou se tueront. Mémes quant aux corps morts ilz ne  
 veulent point qu'ilz demeurent en la possession des ennemis, & au peril de la  
 vie ilz les recueillent & enlevent : ce que Tacite temoigne des anciens Allemans,  
 & a été chose coutumiere à toute nation genereuse.

La victoire acquise d'une part ou d'autre, les victorieux retiennent pris-  
 951 onniers les hommes & enfans, & leur tondent les cheveux comme on faisoit an- 271  
 ciennement par ignominie, ainsi qu'il se voit en l'histoire sacrée.<sup>5</sup> En quoy ilz  
 retiennent plus d'humanité que ne font quelquefois les Chrétiens, comme nous  
 avons veu en plusieurs récontres és troubles derniers. Et telle cruauté envers  
 les prisonniers fut reprochée par le Prophete Elisee. Car on se doit cõtêter en  
 tout cas de les rendre esclaves, comme font noz Sauvages : ou de leur faire  
 racheter leur liberté. Mais quât aux morts ilz leur coupent les têtes en si grâd  
 nombre qu'ils en peuvêt trouver, lesquelles se divisent entre les Capitaines, mais  
 ilz laissent la carcasse, se contentans de la peau, qu'ilz font secher, ou la conroient  
 & en font des trophées en leurs cabannes, ayans en cela tout leur contentement.  
 Et avenant quelque fête solennelle entre eux (i'appelle fête toutes & quantes  
 fois, qu'ilz font Tabagie) ilz les prennent, & dâsent avec, pendues au col, ou au  
 bras, ou à la ceinture, & de rage quelquefois mordent dedans : qui est vn grand  
 témoignage de ce desordonné appetit de vengeance, duquel nous avons quelque-  
 fois parlé.

Nos anciens Gaullois ne faisoient pas moins de trophées que noz Sauvages  
 des têtes de leurs ennemis. Car (s'il en faut croire Diodore<sup>6</sup> & Tite Live<sup>7</sup>) les  
 ayans coupées ilz les rapportoiêt pendues au poitrail de leurs chevaux, & les  
 attachoient solennellement avec cantiques & loüange des victorieux (selon leur  
 952 coutume) à leurs portes ainsi qu'o feroit vne tête de sanglier. Quant aux têtes  
 des Nobles ilz les embaumoient & les gardoient soigneusement dâs des caisses,  
 pour en faire montre à ceux qui les venoient voir, & pour rien du monde ne les

<sup>1</sup> Num. xxiv. vers. 7.<sup>4</sup> Act. v. vers. 1.<sup>6</sup> Diodor., lib. 6 Biblioth.<sup>2</sup> Exod. xxxii. vers. 27.<sup>5</sup> Nehem. xiii. 25, et 2 Samuel x. 4 ; 2 Rois vi. vers. 22.<sup>7</sup> Tite Live, Decad. 1, liv. 10 ; Strabo, liv. 4 Geograph.<sup>3</sup> 3 Rois xviii. vers. 40.

rendoient ni aux parens, ni à autres. Les Boiens (qui sont ceux de Bourbonnois) faisoient davantage. Car après avoir vuïdé la cervelle ilz bailloient les carcasses à des orfèvres pour les étoffer d'or, & en faire des vaisseaux à boire, desquels ilz se servoient és choses sacrées, & solennitez saintes. Que si quelqu'un trouve ceci étrange, il faut qu'il trouve encor plus étrange ce qui est rapporté des  
272 Hongres par Virgenere sur Tite Live, desquels il dit qu'en l'an mill cinq cens soixante six étans près Iavarin, ilz lechoient le sang des têtes des Turcs qu'ils apportoit à l'Empereur Maximilian : ce qui passe la barbarie qu'on pourroit objecter à noz Sauvages.

Voire ie diray qu'ils ont plus d'humanité que beaucoup de Chrétiens, qui depuis cēt ans en diverses occurrences ont exercé sur les femmes & enfans des cruautez plus que brutales, dont les Histoires sont pleines : & à ces deux sortes de creatures noz Sauvages pardonnent,

*Du Lion genereux imitans la vertu,  
Qui jamais ne s'attaque au soldat abbatu.<sup>1</sup>*

<sup>1</sup> Vers du sieur du Bartas.

## CHAP. XXV

## Des Funerailles

**A** PRES la guerre l'humanité nous invite à pieurer les morts, & les ensevelir. 273  
 C'est vn œuvre tout de pieté, & le plus meritoire qui se puisse faire.  
 Car qui donne secours à vn homme vivant il en peut esperer du service, ou plaisir reciproque : Mais d'un mort nous n'en pouvons plus rien attendre. C'est ce qui rendit le saint homme Tobie agreable à Dieu. Et de ce bon office sont recommandés en l'Evangile ceux qui s'employèrent à la sepulture de nôtre Sauveur. Quant aux pleurs voici que dit le Sage fils de Sirach : *Mon enfant iette des larmes sur le mort & commence à pleurer comme ayant souffert chose dure. Puis couvre son corps selon son ordonnance, & ne meprise point sa sepulture, de peur que tu ne sois blâmé. Porte amèrement le dueil d'icelui par un jour, ou deux, selon qu'il en est digne.*<sup>1</sup>

Cette leçon étant parvenue, soit par quelque traditive, soit par l'instinct de nature, iusques à nos Sauvages, ils ont encore aujourd'hui cela de cōmun avec les natiōs de deça de pleurer les morts & en garder les corps après le decés, ainsi qu'on faisoit au temps des saints Patriarches Abraham, Isaac, Iacob, & depuis. Mais ilz font des clameurs étranges par plusieurs jours, ainsi que nous 954 vimes au Port Royal, quelques mois après nôtre arrivée en ce pais là (sçavoir en Novembre) là où ilz firent les actes funebres d'un des leurs nommé *Panoniac*, lequel avoit pris quelques marchandises du magasin du Sieur de Monts, & étoit allé vers les Armouchiquois pour troquer. Ce *Panoniac* fut tué, & le corps rapporté és cabannes de la riviere sainte-Croix, où les Sauvages le pleurerent 274 & embaumerent. De quelle espece est ce baume ie ne l'ay peu sçavoir ne m'en étant pas enquis sur les lieux. Je croy qu'ilz detaillent les corps morts, & les font secher. Bien est certain qu'ilz les conservent contre la pourriture : ce qu'ilz font préque par toutes ces Indes. Celui qui a écrit l'histoire de la Virginie, dit qu'ilz tirent les entrailles du corps, depouillēt le mort de sa peau, coupent toute la chair arriere des os, la font secher au Soleil, puis la mettent (enclose en des nattes) aux piez du mort. Cela fait ilz luy rendent sa propre peau, & en couvrent les os liés ensemble avec du cuir, le façonnans tout ainsi que si la chair y étoit demeurée.

C'est chose toute notoire que les anciēts Égyptiens embaumoiēt les corps morts, & les gardoient soigneusement. Ce qui (outre les auteurs prophanes) se voit en la sainte Ecriture où il est dit, que Ioseph commanda à ses serviteurs & Medecins d'embaumer le corps de Iacob son pere.<sup>2</sup> Ce qu'il fit selon la coutume du pais. Mais les Israëlites en faisoient de même, comme se voit és Chroniques saintes, là où il est parlé du trépas des Rois Asa & Ioram.<sup>3</sup>

<sup>1</sup> Eccles. xxxviii, vers. 16.<sup>2</sup> Genes. l, vers. 3.<sup>3</sup> 2 Paralip. xvi, vers. 14, et xx', vers. 19.

De la riviere sainte-Croix, ledit defunct *Panoniæ* fut apporté au Port Royal, 955  
là où derechef il fut pleuré. Mais pour ce qu'ils ont coutume de faire leurs  
lamentations par vne longue trainée de jours, comme d'un mois, craignâs de  
nous offenser par leurs clameurs (d'autant que leurs cabannes n'étoient qu'en-  
275 viron à cinq cès pas loin de nôtre Fort) *Membertou* vint prier le sieur de Pout-  
rincourt de trouver bon qu'ilz fissent leur dueil à leur mode accoutumée, &  
qu'ilz ne demeureroiēt que huit jours. Ce qu'il luy accorda facilement : &  
de là en avāt commencerent dès le lendemain au point du jour les pleurs & hurle-  
mens que nous oyions de nôtre-dit Fort, se donnans quelque intervalle sur le  
iour. Et font ce dueil alternativement chacune cabanne à son jour, & chacune  
personne à son tour.

C'est chose digne de merveille que des nations tant éloignées se rapportēt  
avec plusieurs du monde de deçà en ces ceremonies. Car es vieux temps les  
Perses (ainsi qu'il se lit en plusieurs lieux dans Herodote, & Q. Curtius) faisoient  
de ces lamentations, se dechiroient les vêtements, se couvroient la tête, se re-  
vetoient de l'habillement de dueil, que l'Ecriture sainte appelle Sac,<sup>1</sup> & Iosephe  
*σχήμα ταπεινόν*. Voire encores se tondoient, & ensemble leurs chevaux &  
mulets, ainsi qu'a remarqué le sçavant Drusius en ses Observations,<sup>2</sup> alleguant à  
ce propos Herodote & Putarque.

Les Égyptiens en faisoient tout autant, & paraventure plus, quant aux  
lamentations. Car après la mort du saint Patriarche Jacob, tous les anciens, 956  
gens d'état & Conseillers de la maison de Pharaon & du païs d'Egypte monterent  
en grande multitude jusques à l'aire d'Athad en Chanaan, & le pleurerent avec  
grandes & griesves plaintes : de sorte que les Chananeens voyans cela, dirent :  
*Ce dueil ici est grief aux Égyptiens* : & pour la grâdeur & nouveauté du dueil  
ils appellerent ladite aire *Abel-Misraim*, c'est à dire Le dueil des Égyptiens.<sup>3</sup>

Les Romains avoient des femmes à louage pour pleurer les morts & dire leurs  
louanges par des longues plaintes & querimonies : & ces femmes s'appelloient  
276 *Præfica*, quasi *Præfectæ*, pour ce qu'elles commençoient le branle quand il  
falloit lamenter, & dire les louanges des morts.

*Mercede quæ conductæ stent alieno in funere præfica  
Multo & capillos scindunt, & clamant magis,*

ce dit *Lucilius* au rapport de *Nonius*. Quelquefois même les trôpettes n'y  
étoient point épargnées ; comme le temoigne Virgile en ces mots :

*It cælo clamor, clangorque tubarum.*

Je ne veux ici recueillir les coutumes de toutes natiōs : car ce ne seroit jamais fait :  
mais en France chacun sçait que les femmes de Picardie lamentent leurs morts avec  
des grâdes clameurs. Le sieur des Accords entre autres choses par lui observées  
recite d'une qui faisant ses plaintes funebres disoit à son defunct mary : Mon  
Dieu ! mon pauvre mary tu nous as donné vn piteux congé ! Quel congé !  
c'est pour tout jamais. O quel grād cōgé ! faisant vne allusio gaillarde là-dessus.  
Les femmes de Bearn sont encore plus plaisantes. Car elles racontent par vn iour 957  
entier toute la vie de leurs maris. *La mi amou, la mi amou : Cara rident, œil  
de splendou : Cama leugé, bet dansadou : Lo me balem, lo m'esburbat : mati de  
pès : fort tard cougat* : & choses semblables : c'est à dire, Mon amour, mon

<sup>1</sup> Ester, iv. vers. 1.

<sup>2</sup> Drus, Obser. xii. cap. 6.

<sup>3</sup> Genes, i.

amour : Visage riant, oeil de splendeur : iâbe legere, & beau dâseur : le miê vaillât, le miê éveillé : matin debout, fort tard au lict, &c. Ichâ de Leri recite ce qui suit des fêmes Gascones : *yere, yere, O lou bet renegadou, ô lou bet jougadou qu'here*, c'est à dire, Helas, hélas, ô le beau renieur, ô le beau jouêur qu'il étoit. Et là-dessus rapporte que les femmes du Bresil hurlent & braillent avec telle clameur, qu'il semble que ce soient des assemblées de chiens & de loups. Il est mort (diront les vnes en trainant la voix) celui qui étoit si vaillant, & qui nous a tant fait manger de prisonniers. D'autres faisans vn cœur à-part, diront : O que c'étoit vn bon chasseur & vn excellent pescheur ! Ha le brave assommeur <sup>277</sup> de Portugais<sup>1</sup> & de *Margajas*, desquels il nous a si bien vengé ! Et au bout de chacune plainte dirôt : il est mort, celui duquel nous faisons maintenant le dueil. A quoy les hommes répondent, disans. Helas il est vray, nous ne le verrons plus jusques à ce que nous soyons derriere les montagnes, où nous danserons avec lui ! & autres semblables choses. Mais la plupart de ces gens ont passé leur dueil en vn iour, ou peu davantage.

Quant aux Indiens de la Floride quand quelqu'un de leurs *Paraoustis* meurt <sup>958</sup> ilz sont trois jours & trois nuits sans cesser de pleurer, & sans manger : & font tous les *Paraoustis* ses alliés & amis semblable dueil, se coupans la moitié des cheveux tant hommes que femmes, en témoignage d'amitié. Et cela fait il y a quelques femmes deleguées qui durant le temps de six lunes pleurent la mort de ce *Paraousti* trois fois le iour, crians à haute voix, au matin, à midi, & au soir : qui est la façon des Prefices Romaines, desquelles nous avons nagueres parlé.

Pour ce qui est du vêtement de dueil, noz Souriquois au contraire des Chinois, qui témoignent le dueil par le vêtement blanc, se fardent la face tout de noir : ce q. les rend fort hideux. Mais les Hebrieux étoient plus reprehensibles qui se faisoient des incisions au visage en temps de dueil, & se rasoient le poil, comme se lit en Jeremie :<sup>2</sup> Ce qu'ilz avoient accoutumé de grande ancienneté : à l'occasion dequoy cela leur fut defendu par la loy de Dieu rapportee au Levitique :<sup>3</sup> *Vous ne tondez point en rond votre chevelure, & ne raserez point votre barbe : & ne ferez point d'incision en votre chair pour aucun mort, & ne ferez aucunes figures, ni caracteres engravez sur vous. Je suis le Seigneur.* Et au Deuteronomie.<sup>4</sup> *Vous êtes enfans du Seigneur votre Dieu. Vous ne vous decouperez point, & ne vous ferez aucune pelure entre vos yeux pour aucun trepassé.* Ce qui fut aussi defendu par les Romains es loix des XII. Tables. <sup>278</sup>

Herodote & Diodore disent que les Égyptiens (principalement aux funerailles de leurs Rois) se dechiroient les vêtemens, & embourboient le visage, voire <sup>959</sup> toute la tête : & s'assemblans deux fois le jour, marchoient en rond chantans les vertus de leur Roy : s'abstenoient de viandes cuites, d'animaux, de vin, & de tout autre appareil de table, l'espace de soixante douze jours, sans se laver aucunemênt, ny coucher sur lict, moins avoir compagnie de leurs femmes : toujours se lamentans.

Le dueil ancien de noz Roynes de France (car quant aux Rois ilz n'en portent point) étoit de couleur blanche, & pour-ce retenoiêt le nom de Roynes blanches après le trépas des Rois leurs maris. Mais le commun dueil aujourd'hui tant en France, qu'au reste de l'Europe, est de noir, *qui sub persona risus est*. Car tous ces dueils ne sont que tromperies, & de cent n'y en a pas trois qui ne soyent joyeux d'un tel habit. C'est pourquoy furent plus sages les anciens Thraces

<sup>1</sup> Les Tonoupinâbaouls sont ennemis des Portugais.

<sup>2</sup> Levit. xix. vers. 27, 28.

<sup>3</sup> Jerem. xli. vers. 5.

<sup>4</sup> Deut. xiv. vers. 1.

qui celebrent la naissance des hommes avec pleurs, & leurs funeraillies avec joye, voulans demontrer que par la mort nous sommes en repos & delivrez de toutes les calamités avec lesquelles nous naissons.<sup>1</sup> Heraclides parlant des Locris, dit qu'ilz ne font aucun deuil des morts, ains des banquetts, & grandes rejouissances. Et le sage Solon reconnoissant les susdits abus abolit tous ces déchiremens de pleureurs, & ne voulut point qu'on fit tant de clameurs sur les morts, ainsi que dit Plutarque en sa vie. Les Chrétiens encore plus sages chatoient anciennement *Alleluya* aux mortuaires, & ce vers du Psalme, *Revertere anima mea in requiem tuam, quia Dominus benefecit tibi*<sup>2</sup>

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*Reprends, ô mon ame allégée,  
Ton repos souhaité,  
Car Dieu ta misère a changée  
Par sa toute bonté.*

279 Neantmoins pour ce que nous sommes hômes, sujets à joye, tristesse, & autres mouvemens & perturbations d'esprit, lesquelles de premier abord ne sont point en nôtre puissance, ce dit le Philosophe, ce n'est chose à blamer que de pleurer, soit en considerant nôtre condition frele & sujette à tant de maux, soit pour la perte de ce que nous aymîs & tenions cherement. Les saints personages ont été touchés de ces passions, & nôtre Sauveur même à pleuré sur le sepulchre de Lazare, frere de sainte Magdeleine. Mais il ne se faut laisser emporter à la tristesse, ni faire des ostentations de clameurs, où bien souvent le cœur ne touche. Suivant quoy le Sage fils de Sirach nous avertit, disant<sup>3</sup> : *Pleure sur le mort, car il a laissé la clarté (de cette vie) mais pleure doucement, pource qu'il est en repos.*

Après que noz Sauvages eurent pleuré *Panoniac*, ils allerent au lieu où étoit sa cabanne quand il vivoit, & illec brulerent tout ce qu'il avoit laissé, ses arcs, fleches, carquois, ses peaux de Castors, son petun (sans quoy ilz ne peuvent vivre), ses chiens, & autres menus meubles, afin qu'aucun ne querelat pour sa succession. Cela montre combien peu ilz se soucient des biens de ce monde, faisans par ces actes vne belle leçon à ceux qui à tort & à droit courent après 961 ce diable d'argent, & bien souvent se rôpêt le col, ou s'ils attrapêt ce qu'ilz desirêt, c'est en faisant banque-route à Dieu, & pillât le pauvre, soit à guerre ouverte, ou souz pretexte de justice. Belle leçon, di-je, à ces avars Tâtales insatiables, qui se donnêt tant de peines, & font mourir tant de creatures pour leur aller chercher l'enfer au profond de la terre, sçavoir les thresors que nôtre Sauveur appelle *Richesses d'iniquité*.<sup>4</sup> Belle leçon aussi à ceux desquels parle 280 saint Hierosme, traittant de la vie des Clercs : *Il y en a (dit-il)*<sup>5</sup> *qui font vne petite aumone, afin de la retirer avec bonne usure, & souz pretexte de donner quelque chose ilz cherchent des richesses, ce qui est plutot vne chasse, qu'une aumone. Ainsi prêt-on les bêtes, les oiseaux, les poissons. On met vn petit appât à vn hameton afin d'y attraper les bourses des simples femmes. Et en l'Epitaphe de Nepotian à Heliodore : Les vns (dit-il) amassent argent sur argent, & faisans crever leurs bourses par des façons de services, ilz atrapent à la pipée les richesses des bonnes matrones, & deviennent plus opulēs étans moines qu'ilz n'avoient été secu-*

<sup>1</sup> Solin, chap. 17; Valer., liv. 2, chap. 1.

<sup>2</sup> Eccles. xxxii. vers. 10, 11.

<sup>3</sup> Hierom., epist. 2 à Nepotian.

<sup>4</sup> Psal. cxiv. vers. 7.

<sup>5</sup> Luc xix. vers. 9, 11.

liers. Et pour cette avarice laquelle nous ne voyons que trop regner aujourd'hui, par edicts Imperiaux, les reguliers & seculiers Ecclesiastiques ont iadis été exclus des testamens, dequoy le même se plaint, non pour la chose, mais pour ce qu'on en a donné le sujet.

Revenons à noz brulemens mobiliers. Les premiers peuples, qui n'avoient point encore l'avarice enracinée au cœur, faisoient le même que noz Sauvages. 968 Car les Phrygiens (ou Troyens) apportèrent l'usage aux Latins de bruler non seulement les meubles, mais aussi les corps morts, dressans des hauts buchers de bois à cet effect, comme fit Æneas aux funerailles des Misenus.

. . . & robore secto  
Ingentem struxere pyram<sup>1</sup> . . .

Puis ayans lavé & oint le corps, on jettoit sur le bucher tous ses vêtements, de l'encens, des viandes, de l'huile, du vin, du miel, des feuilles, des fleurs, des violettes, des roses, des vngtuents de bonne senteur, & autres choses, comme se voit par les histoires & inscriptions antiques. Et pour continuer ce que j'ay dit de Misenus, Virgile adjoute :

Purpleasque super vestes, velamina nota  
Conjiciunt : pars ingenti subiere feretro, &c.  
. . . congesta cremantur  
Thura, dona, dapes, fuso crateres olivo.<sup>2</sup>

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Et parlant des funerailles de Pallas jeune Seigneur amy d'Æneas :

Tum geminas vestes, ostrôque, aurôque rigentes  
Extulit Æneas . . .  
Multaque præterea Laurentis præmia pugnae  
Aggerat, & longo prædam jubet ordine duci :  
Addis equos & tela, quibus spoliaverat hostem.

Et plus bas :

Spargitur & tellus lacrimis, sparguntur & arma  
Hinc alij spolia occisis direpta Latinis  
Conjiciunt igni, galeas, ensesque decoros,  
Frenèque fervenâsque rotas : pars munera nota  
Ipsorum clypeos, & non felicia tela,  
Setigerôsque sues, rapidâsque ex omnibus agris  
In flammam jugulant pecudes. . .

963 J'ay rapporté ceci en Latin, pour ce qu'il me semble impossible de les rendre 282 en François avec tant de grace.

En la sainte Ecriture ie trouve les corps de Saul & de ses fils avoir été brulés apres leur defaite, mais il n'est point dit qu'on ait donné au feu aucuns de leurs meubles. Et me trouve bien empêché de sçavoir comment il est possible d'avoir emporté leurs os, & iceux enterrés sous vn arbre, sinon en faisant comme les Virginiens mentionnez ci-dessus. Je ne sçay en quel temps cette coutume

<sup>1</sup> Virgil, Ænid. vi.

<sup>2</sup> Ænid. xi.

a eu suite entre les Juifs, mais nous voyons és Chroniques de leurs Rois, qu'ils en bruloient les corps par honneur après le trépas; etant dit du Roy Iorā, que pour ses mechancetés (outre le rigoureux chatiment de Dieu) le peuple ne lui fit point les funerailles selon la maniere du brulement, ainsi qu'il avoit fait à ses predecesseurs.<sup>1</sup> Ce qui avint l'an six cens dixieme après la sortie d'Egypte, & le neuf cens dixieme avant Iesus-Christ.

Les vieux Gaullois & Allemans, bruloient avec le corps mort tout ce qu'il avoit aimé, jusques aux animaux, papiers de compte, & obligations, comme si par là ils eussent voulu payer, ou demāder, leurs debtes. En sorte que peu auparavant que Cesar y vinst, il s'en trouvoit qui se iettoiēt sur le bucher où l'on bruloit le corps, ayant esperance de vivre ailleurs avec leurs parens, seigneurs, & amis.<sup>2</sup> Pour le reg'rd des Allemā, Tacite dit le même d'eux en ces termes : *Quæ vivis cordi fuisse arbitrantur in ignem inferunt etiam animalia servos & clientes.*

<sup>283</sup> Ces façons de faire ont été anciennement communes à beaucoup de nations : 964 & le sont encore aujourd'hui en plusieurs lieux des Indes Orientales, comme en la ville de Calamine, & autres du Royaume de Coromandel. Mais noz Sauvages ne sont point si sots que cela : car ilz se gardent fort bien de se mettre au feu, sachans qu'il y fait trop chaud. Ilz se contentent donc de bruler les meubles du trepassé : & quant au corps ilz le mettent honorablement en sepulture. Ce *Panoniac* duquel nous avons parlé fut gardé en la cabanne de son pere *Niguiroet* & sa mere *Neguioadetch* jusques au Printemps, lors que se fit l'assemblée des Sauvages pour aller venger sa mort : en laquelle assemblée il fut derechef pleuré, & devant qu'aller à la guerre ilz paracheverent ses funerailles, & le porterent (selon leur coutume) en vne ile écartee vers le Cap de Sable à vingt-cinq ou trente lieuës loin du port Royal. Ces îles qui leur servent de cimetières sont entre eux secretes, de peur que quelque ennemi n'aille tourmenter les os de leurs morts.

Pline<sup>3</sup> & plusieurs autres ont estimé que c'étoit vne folie de garder les corps morts sous vne vaine opinion qu'on est quelque chose après cette vie. Mais on lui peut approprier ce que *Portius Festus* Gouverneur de Cesarée disoit follement à saint Paul Apôtre : *Tu es hors du sens : ton grand sçavoir t'a renversé l'esprit.*<sup>4</sup> On estime noz Sauvages bien brutaux (ce qu'ilz ne sont pas) mais si ont ilz plus de sapience en cet endroit que tels Philosophes.

Nous autres Chrétiens communement inhumons les corps morts, c'est à 965 dire, nous les rendons à la terre (appellée *humus*, d'où vient le mot d'homme) de laquelle ilz ont été pris, & ainsi faisoient les anciens Romains avant la coutume de les bruler. Ce que font entre les Indiens Occidentaux, les Bresiliens, lesquels mettent leurs morts dans des fosses creusées forme de tonneau, quasi tout debout, quelquefois dans leur propre maison, comme les premiers Romains, <sup>284</sup> ainsi que dit *Servius*, commentateur de Virgile. Mais noz Sauvages jusques au Perou ne font pas ainsi, ains les gardent entiers és sepulchres, qui sont en plusieurs lieux comme des echaffaux de cinq ou six piez<sup>5</sup> de haut, le plancher duquel est tout couvert de nattes, sur lesquelles ilz étendent leurs trépasses arangés selon l'ordre de leur décès. Ainsi préque font noz-ditz Sauvages, sinon que leurs sepulchres sont plus petits & plus bas, faits en forme de cages, lesquels ils couvrent bien proprement, & y mettent leurs morts. Ce que nous

<sup>1</sup> 2 Paralip. xxi.

<sup>2</sup> Cesar, liv. 6 de la guerre Gauloise.

<sup>3</sup> Pline, liv. 7, chap. 56.

<sup>4</sup> Act. xxvi. vers. 24.

<sup>5</sup> The earlier editions have, *neuf à dix piez.*

appelons ensevelir, & non pas *inhumer*, puis qu'ilz ne sont pas dedans la terre.

Or quoy que plusieurs nations ayent trouvé bon de garder les corps morts : si est-il meilleur de suivre ce que la Nature requiert, qui est de rendre à la terre ce qui lui appartient ; laquelle, ce dit Lucrece,

*Omniparens eadem rerum est commune sepulchrum.*

Aussi est-ce la plus antique façon de sepulture, ce dit Cicéron : <sup>1</sup> & ne voulut le grand Cyrus Roy des Perses être autrement servi après sa mort que d'être rendu à la terre. *Mon corps (ce disoit-il avant que mourir) à mes chers enfans, quand j'auray terminé ma vie, ne le mettez ni en or, ni en argent, ni en autre cercueil aucun, mais le rendez incontinent à la terre. Car que scauroit-il avoir de plus heureux & de souhaitable, que de se meler avec celle qui produit & nourrit toutes choses belles & bonnes ?* Ainsi reputoit-il vanité toutes les pompes & depenses excessives de pyramides d'Egypte, des Mausolées & autres sepultures qui depuis ont été faites à l'imitation de cela : comme celle d'Auguste, la grande & superbe masse d'Adrian, le Septizone de Severe, & autres moindres encore, ne s'estimant <sup>285</sup> après la mort non plus que le plus bas de ses subjects.

Les Romains quitterent l'inhumation des corps ayans reconu que les longues guerres y apportoit du desordre, & qu'on deterroit les morts, lesquels par les loix des douze Tables il falloit enterrer hors la ville, de même qu'à Athenes. Surquoy Arnobe <sup>3</sup> parlant contre les Gentils : *Nous ne craignons (dit-il) point, comme vous pensés, les ravagemens de noz sepultures, mais nous retenons la plus ancienne & meilleure coutume d'inhumer.*

Pausanias (qui blame tant qu'il peut les Gaullois) dit en ses Phociques, qu'ils n'avoient soin d'ensevelir leurs morts, mais nous avons montré ci-dessus le contraire : & quand cela seroit, il parle de la deroute de l'armée de Brennus. Cela seroit bon à dire des Nabates, qui (selon Strabon) faisoient ce que Pausanias <sup>967</sup> objecte aux Gaullois, & enfouissoient les corps de leurs Rois dans vn fumier.

Noz Sauvages sont plus hommes que cela, & ont tout ce que l'office d'humanité peut desirer, voire encore plus. Car après avoir mis le mort en son repos, chacun lui fait vn present de ce qu'il a de meilleur. On le couvre de force peaux de Castors, de Loutres, & autres animaux : on lui fait present d'arcs, fleches, carquois, couteaux, *matachiaz*, & autres choses. Ce qu'ils ont commun non seulement avec ceux de la Floride, qui faute de fourrures, mettent sur le sepulchre le hanap où avoit accoutumé de boire le defunct, & tout au-tour d'iceluy plantent grâd nombre de fleches : Item ceux du Bresil, qui enterrent des plumasseries & carquans avec leurs morts : & ceux du Perou, qui remplissoient les tombeaux de thresors avant la venue des Hespagnols : mais aussi avec plusieurs nations de deça, qui faisoient le même dès les premiers temps après le Deluge, comme se peut juger par l'écriteau (quoy que trompeur) du <sup>286</sup> sepulchre de Semiramis Royne de Babylone, portant que celui de ses successeurs qui auroit affaire d'argent le fit ouvrir, & qu'il y en trouveroit tout autât qu'il voudroit. Dequoy Darius ayant voulu faire epreuve, n'y trouva sinon d'autres lettres par le d<sup>ns</sup> dans, disans en la sorte : *Si tu n'étois homme mauvais & insatiable, tu n'eusses ainsi par avarice troublé le repos des morts, & demoli leurs*

<sup>1</sup> Cicéron au livre 2 des Loix.

<sup>3</sup> Arnob., liv. 8.

<sup>2</sup> Lequel allegue Xenophon.

*sepulchres.* L'estimeroy cette coutume avoir été seulement entre les Payens, n'étoit que ie trouve en l'histoire de Ioseph,<sup>1</sup> que Salomon avoit mis au sepulchre de David son pere plus de trois millions d'or, qui furent denichez 1<sup>re</sup> 26 cens ans après.

Cette coutume de mettre de l'or és sepulchres étant venué jusques aux Romains, fut defenduë par les loix des XII. Tables, comme aussi les dépenses excessives que plusieurs faisoient à arrouser le corps mort de liqueurs precieuses, & autres mysteres que nous avons recité ci-dessus. Et neantmoins plusieurs simples & fols hommes & femmes ordonnoient par testament, qu'avec leurs corps on ensevelist leurs ornemens, bagues & joyaux (ce que les Grecs appellent *ἐντάφια*) comme s'en voit vne fol. de rapportée par le Iurisconsulte Scævola és livres des Digestes. Ce qui a été blâmé par Papinian & Vlpian, aussi Iurisconsultes : de sorte que pour l'abus, les Romains furent contraints de faire que les Censeurs des ornemens des femmes condamnerent comme mols & effeminez ceux qui faisoient telles choses, ainsi que dit Plutarque és vies de Solon & de Sylla.

Neantmoins cette coutume n'a pas laissé d'être continuée quelquefois, même entre les Chrétiens. Car sans ramener plusieurs exemples, i'apporteray seulement pour preuve de ceri, ce que Guillaume Paradin recite en sa Chronique de Savoye être arrivé de son temps : C'est qu'en l'an mille cinq cens 287 quarante quatre le Pape Paul III. faisant batir dans l'Eglise saint Pierre à Rome, fut trouvé dans les fondemens de la Chappelle des Roys de France, la sepulture de Marie femme de l'Empereur Honorius, & en icelle vne robbe & 969 vn manteau imperial, d'où l'on tira trente-six marcs d'or : Plus vne quaisse d'argent où y avoit plusieurs vases de cristal & d'agate : quarante anneaux d'or garnis de pier-eries : vne grande emeraude enchassée en or estimée cinq cës écus : force joyaux à pendre aux oreilles, carquans, dorures, ceintures, & autres ornemens de Dames : vn raisin de pierres precieuses : vn grand peigne d'or, où estoit escrit d'un coté, *Domino nostro Honorio* : & de l'autre, *Domina nostra Maria* : Vne image en forme d'*Agnus Dei*, à l'entour de laquelle étoit écrit, *Maria nostra florentissima* : Et en vne lame d'or étoit gravé, *Michael, Gabriel, Raphael, Vriel* : Item vne petite Chelidonie où étoient entaillées les figures d'un rat, & d'une limace. Plus vne coupe de cristal, & vn étœuf d'or, qui se divisoit en deux. Bref il y avoit des pierreries innombrables que le Prince Stilico avoit données à ladite Marie sa fille. Et dit l'Autheur qu'une bonne partie de ces joyaux fut envoyée par ledit Pape au Roy François I. Voila quelle étoit l'union de ce temps là.

Mais puis que nos corps reduits en poudre n'ont plus besoin de rien, ie trouverois plus beau d'aumoner telles choses aux vivans qui en ont besoin, & garder la simplicité de ces bons Patriarches, qui avoient seulement soin de recommander leurs os à leurs enfans : Et même du grand Roy Cyrus que nous avons mentionné ci-dessus, au tombeau duquel étoit cette inscription rapportée par Arrian : *PASSANT, QUI QUE TU SOIS, ET DE QUELQUE PART QUE TU VIENNES, CAR 970*  
*IE SVIS SEVR QUE TU VIENDRAS : IE SVIS CE CYRVS QUI ACQVIT LA DOMINATION AVX*  
 288 *PERSES : IE TE PRIE NE M'ENVIES POINT CE PEV DE TERRE QUI COUVRE MON PAV*  
*CORPS.*

Ainsi noz Sauvages ne sont point excusables en mettant tout ce qu'ils ont de meilleur és sepulchres des trépassés, veu qu'ils en pourroïent tirer de la com-

<sup>1</sup> Joseph., liv. 7, chap. 12, des Antiq. Jud.

modité. Mais on peut dire pour eux qu'ils ont cette coutume dès l'origine de leurs peres : (car nous voyons que préque dès le temps du Deluge, cela s'est fait pardeça) lesquels baillans à leurs morts leurs pelleteries, *matachiaz*, arcs, fleches, & carquois, c'étoient choses dont ilz n'avoient nécessité.

Et neantmoins cela ne met hors de coulpe les Hespagnols qui ont volé les sepulchres des Indiens du Perou, & jetté les os à la voirie : ni ceux des nôtres, qui ont fait le même, quant à avoir pris les peaux de Castors, en nôtre Nouvelle-France, ainsi que j'ay dit ailleurs.<sup>1</sup> Car comme dit Isidore de Damiette en vne Epitre : *C'est à faire à des ennemis depouillez d'humanité, de voler des corps morts, qui ne se peuvent defendre. La Nature même a donné cela à plusieurs que la haine cesse par la mort, & se reconcilient avec les defuncts. Mais les richesses rendent ennemis des morts les avares qui n'ont rien à leur reprocher, lesquels tourmentent leurs os avec contumelie & injure.* Et pour-ce non sans cause les anciens Empereurs ont fait des loix, & ordonné des peines rigoureuses contre des violateurs de sepulchres.

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LOVÉ SOIT DIEV

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<sup>1</sup> Ci-dessus, liv. 4, chap. 17.



LES MVSES  
DE LA NOVVELLE-  
FRANCE.

A MONSEIGNEVR  
LE CHANCELLIER.

*Avia Pieridum peragro loca nullius antè  
Trita solo.....*

A PARIS,  
Chez ADRIAN PERIER, rue saint Jacques,  
au Compas d'or.

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M. DC. XVIII.



## A

3

MONSEIGNEVR MESSIRE  
NICOLAS BRVLARTSEIGNEVR DE SILLERY, CHANCELLIER DE FRANCE  
& DE NAVARRE

MONSEIGNEVR,

Les Muses de la NOUVELLE-FRANCE ayans passé d'un autre monde à cetui-ci, aujourd'hui se presentent à voz piés en esperance de recevoir quelque bon accueil de vous, qui étant le Pere de celles qui resident sur le Parnasse de nôtre France Gaulloise & Orientale, desirent aussi que de cette même affection vne flamme sorte, qui les environne & recoive en sa tutele. Que si elles sont mal peignées, & rustiquement vétuës, considerez, Monseigneur, le pais d'où elles viennent, incult, herissé de forêts, & habité de peuples vagabons, vivans de chasse, ayans la guerre, méprisans les delicatesses, non civilisés, & en vn mot qu'on appelle Sauvages : & attribués à la communication qu'elles ont eue avec eux, & aux flots de la mer, leur defect : ie veux dire, si elles ne sont en si bonne conche & en bon point comme celles qui ont accoutumé de se presenter à vous. Elles sont encore pour le present semblables à ces poissons qui sont appellés Abramides en la Pécherie d'Oppian, qui sans demeure certaine changent perpetuellement de place, se trouvant bien en toute sorte de terre, au côtraire de plusieurs qui ne peuvent vivre qu'en vn lieu. Poissons vrayment figure du peuple Hebrieu, & de la vie de ce monde, soit qu'on les prenne par leur nom, soit que l'on considere leur façon de vivre, toujours étrangers, conduits par la providence de celui qui les a créés, ainsi que le grand Abraham pere des croyans, duquel non sans cause ilz portent le nom. Mais s'il arrive, Monseigneur, que par vôtre faveur, assistance & support, elles soient vn jour arretées és montagnes du Port Royal & ruisseaux qui en decoulent, & ayent le moyen de se rendre plus civiles, & mieux venantes à la cadence des fredons d'Apollon : ainsi qu'aux premiers temps és solennitez publiques & saintes on dansoit & chantoit des hymnes & cantiques, tant de vive voix, que sur tous instrumens de Musique à l'honneur du vray Dieu<sup>1</sup> : De même elles feront souz vos auspices maintes fêtes solennelles, où vôtre nom sera exalté, & en leurs chansons rememorez les bien-faits de celui, qui après avoir bien merité de son Roy, de sa patrie, & de toute la Chrétienté, aura encore pris vn soin non indigne d'un Chancelier de France, qui sera d'ayder à l'établissement des Muses en la France Nouvelle, trans-marine, & Occidentale, pour la conversion des peuples infideles.

Vôtre tres-humble &amp; tres-obeissant serviteur,

MARC LESCARBOT,

*Vervinois.*<sup>1</sup> Iuges xxi. vers. 19, 21, et 2 Sam., chap. vi.



# LES MUSES DE LA NOUVELLE-FRANCE

## AV ROY

ODE PINDARIQUE PRESENTÉE À SA MAJESTÉ EN NOVEMBRE  
MIL SIX CENS SEPT<sup>1</sup>

### STROPH. I.

**N**EPTVNE, donne-moy des vers  
Propres à resonner la gloire  
Du plus grand Roy que l'Vnivers  
Ait produit de longue memoire.  
Et puis que sur tes moites eaux  
Tendent leurs ailes noz vaisseaux,  
Fay qu'avec eux ore ie vole  
Cornant son renom jusqu'au pole,  
Et que porté d'un trait leger  
Sur l'aile de ta large échine,  
Je l'annonce au peuple étranger  
Qui demeure au fond de la Chine.

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### ANTISTROPH.

Muses pourtant pardonnez moy  
Si pour cette heure ie m'adresse  
Ailleurs qu'à vous, & si la loy  
De vous invoquer ie transgresse.  
Ie ne boy ici d'Helicon  
Les douces eaux, ni ma chanson  
Ne ressent les fleurs qu'on amasse  
Au sommet du double Parnasse.  
Neptune commande en ce lieu,  
C'est à lui qu'il faut que ie rende  
Ores mes vœux, & qu'à ce Dieu  
De mon chant le ton ie demande.

### EPOD.

Car quoy qu'il soit quelquefois  
Forcené d'ire & de rage,  
Il ayme bien toutefois  
Des chansons le doux ramage.

<sup>1</sup> Vers faits au partir du Port Royal pour retourner en France.  
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Et de cela soucieux  
 A ses Syrenes il donne  
 Mainte chanson qui resonance  
 D'un chant fort harmonieux,  
 Qui par ses douces merveilles  
 Les peu rusez Nautonniers  
 Attire par les oreilles,  
 Et les fait ses prisonniers.

## STROPH. 2.

Vive donc mon Prince & mon Roy  
 Par qui respire nôtre France,  
 Sentant souz le joug de sa loy  
 Les doux effects de sa clemence.  
 Lui qui parmi tant de hazars  
 Qui l'ont suivi de toutes parts  
 A veincu l'effort de Fortune,  
 Laquelle en lui n'a part aucune.  
 Car sa vertu tant seulement  
 Du haut des cieux favorisée  
 A jusques dans le Firmament  
 Sa Majesté autorisée.

## ANTISTROPH.

Le jour qu'en France commença  
 A luire sa belle lumiere,  
 Le conseil des Dieux s'amassa  
 Pour sçavoir de quelle maniere  
 Ilz pourroient honorer celui  
 Qui devoit être vn jour l'appui  
 De mainte gent abandonnée  
 A qui du ciel n'est point donnée  
 La conoissance de son bien  
 Et de maint peuple & mainte ville  
 Policée souz le lien  
 De la société civile.

## EPOD.

Mars lui donna sa valeur,  
 Hercule donna sa force,  
 Et Iupiter sa terreur,  
 Qui la force même force.  
 Mais Vulcan lui façonna  
 De fin acier bien trempée  
 Vne foudroyante épée  
 Qu'en present il lui donna

## LES MVSES DE LA NOVVELLE-FRANCE 467

Pour en frapper les rebelles,  
Et la rogue nation  
Qui nous a fait des quereles  
Souz feinte religion.

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### STROPH. 3.

Il n'étoit pas hors le berceau,  
Il n'avoit quitté son enfance,  
Que son âge plus tendre & beau  
S'endurcissoit à la souffrance  
Des âpres & dures rigueurs  
Des froidures & des chaleurs,  
Afin qu'un jour il peust à l'aise  
Supporter de Mars le mesaise,  
Puis que son destin étoit tel,  
Que parmi les chaudes alarmes  
Il devoit se rendre immortel,  
Par l'effort de ses fieres armes.

### ANTISTROPH.

Qui l'a jamais veu sommeiller,  
Ou les mains avoir endormies,  
Quand il a fallu chamailler  
Dessus les troupes ennemies ?  
Témoins en sont tant de combats  
Où il a cent fois du trépas  
Loin repoussé la violence,  
De sorte que même la France,  
France nourrice des guerriers,  
Par ses longs travaux fatiguée  
Est le sujet de ses lauriers  
Pour s'estre contre lui liguée.

### EPOD.

Et après s'être soumis  
La populace mutine,  
Il a fait qu'ores Themis  
Seurement par tout chemine :  
Afin qu'une ferme paix  
Au moyen de la Iustice  
En sa maison s'établisse  
Qui soit durable à jamais,  
Et que toujours souz son aile  
Fleurisse la pieté,  
Sans qu'onques elle chancelle  
Ni d'un, ni d'autre côté.

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## STROPH. 4.

Grand Roy nous te devons ceci,  
 Voire mille fois davantage.  
 Mais il reste encor vn souci  
 Digne de ton vieillissant âge,  
 Afin que la posterité  
 Entende que ta pieté  
 N'étoit dedans ta France enclose.  
 Il faut, grand Roy, faire vne chose,  
 Il faut ores du Tout-puissant  
 Porter le nom souz ta banniere  
 Où son Soleil resplendissant  
 Chacun jour finit sa carriere.

## ANTISTROPH.

Aye doncques compassion  
 De tant de peuples qui perissent  
 Sans loix & sans Religion,  
 Et de leur misere gemissent.  
 Si tu veux, grand Roy, tu les peux  
 Joindre avec nous en mêmes vœux,  
 Et faire de tous vne Eglise,  
 Si ta bonté les favorise.  
 Mais si ton pouvoir souverain  
 Ne soutient vn si grand affaire,  
 Mais si tu retires ta main,  
 Qui est-ce qui le pourra faire ?

## EPOD.

12

C'est, mon Prince, c'est de toy  
 Qu'une antique destinée  
 A prononcé qu'un grand Roy  
 Seroit après mainte année  
 Du vieil tige des François,  
 Qui regiroit en justice  
 Par vne sainte police  
 Conjointe aux divines loix  
 Les nations infideles  
 Qui sont encore en maints lieux,  
 Et par force les rebelles  
 Conduiroit dedans les cieux.

LESCARBOT.

**A**PRES que nous fumes arrivés au Port Royal en la Nouvelle-Frâce, le sieur du Pont Gravé qui en étoit parti dès le sezième de Juillet, desesperant qu'aucun navire deût arriver de France, pour ce que la saison des-ja se passoit, ayant rencontré par vn grand heur quelques vns de noz gens (qui à la veuë de la terre du port de Campseau s'étoient mis dans vne chaloupe, & venoient jusques audit Port Royal suivans la côte) parmi des iles, il tourna le cap à rebours, & nous vint trouver avec beaucoup de jouissance d'une part & d'autre. En fin au bout de trois semaines il nous laissa sa barque & vne patache, & se mit avec quelques cinquante hommes qu'il avoit, dans nôtre navire qui retournoit en France. Or, avant son depart, pour lui dire Adieu, ie lui fis ces vers ici parmi le tintamarre d'un peuple confus qui marteloit de toutes parts pour faire ses logemens, lesquels vers furent depuis imprimés à la Rochelle.<sup>1</sup>

<sup>1</sup> Voyez les Chapitres 12 & 13, liv. 4, de l'Histoire de la Nouvelle France.

## ADIEV AVX FRANCOIS

13

### RETOURNANS DE LA NOUVELLE-FRANCE EN LA FRANCE GAULLOISE <sup>1</sup>

Du 25. d'Aoust 1606.

**A**LLEZ donques, vogués, ô troupe genereuse,  
Qui avez surmonté d'une ame courageuse  
Et des vents & des flots les horribles fureurs,  
Et de maintes saisons les cruelles rigueurs,

Pour conserver ici de la Françoisie gloire  
Parmi tant de hazars l'honorable memoire.  
Allez donques, vogués, puissiez-vous outre mer  
Vn chacun bien-tot voir son Ithaque fumer :  
Et puissions-nous encor au retour de l'année  
La même troupe voir par-deça retournée.

Fatiguez de travaux <sup>2</sup> vous nous laissés ici  
Ayans également l'un de l'autre souci,  
Vous, que nous ne soyons saisis de maladies  
Qui facent à Pluton offrandes de noz vies :  
Nous, qu'un contraire flot, ou vn secret rocher  
Ne vienne vôtre nef à l'impourveu toucher.  
Mais vn point entre nous met de la difference,  
C'est que vous allez voir les beautez de la France.  
Vn royaume enrichi depuis les siecles vieux  
De tout ce que le monde a de plus precieux :  
Et nous comme perdus parmi la gent Sauvage  
Demeurons étonnez sur ce marin rivage,  
Privez du doux plaisir & du contentement  
Que là vous recevrez dès vôtre avenement.

14

Que di-je, ie me trompe, en ce lieu solitaire,  
L'homme juste a dequoy à soy même complaire,  
Et admirer de Dieu la haute Majesté,  
S'il en veut contempler l'agreable beauté.  
Car qu'on aille rodant toute la terre ronde,  
Et qu'on furette encor tous les cachotz du monde,  
On ne trouvera rien si beau, ne si parfait  
Que l'aspect de ce lieu ne passe d'un long trait.

<sup>1</sup> Fait au Port Royal en la Nouvelle-France.

<sup>2</sup> Nous avions été deux mois & demi sur mer. Pour les maladies, voy. liv. 4, ch. 6.

Y desirez-vous voir vne large campagne ?  
 La mer de toutes parts ses moites rives baigne.  
 Y desirez-vous voir des côtaux à l'entour ?  
 C'est ce qui de ce lieu rend plus beau le sejour.  
 Y voulez-vous avoir le plaisir de la chasse ?  
 Vn monde de forêts de toutes parts l'embrasse.  
 Voulez-vous des oiseaux avoir la venaison ?  
 Par bandes ils y sont chacun en sa saison.  
 Cherchez-vous changement en vôt're nourriture ?  
 La mer abondamment vous fournit de pâture.  
 Aymez-vous des ruisseaux le doux gazouillement ?  
 Les côtaux enlarmés en versent largement.  
 Cherchez-vous le plaisir des verdoyantes îles ?  
 Ce Port en contient deux capables de deux villes.  
 Aymez-vous d'un Echo la babillarde voix ?  
 Ici peut vn Echo répondre trente fois.  
 Car lors que du Canon le tonnerre y bourdonne,  
 Trente fois à l'entour le même coup resonance,  
 Et semble au tremblement que Megere à l'envers  
 Soit prête d'écrouler tout ce grand Vnivers.  
 Aymez-vous voir le cours des rivières profondes ?  
 Trois rendent à ce lieu le tribut de leurs ondes,  
 Dont l'Equille ayant eu plus de terre en son lot,  
 Elle se porte aussi d'un plus orgueilleux flot,  
 Et préques assourdit de son bruiant orage  
 Non le Stadisien,<sup>1</sup> mais ce peuple Sauvage.  
 Bref, contre l'ennemi voulez-vous être fort ?  
 Ce lieu rien que du Ciel ne redoute l'effort.  
 Car de deux boulevers Nature a son entrée  
 Si hautement muni, que toute la contrée  
 Peut à l'abri d'iceux reposer seurement,  
 Et en toute saison vivre ioyusement.

Le blé te manque encor, & le fruit de la vigne  
 Pour faire ton renom par l'univers insigne,  
 Mais si le Tout-puissant benit nôtre labeur,  
 En bref tu sentiras la celeste faveur  
 En ton sein decouler ainsi qu'une rousée  
 Qui tombe doucement sur la terre embrasée  
 Au milieu de l'Eté.<sup>2</sup> Que si on n'a encor  
 De tes veines tiré la riche mine d'or,  
 L'argent, l'airain, le fer que tes forêts épaisses,  
 Gardent comme en depos sont de belles richesses  
 Pour le commencement, & peut être qu'un jour  
 Sera la mine d'or découverte à son tour.  
 Mais c'est ores assez que tu nous puisse rendre  
 Et du blé & du vin, pour après entreprendre

<sup>1</sup> Pline, liv. 6, ch. 29, dit que le Nil aux Catadupes fait un si grand saut, que du bruit ceux de Stadisais en perdent l'ouye.

<sup>2</sup> Au pays des Armouchiquois il y a blés et vignes.

Vn vol plus élevé (car le bord de tes eaux  
 Peut fournir de pature à mille grans troupeaux)  
 Et des villes bâtir, des maisons & bourgades,  
 Qui servent de retraite aux Françoises peuplades,  
 Et pour changer les mœurs de cette nation  
 Qui vit sans Dieu, sans loy, & sans religion.

O trois fois Tout-puissant, ô grâd Dieu que i'adore :  
 Ores que ton Soleil envoie son Aurore  
 Sur cette terre ici, ne vueilles plus tarder,  
 Vueilles d'vn œil piteux ce peuple regarder,  
 Qui languit attendant ta parfaite lumiere  
 Trop prolongeant, hélas ! sa divine carriere.

Dv Pont<sup>1</sup> dont la vertu vole jusques aux cieux  
 Pour avoir sceu domter d'vn cœur audacieux  
 En ces difficultés mille maux, mille peines,  
 Qui pouvoient souz le faix accravanner tes veines,  
 Ayant été ici laissé pour conducteur  
 A ceux-là qui poussez d'vne pareille ardeur  
 Ont aussi soutenu en la Nouvelle France  
 De leur propre maison la dure & longue absence ;  
 Si-tot que tu verras la face de ton Roy  
 Di-lui que ses ayeuls pour la Chrétienne loy  
 Ont jadis triomphé dedans la Palestine,  
 Et courageusement de la gent Sarazine  
 Repoussé la fureur és Memphitiques bors,  
 Et pour la même cause ont exposé leurs corps,  
 Au gré des vents, des flots, d'vne marâtre terre,  
 Et au guerrier hazard du sanglant cimenterre :  
 Qu'ici à peu de frais, sans qu'vn robuste bras  
 Rougisse au sang humain le meurtrier coutelas,  
 Il se peut acquérir vne gloire semblable,  
 Laquelle à sa grandeur sera plus profitable.

Allez doncques, vogués, ô genereux François,  
 Cependant que plus loin vers les Armouchiquois  
 Les voiles nous tendons, pour outre Mallebarre<sup>2</sup>  
 Rechercher quelque Port qui nous serve de barre  
 Soit pour nous opposer à vn fort ennemi,  
 Ou pour y recevoir seurement nôtre ami,  
 Et là même éprouver si la Nouvelle-France  
 A noz travaux rendra selon nôtre esperance.

Neptune, si jamais tu as favorisé  
 Ceux qui dessus tes eaux leurs vies ont vsé ;  
 Vray Neptune, fay-nous chacun où il desire  
 A bon port arriver, afin que ton Empire  
 Soit par-deça conu en maintes regions,  
 Et bien-tot fréquenté de toutes nations.

<sup>1</sup> C'est le sieur du Pont de Hôfleu.

<sup>2</sup> Malebarre est vne côte pleine de basses & fort dangereuse.

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## LE THEATRE DE NEPTVNE EN LA NOVVELLE-FRANCE

*Représenté sur les flots du Port Royal le quatorzième de Novembre mille six cens  
six, au retour du Sieur de Poutrincourt du pais des Armouchiquois.*

Neptune commence revêtu d'un voile de couleur bleuë, & de brodequins, ayant  
la chevelure & la barbe longues & chenuës, tenant son Trident en main,  
assis sur son chariot paré de ses couleurs : ledit chariot trainé sur les ondes  
par six Tritons jusques à l'abord de la chaloupe où s'étoit mis ledit Sieur  
de Poutrincourt & ses gens sortant de la barque pour venir à terre. Sur  
ladite chaloupe accrochée, Neptune commence ainsi.

### NEPTUNE.

18  
**A**RRETE, *Sagamos*,<sup>1</sup> arrête-toy ici,  
Et regardes vn Dieu qui a de toy souci.  
Si tu ne me conois, Saturne fut mon pere,  
Je suis de Iupiter & de Pluton le frere.

Entre nous trois jadis fut parti l'Univers,  
Iupiter eut le ciel, Pluton eut les Enfers,  
Et moy plus hazardeux eu la mer en partage,  
Et le gouvernement de ce moite heritage.  
NEPTVNE c'est mon nom, Neptune l'un des Dieux  
Qui a plus de pouvoir souz la voute des cieux.

Si l'homme veut avoir vne heureuse fortune  
Il lui faut implorer le secours de Neptune.  
Car celui qui chez soy demeure cazanier  
Merite seulement le nom de cuisinier.

17  
Le fay que le Flamen en peu de temps chemine  
Aussi-tot que le vent iusques dedans la Chine.  
Le fay que l'homme peut, porté dessus mes eaux,  
D'un autre pole voir les inconuz flambeaux,  
Et les bornes franchir de la Zone torride,  
Ou bouillonnent les flots de l'element liquide.  
Sans moy le Roy François<sup>2</sup> d'un superbe elephant  
N'eust du Persan receu le present triumpant :  
Et encores sans moy onc les François gendarmes  
Es terres du Levant n'eussent planté leurs armes.

<sup>1</sup> C'est vn mot de Sauvage, qui signifie Capitaine.

<sup>2</sup> Charlemagne.

Sans moy le Portugais hazardeux sur mes flots  
 Sans renom croupiroit dans ses rives enclos,  
 Et n'auroit enlevé les beautez de l'Aurore  
 Que le monde insensé folatrement adore.  
 Bref sans moy le marchand, pilote, marinier  
 Seroit en sa maison comme dans vn panier  
 Sans à-peine pouvoir sortir de sa province.  
 Vn Prince ne pourroit secourir l'autre Prince  
 Que i'auroy separé de mes profondes eaux.  
 Et toy-même sans moy après tant d'actes beaux  
 Que tu as exploités en la Françoisse guerre,  
 N'eusses eu le plaisir d'aborder cette terre.  
 C'est moy qui sur mon dos ay tes vaisseaux porté  
 Quand de me visiter tu as eu volonté.  
 Et nagueres encor c'est moy qui de la Parque  
 Ay cent fois garenti toy, les tiens, & ta barque.  
 Ainsi ie veux toujours seconder tes desseins,  
 Ainsi ie ne veux point que tes effortz soient vains,  
 Puis que si constamment tu as eu le courage,  
 De venir de si loin rechercher ce rivage,  
 Pour établir ici vn Royaume François,  
 Et y faire garder mes statuts & mes loix.  
 Par mon sacré Trident, par mon sceptre ie jure  
 Que de favoriser ton projet i'auray cure,  
 Et oncques ie n'auray en moy-même repos  
 Qu'en tout cet environ ie ne voye mes flots  
 Ahanner souz le faix de dix milles navires  
 Qui facent d'vn clin d'œil tout ce que tu desires.  
 Va donc heureusement, & poursui ton chemin  
 Où le sort te conduit : car ie voy le destin  
 Preparer à la France vn florissant Empire  
 En ce monde nouveau, qui bien loin fera bruire  
 Le renom immortel de De Monts & de toy  
 Souz le regne puissant de HENRY vôtre Roy.

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Neptune ayant achevé, vne trompette commence à éclater hautement & encourager les Tritons à faire de même. Cependant le sieur de Pourtrincourt tenoit son épée nuë en main, laquelle il ne remit point au fourreau iusques à ce que les Tritons eurent prononcé comme s'ensuit.

#### PREMIER TRITON.

Tu peux (grand *Sagamos*) tu peux te dire heureux  
 Puisqu'un Dieu te promet favorable assistance  
 En l'affaire important que d'un cœur vigoureux  
 Hardi tu entreprends, forçant la violence

20

D'Æole, qui toujours inconstant & leger,  
Tantot *adesquidés*,<sup>1</sup> tantot poussé d'envie,  
Veut te precipiter, & les tiens au danger.  
Neptune est vn grand Dieu, qui cette jalousie  
Fera comme fumée en l'air évanouir :  
Et nous ses postillons, malgré l'effort d'Æole,  
Férons en toutes parts de ton courage ouir  
Le renom, qui des-ja en toutes terres vole.

DEVXIEME TRITON.

Si Iupiter est Roy és cieux  
Pour gouverner ça bas les hommes,  
Neptune aussi l'est en ces lieux  
Pour même effect ; & nous qui sommes  
Ses suppos, avons grand desir  
De voir le temps & la journée  
Qu'ayes de tes travaux plaisir  
Après ta course terminée,  
Afin qu'en ces côtes ici  
Bien-tot retentisse la gloire  
Du puissant Neptune : & qu'ainsi  
Tu eternises ta memoire.

TROISIEME TRITON.

France, tu as occasion  
De louer la devotion  
De tes enfans dont le courage  
Se montre plus grand en cet âge  
Qu'il ne fit onc és siecles vieux,  
Etans ardemment curieux  
De faire éclater tes loüanges  
Jusques aux peuples plus étranges,  
Et graver ton los immortel.  
Même souz ce monde mortel.  
Ayde doncques & favorise  
Vne si louable entreprise,  
Neptune s'offre à ton secours  
Qui les tiens maintiendra toujours  
Contre toute l'humaine force,  
Si quelqu'un contre toy s'efforce.  
" Il ne faut jamais rejeter  
Le bien qu'un Dieu nous veut preter."

QVATRIEME TRITON.

Celui qui point ne se hazarde  
Montre qu'il a l'ame couarde.  
<sup>1</sup> Mot de Sauvage, qui signifie Ami.

## MARC LESCARBOT

Mais celui qui d'un brave cœur  
 Méprise des flots la fureur  
 Pour un sujet rempli de gloire  
 Fait à chacun aisément croire  
 Que de courage & de vertu  
 Il est tout ceint & revetu,  
 Et qu'il ne veut que le silence  
 Tienne son nom en oubliance.

Ainsi ton nom (*grand Sagamos*)  
 Retentira dessus les flots  
 D'or-en-avant, quand dessus l'onde  
 Tu découvres ce nouveau monde,  
 Et y plantes le nom François,  
 Et la Majesté de tes Rois.

## CINQUIEME TRITON.

*Vn Gascon prononça ces vers à peu près à<sup>1</sup> sa langue.*

Sabets aquo que volio diro,  
 Aqueste Neptune bicillart  
 L'autre jou faisio del bragart,  
 Et comme vn bergalant se miro.  
 N'agaires que faisio l'amou,  
 Et baisavo vne jeune hillo  
 Qu'ero plan polide & gentillo,  
 Et la cerquavo quadejou.

Bezets, ne vous fizets pas trop  
 En aquels gens de barbos grisos,  
 Car en aqueles entreprisos  
 Els ban lou trot & lou galop.

## SIXIEME TRITON.

Vive HENRY le grand Roy des François  
 Qui maintenant fait vivre souz ses loix  
 Les nations de sa Nouvelle-France,  
 Et souz lequel nous avons esperance  
 De voir bien-tot Neptune reveré  
 Autant ici qu'oncq il fut honoré  
 Par ses sujets sur le Gaullois rivage,  
 Et en tous lieux où le brave courage  
 De leurs ayeuls jadis les a porté.  
 Neptune aussi fera de son côté  
 Que leurs neveux s'employans sans féintise  
 A l'ornement de leur belle entreprise,  
 Tous leurs desseins il favorisera,  
 Et prosperer sur ses eaux il fera.

<sup>1</sup> The editions of 1609 and 1611-12 have *en*.

## LES MVSES DE LA NOUVELLE-FRANCE 477

Cela fait, Neptune s'écarte vn petit pour faire place à vn canot, dans lequel étoient quatre Sauvages, qui s'approcherent apportans chacun vn present audit Poutrincourt.

### PREMIER SAVVAGE.

*Le premier Sauvage offre vn quartier d'Ellan ou Orignac, disant ainsi.*

De la part des peuples Sauvages  
Qui environnent ces pais  
Nous venons rendre les hommages  
Deuz aux sacrées Fleur-de-lis  
Es mains de toy, qui de ton Prince  
Representes la Majesté,  
Attendans que cette province  
Faces florir en pieté,  
En mœurs civils, & toute chose  
Qui sert à l'établissement  
De ce qui est beau, & repose  
En vn Royal gouvernement.  
Sagamos, si en nos services  
Tu as quelque devotion,  
A toy en faisons sacrifices  
Et à ta generation.

Noz moyens sont vn peu de chasse,  
Que d'vn cœur entier nous t'offrons,  
Et vivre toujours en ta grace  
C'est tout ce que nous desirons.

### DEUXIEME SAVVAGE.

*Le deuxiesme Sauvage tenant son arc & sa fleche en main, donne pour son present des peaux de Castors, disant :*

Voici la main, l'arc, & la fleche  
Qui ont fait la mortele breche  
En l'animal de qui la peau  
Pourra servir d'vn bon manteau  
(Grand Sagamos) à ta hautece.

Reçoy donc de ma petitesse  
Cette offrande qu'à ta grandeur  
L'offre du meilleur de mon cœur.

### TROISIEME SAVVAGE.

*Le troisieme Sauvage offre des Matachiaz, c'est à dire, echarpes, & brasselets faits de la main de sa maitresse, disant :*

Ce n'est seulement en France  
Que commande Cupidon,  
Mais en la Nouvelle-France,  
Comme entre vous, son brandon

## MARC LESCARBOT

Il allume, & de ses flammes  
Il rotit noz pauvres ames,  
Et fait planter le bourdon.

Ma maitresse ayant nouvelle  
Que tu devois arriver,  
M'a dit que pour l'amour d'elle  
L'eusse à te venir trouver,  
Et qu'offrande ie te fisse  
De ce petit exercice  
Que sa main à sceu ouvrir.

Reçoy doncques d'allegresse  
Ce present que ie t'adresse  
Tout rempli de gentillesse  
Pour l'amour de ma maitresse  
Qui est ores en détresse,  
Et n'aura point de liesse  
Si d'une prompte vitesse  
Ie ne lui di la caresse  
Que m'aura fait ta hauteesse.

## QVATRIEME SAVVAGE.

*Le quatrième Sauvage n'ayant heureusement chassé par les bois, se presente avec  
un harpon en main, & après ses excuses faites, dit qu'il s'en va à la pêche.*

SAGAMOS, pardonne moy  
Si ie viens en telle sorte,  
Si me presentant à toy  
Quelque present ie n'apporte.  
Fortune n'est pas toujours  
Aux bons chasseurs favorable,  
C'est pourquoy ayant recours  
A vn maitre plus traitable,  
Après avoir maintefois  
Invoqué cette Fortune  
Brossant par l'épés des bois,  
Ie m'en vay suivre Neptune.

Que Diane en ses forêts  
Ceux qu'elle voudra caresse,  
Ie n'ay que trop de regrets  
D'avoir perdu ma ieunesse  
A la suivre par les vaux,  
Par les bois & par les plaines  
Avecque mille travaux,  
Souz des esperances vaines.

Maintenant ie m'en vay voir  
Par cette côte marine  
Si ie pourray point avoir  
Dequoy fournir ta cuisine :

Et cependant si tu as  
Quelque part en ta chaloupe  
Vn peu de *caracona*,<sup>1</sup>  
Fournis-en moy & ma troupe.

26 Après que Neptune eut été remercié par le sieur de Poutrincourt de ses offres au bien de la France, les Sauvages le furent semblablement de leur bonne volonté & devotion ; & invitez de venir au fort Royal prendre du *caracona*. A l'instant la troupe de Neptune chante en Musique à quatre parties ce qui s'ensuit.

Vray Neptune donne nous  
Contre tes flots assurance,  
Et fay que nous puissions tous  
Vn jour nous revoir en France.

*La Musique achevée, la trompette sonne derechef, & chacun prend sa route diversement : les Canons bourdonnent de toutes parts, & semble à ce tonnerre que Proserpine soit en travail d'enfant : ceci causé par la multiplicité des Echoz que les côtaux s'envoient les uns aux autres, lesquels durent plus d'un quart d'heure.*

Le Sieur de Poutrincourt arrivé près du Fort Royal, vn compagnon de gaillarde humeur qui l'attendoit de pié ferme, dît ce qui s'ensuit.

Après avoir long temps (*Sagamos*) désiré  
Ton retour en ce lieu, en fin le ciel iré  
A eu pitié de nous, & nous montrant ta face,  
Nous a favorisé d'une incroyable grace.<sup>2</sup>  
Sus doncques rotisseurs, depensiers, cuisiniers,  
Marmitons, patissiers, fricasseurs, taverniers,  
Mettez dessus dessous pots & plats & cuisine,  
Qu'on baille à ces gens ci chacun sa quarte pleine,  
Ie les voy alterez *sicut terra sine aqua*.  
Garson depeche-toy, baille à chacun son K.  
Cuisiniers, ces canars sont-ils point à la broche ?  
Qu'on tu ces poulets, que cette oye on embroche,  
Voici venir à nous force bons compagnons  
Autant deliberez des dents que des roignons.  
Entrez dedans, Messieurs, pour vôtre bien-venuë,  
Qu'avant boire chacun hautement éternuë,  
A fin de decharger toutes froides humeurs  
Et remplir voz cerveaux de plus douces vapeurs.

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*Je prie le Lecteur excuser si ces rhimes ne sont si bien limées que les hommes delicats pourroient desirer. Elles ont été faites à la hate. Mais neanmoins ie les ay voulu inserer ici, tant pour-ce qu'elles servent à nôtre Histoire, que pour montrer que nous vivions joyeusement. Le surplus de cette action se peut voir à la fin du chap. 15, liv. 4, de mon Histoire de la Nouvelle-France.*

<sup>1</sup> C'est du pain.

<sup>2</sup> The editions of 1609 and 1611-12 have, *Il nous a fait paroître une incroyable grace.*

## A-DIEU A LA NOUVELLE FRANCE<sup>1</sup>

Du 30. Juillet 1607.

**F**AVT-IL abandonner les beautez de ce lieu,  
Et dire au PORT ROYAL vn eternal Adieu ?  
Serons-nous donc toujours accusez d'inconstance  
En l'établissement d'une Nouvelle-France ?

Que nous sert-il d'avoir porté tant de travaux,  
Et des flots irritez combattu les assaux,  
Si nôtre espoir est vain, & si cette province  
Ne flechit souz les loix de HENRY nôtre Prince ?  
Que vous servira-il d'avoir jusques ici  
Fait des frais inutiles, si vous n'avez souci  
De recueillir le fruit d'une longue depense,  
Et l'honneur immortel de vôtre patience ?  
Ha que j'ay de regrets que vous ne sçavez pas  
De cette terre ici les attrayans appas.  
Et bien que le Flamen vous ait fait vne injure,  
L'injure bien souvent se rend avec vsure.  
Il faut doncques partir, il faut appareiller,  
Et au port Saint-Malo aller l'ancre mouiller.

PERE DE L'VNIVERS, qui commandes aux ondes,  
Et qui peux assécher les mers les plus profondes,  
Donne nous de franchir les abymes des eaux  
Dont tu as separé tous ces peuples nouveaux  
Des peuples baptizés, & sans aucun naufrage  
Du royaume François voir bien-tot le rivage.

Adieu donc beaux cotaux & montagnes aussi,  
Qui d'un double rempar ceignez ce Port ici.  
Adieu vallons herbus que le flot de Neptune  
Va baignant largement deux fois à chaque lune,  
Pour donner nourriture aux arborés Ellans,  
Et autres animaux qui ne sont pas si grans.  
Et au gibier aussi, qui pour trouver pâture  
Y vient de tous côtez tant qu'il y a verdure.  
Adieu mon doux plaisir fontaines et ruisseaux,  
Qui les vaux & les monts arrousez de vos eaux.  
Pourray-je t'oublier belle ile forêtiere ?  
Riche honneur de ce lieu & de cette riviere ?

<sup>1</sup> Cet Adieu fut cômencé au Port Royal, & continué sur la mer. Voy. le ch. 17, liv. 4, de mon Histoire de la Nouvelle-France. L'Auteur parle aux Sieurs de Monts, & ses associez.

<sup>2</sup> Dans le Port Royal y a deux belles iles. Cette-ci est celle qui est devant nôtre Fort.

Je prise de ta sœur les aimables beautés,  
 Mais ie price encor plus tes singularités.  
 Car comme il est séant que celui qui commande  
 Porte vne Majesté plus auguste & plus grande  
 Que son inferieur : ainsi pour commander  
 Tu as le front haussé qui te fait regarder  
 A l'environ de toy vne ondoyante plaine,  
 Et la terre à l'entour sujette à ton domaine.  
 Tes rives sont des rocs, soit pour tes batimens,  
 Soit pour d'une cité jeter les fondemens.  
 Ce sont en autres parts vne menuë arene,  
 Où mille fois le jour mon esprit se pourmene.  
 Mais parmi tes beautés j'admire vn ruisseau  
 Qui foule doucement l'herbage nouvelet  
 D'un vallon qui se baisse au creux de ta poitrine,  
 Precipitant son cours dedans l'onde marine.  
 Ruisseau qui cent fois de ses eaux m'a tenté,  
 Sa grace me forçant lui prêter le côté.  
 Ayant donc tout cela, Ile haute & profonde,  
 Ile digne séjour du plus grand Roy du monde,  
 Ayant di-je cela, qu'est-ce qui te defaut  
 A former pardeça la cité qu'il nous faut,  
 Sinon d'avoir près soy vn chacun sa mignonne  
 En la sorte que Dieu & l'Eglise l'ordonne ?  
 Car ton terroir est bon & fertile & plaisant,  
 Et oncques son culteur n'en sera déplaisant.  
 Nous en pouvons parler, qui de mainte semence  
 Y jettée, en avons certaine experience.  
 Que puis-je dire encor digne de ton beau los ?  
 Ajouteray-je ici que dedans ton enclos  
 Se trouvent largement produits par la Nature  
 Framboises, fraises, pois, sans aucune culture ?  
 Ou bien diray-je encor tes verdoyans lauriers,  
 Tes Simples inconnus, tes rouges grozeliers ?  
 Non, mais tant seulement sans sortir tes limites,  
 Ici ie toucheray les nombreux exercices  
 Des peuples écaillés qui viennent chaque jour,  
 Suivans le train du flot te donner le bon-jour.  
 Si-tot que du Printemps la saison renouvelle,  
 L'Eplan vient à foison, qui t'apporte nouvelle  
 Que Phœbus élevé dessus ton horizon  
 A chassé loin de toy l'hivernale saison.  
 Le Haren vient après avecque telle presse  
 Que seul il peut remplir vn peuplé de richesse.  
 Mes yeux en sont témoins, & les vôtres aussi  
 Qui de nôtre pature avés eu le souci,  
 Quand, ailleurs occupez, vôtre main diligente  
 Ne pouvoit satisfaire à la chasse plaisante  
 Qu'envoyoit en voz rets l'écluse d'un moulin.

Le Bar suit par-apres du Haren le chemin.  
 Et en vn même temps la petite Sardine,  
 La Crappe, & le Houmar, suit la côte marine  
 Pour vn semblable effect ; le Dauphin, l'Eurgeon  
 Y vient parmi la foule avecque le Saumon,  
 Comme font le Turbot, le Pounamou, l'Anguille,  
 L'Alose, le Fletan, & la Loche, & l'Equille :  
 Equille qui, petite, as imposé le nom  
 A ce fleuve<sup>1</sup> de qui ie chante le renom.  
 Mais ce n'est ici tout, car tu as davantage  
 De peuples qui te font par chacun jour homage,  
 Le Colin, le Ioubar, l'Encornet, le Crapau,  
 Le Marsoin, le Souffleur, l'Oursin, le Macreau,  
 Tu as le Loup-marin, qui en troupe nombreuse  
 Se veautre au clair du jour sur ta vase bourbeuse,  
 Tu as le Chien, la Plie, & mille autres poissons  
 Que ie ne conoy point, de tes eaux nourrissons.  
 Tairay-ie la Moruë heureusement feconde,  
 Qui par tout cette mer en toutes parts abonde ?  
 Moruë si tu n'es de ces mets delicats  
 Dont les hommes frians assaisonnent leurs plats,  
 Ie diray toutefois que de toy se sustente  
 Préque tout l'Vnivers. O que sera centente  
 Celle personne vn jour, qui à sa porte aura  
 Ce qu'un monde éloigné d'elle recherchera !  
 Belle ile tu as donc à foison cette manne,  
 Laquelle i'ayme mieux que de la Taprobane  
 Les beautez que l'on feint dignes des bien-heureux  
 Qui vont buvans des Dieux le Nectar savoureux.  
 Et pour montrer encor ta puissance supreme,  
 La Baleine t'honore & te vient elle-même  
 Saluer chacun jour, puis l'ébe la conduit  
 Dans le vague Ocean où elle a son deduit.  
 De ceci ie rendray fidele témoignage,  
 L'ayant veu maintefois voisiner ce rivage,  
 Et à l'aise nouër parmi ce port ici.<sup>2</sup>

Mais tous ces animaux, mais tous ces peuples ci  
 S'écartent quand Phœbus veut approcher la borne  
 Du celeste manoir, où git le Capricorne,  
 Et vont chercher l'abri du profond de Thetys,<sup>3</sup>  
 Ou d'un terroir plus doux vont suivans le pâtis.  
 Seulement près de toy en cette saison dure  
 La Palourde, la Coque, & la Moule demeure

<sup>1</sup> C'est la riviere de l'Equille, qui se décharge au Port-Royal. Voy. le ch. 3, du liv. 4.

<sup>2</sup> Voy. le ch. 13, liv. 4.

<sup>3</sup> Plin. liv. 9, chap. 16, dit que tous poissons sentent l'hiver. Il y a encore des Tortuës au Port-Royal & des Truites és ruisseaux. On n'a encore reconnu les poissons des lacs.

Pour sustenter celui qui n'aura de saison  
 (Ou pauvre, ou paresseux) fait aucune moisson,  
 Tel que ce peuple ici qui n'a cure de chasse  
 Jusqu'à ce que la faim le contraigne & pourchasse,  
 Et le temps n'est toujours favorable au chasseur.  
 Qui ne souhaite point d'un beau temps la douceur,  
 Mais vne forte glace, ou des neges profondes,  
 Quand le Sauvage veut tirer du fond des ondes  
 L'industriel Castor (qui sa maison batit  
 Sur la rive d'un lac, où il dresse son lit  
 Vouté d'une façon aux hommes incroyable,  
 Et plus que noz palais mille fois admirable,  
 Y laissant vers le lac un conduit seulement  
 Pour s'aller égayer sous l'humide element)  
 Ou quand il veut quéter parmi les bois le gîte  
 Soit du puissant Ellan, soit du Cerf au pié-vite,  
 Du Lapin, du Renart, du Caribou, de l'Ours,  
 De l'Ecurieu, du Loutre à la peau-de-velours  
 Du Porc-épic, du Chat qu'on appelle sauvage,  
 (Mais qui du Leopart ha plutôt le corpsage)  
 De la Martre au doux poil dont se vétent les Rois,  
 Ou du Rat porte-musc, tous hôtes de ces bois,<sup>1</sup>  
 Ou de cet animal qui tout chargé de graisse  
 De hautement grimper ha la subtile adresse,  
 Sur un arbre élevé sa loge batissant  
 Pour decevoir celui qui le va pourchassant,  
 Et vit par cette ruse en meilleure assurance  
 Ne craignant (ce lui semble) aucune violence,  
*Nibachés* est son nom. Non que sur le printemps  
 Il n'ait<sup>2</sup> à cette chasse aussi son passe-temps,  
 Mais alors du poisson la pêche est plus certaine.  
 Adieu donc ie te dis, ile de beauté pleine,  
 Et vous oiseaux aussi des eaux & des forêts  
 Qui serez les témoins de mes tristes regrets.  
 Car c'est à grand regret, & ie ne le puis taire,  
 Que ie quitte ce lieu, quoy qu'assez solitaire.  
 Car c'est à grand regret qu'ores ici ie voy  
 Ebranlé le sujet d'y enter nôtre Foy,  
 Et du grand Dieu le nom caché sous le silence,  
 Qui à ce peuple avoit touché la conscience.  
 Aigles qui des hauts pins habitez les sommets,<sup>3</sup>  
 Puis qu'à vous Jupiter a commis ses secrets,  
 Allez dedans les cieux annoncer cette chose,  
 Et combien de douleur i'en ay en l'ame enclose,  
 Puis revenez soudain au Monarque François  
 Lui dire le decret du puissant Roy des Roys.

<sup>1</sup> Il y a aussi des Loups au Port-Royal que les Sauvages ne mangent point.

<sup>2</sup> Sçavoir le Sauvage.

<sup>3</sup> Nous avons deniché des Aigles au sommet des Pins tres-hauts [au Port Royal].

Car à lui est du ciel donné cet heritage,  
 Afin que souz son nom ci-après en tout âge  
 L'Eternel soit ici saintement adoré,  
 Et de cent nations son grand nom reveré :  
 Et pour mieux l'émouvoir à cette chose faire,  
 Par cent sortes de biens il l'a voulu attraire,  
 Ayant à noz labeurs fait selon noz desirs,  
 Et iceux terminé de dix-milles plaisirs.  
 Car la terre ici n'est telle qu'un fol l'estime,  
 Elle y est plantureuse à cil qui sçait l'escrime  
 Du plaisant jardinage & du labeur des champs.  
 Et si tu veux encor des oiseaux les doux chants,<sup>1</sup>  
 Elle a le Rossignol, le Merle, la Linote,  
 Et maint autre inconnu, qui plaisamment gringote  
 En la jeune saison. Si tu veux des oiseaux  
 Qui se vont repaissant sur les rives des eaux,  
 Elle a le Cormorant, la Mauve, la Marmette,  
 L'Outarde, le Heron, la Grue, l'Alouette,  
 Et l'Oye, & le Canard. Canard de six façons,  
 Dont autant de couleurs sont autant d'hameçons  
 Qui ravissent mes yeux. Desires-tu encore  
 De ces oiseaux chasseurs dont le Noble s'honore ?  
 Elle a l'Aigle, le Duc, le Faucon, le Vautour,  
 Le Sacre, l'Epervier, l'Emerillon, l'Autour,  
 Et bref tous les oiseaux de haute volerie,  
 Et outre iceux encor vne bende infinie  
 Qui ne nous sont communs. Mais elles a le Courlis,  
 L'Aigrette, le Coucou, la Becasse, & Mauvis,  
 La Palombe, le Geay, le Hibou, l'Hirondelle,  
 Le Ramier, la Verdier, avec la Tourterelle,  
 Le Beche-bois huppé, le lascif Passereau,  
 La Perdrix bigarrée, & aussi le Corbeau.  
 Que te diray-je plus ? Quelqu'un pourra-il croire  
 Que Dieu même ait voulu manifester sa gloire  
 Creant un oiselet semblable au papillon  
 (Du moins n'excede point la grosseur d'un grillon)  
 Portant dessus son dos un vert-doré plumage,  
 Et un teint rouge-blanc au surplus du corps-sage ?  
 Admirable oiselet, pourquoy donc, envieux,  
 T'es-tu cent fois rendu invisible à mes yeux,  
 Lors que légèrement me passant à l'oreille  
 Tu laissois seulement d'un doux bruit la merveille ?  
 Je n'eusse esté cruel à ta rare beauté,  
 Comme d'autres qui t'ont mortellement traité,<sup>2</sup>  
 Si tu eusses à moy daigné te venir rendre.  
 Mais quoy tu n'as voulu à mon desir entendre.

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<sup>1</sup> Voy. le ch. de la Fauconnerie, liv. 6, chap. 21.

<sup>2</sup> Quelques-uns de nos gens ont tué de ces oiselets avec de la poudre de plomb.

Je ne lairray pourtant de celebrer ton nom,  
Et faire qu'entre nous tu sois de grand renom.  
Car ie t'ad: ires autant en cette petitesse  
Que ie fay l'Elephant en sa vaste hauteuse.  
*Niridaux* c'est ton nom que ie ne veux changer  
Pour t'en imposer vn qui seroit étranger.  
*Niridaux* oiselet delicat de nature,  
Qui de l'abeille prent la tendre nourriture  
Pillant de noz jardins les odorantes fleurs,  
Et des rives des bois les plus rares douceurs.

A ces hôtes de l'air pourray-ie sans offense  
D'un petit peuple ailé ajouter l'excellence ?  
Ce sont Mouches,<sup>1</sup> de qui sur le point de la nuit  
La brillante clarté parmi les bois reluit  
Volelans ça et là d'une presse si grande,  
Que du ciel étoilé la lumineuse bende  
Semble n'avoir en soy plus d'admiration.  
Faisant doncques ici commemoration  
Des beautez de ce lieu, il est bien raisonnable  
Que vous y teniez rang & place convenable.

Mais puis que ja desja noz voiles sont tendus,  
Et allons revoir ceux qui nous cuident perdus,  
Je dis encor Adieu à vous beaux jardinages,  
Qui nous avez cet an repeu de vos herbages,  
Voire aussi soulagé nôtre nécessité  
Plus que l'art de Paxon n'a fait nôtre santé.  
Vous nous avez rendu certes en abondance  
Le fruit de noz labeurs selon nôtre semence.  
Hé que sera-ce donc s'il arrive jamais  
(Ce qu'il est de besoin qu'on face desormais)<sup>2</sup>  
Que la terre ici soit vn petit mignardée,  
Et par humain travail quelquefois amendée ?  
Qui croira que le segle, & la chanve, & le pois,  
Le chef d'un jeune gars ait surpassé deux fois ?  
Qui croira que le blé que l'on appelle d'Inde  
En cette saison-ci si hautement se guinde,  
Qu'il semble estre porté d'insupportable orgueil  
Pour se rendre, hautain, aux arbrisseaux pareil ?  
Ha que ce m'est grand dueil de ne pouvoir attendre  
Le fruit qu'en peu de tēps vous promettiez nous rēdre ?  
Que ce m'est grand é moy de ne voir la saison  
Quand ici meuriront la Courge, le Melon,  
Et le Cocombre aussi : & suis en même peine  
De ne voir point meuri mon Froment, mon Aveine  
Et mon Orge & mon Mil, puis que le Souverain  
En ce petit travail m'a beni de sa main.  
Et toutefois voici de ce mois le trentième,  
Mois qui jadis estoit en ordre le cinquième.

<sup>1</sup> Mouches luisantes au soir en Avril, May & Juin.

<sup>2</sup> Voy. le 1. 23, liv. 6.

Peuples de toutes parts qui êtes loin d'ici <sup>1</sup>  
 Ne vous émerveillez de cette chose ci,  
 Et ne nous tenez point comme en region froide ;  
 Ce n'est point ici Flandre, Ecosse, ni Suede,  
 La mer ici ne gele, & les froides saisons  
 Ne m'ont oncques forcé d'y garder les tisons.  
 Et si chez vous l'été plustot qu'ici commence,  
 Plustot vous ressentez de l'hiver l'inclemence.<sup>2</sup>  
 Mais tu restes encor, Poutrincourt, attendant  
 Que ta moisson soit prête : & nous, nous cependant  
 Faisons voile à Campseau où t'attent le navire  
 Qui de là nous doit tous en la France conduire.  
 Cependant beaux epics meurissez viteement,  
 Dieu le Dieu tout-puissant vous doit accroissemēt,  
 Afin qu'un jour ici retentisse sa gloire  
 Lors que de ses bien-faits nous ferons la memoire  
 Entre léquelz bien-faits nous conterons aussi  
 Le soin qu'il aura eu de prendre à sa merci  
 Ces peuples vagabons qu'on appelle Sauvages  
 Hôtes de ces forêts & des marins rivages,  
 Et cent peuples encor qui sont de tous côtez  
 Au Su, à l'Oest, au Nort de pié-ferme arretez,  
 Qui aiment le travail, qui la terre cultivent,  
 Et, libres, de ses fruits plus contens que nous vivent,  
 Mais en ce déplorable est leur condition,  
 Que du siecle futur ilz n'ont l'instruction.

Pourquoy, ô Tout-puissant, pourquoy donc cette race  
 As-tu jusques ici rejeté de ta face,  
 Et pourquoy laisses-tu devorer à l'enfer  
 Tant d'humains qui devoient dessus lui triompher,  
 Veu qu'ilz sont comme nous ton œuvre & ta facture,  
 Et ont de toy receu nôtre fraile nature ?  
 Ouvre donc les thresors de tes compassions,  
 Et verse dessus eux tes benedictions,  
 Afin qu'ilz soient bien-tot ton sacré heritage,  
 Et chantent hautement tes bontés en tout âge.  
 Si-tot que ton Soleil sur eux éclairera,  
 Aussi-tot cette gent t'adorer on verra.  
 Temoins soient de ceci les propos veritables  
 Que Poutrincourt tenoit à ces miserables  
 Quant il leur enseignoit nôter Religion,  
 Et souvent leur monstroit l'ardente affection  
 Qu'il avoit de les voir dedans la bergerie  
 Que Christ a racheté par le pris de sa vie.  
 Eux d'autre part emeus clairement temoignoient  
 Et de bouche & de cœur le desir qu'ils avoient  
 D'être plus amplement instruits en la doctrine  
 En laquelle il convient qu'un fidele chemine.

<sup>1</sup> Voy. le ch. 16, liv. 4.

<sup>2</sup> Voy. le ch. 18, liv. 4.

Où êtes-vous Prelats, que vous n'avez pitié  
 De ce peuple qui fait du monde la moitié !<sup>1</sup>  
 Du moins que n'aidez-vous à ceux de qui le zele  
 Les transporte si loin comme dessus son aile  
 Pour établir ici de Dieu la sainte loy  
 Avecque tant de peine, & de soin, & d'émoy ?  
 Ce peuple n'est brutal, barbare, ni Sauvage,  
 Si vous n'appellez tels les hommes du vieil âge,  
 Il est subtile, habile, & plein de jugement,  
 Et n'en ay connu vn manquer d'entendement,  
 Seulement il demande vn pere qui l'enseigne  
 A cultiver la terre, à façonner la vigne,  
 A vivre par police, à être menager,  
 Et souz des fermes toits ci-après heberger.  
 Au reste à nôtre égard il est plein d'innocence  
 Si de son Createur il avoit la science.  
 Que s'il ne le conoit, sa bouche ni son cœur  
 Ne ravit point à Dieu par blasphème l'honneur.  
 Il ne sçait le metier de l'amoureux bruvage,  
 De l'aconite aussi il ne conoit<sup>2</sup> l'vsage,  
 Sa bouche ne vomit nos imprecations,  
 Son esprit ne s'adonne à nos inventions  
 Pour opprimer autrui, l'avarice cruelle  
 D'un souci devorant son ame ne bourrelle,  
 Mais il a du Gaullois cette hospitalité  
 Qui tant l'a fait priser en son antiquité.  
 Son vice le plus grand est qu'il aime vengeance  
 Lors que son ennemi lui a fait quelque offense.  
 Je vous di donc Adieu, pauvre peuple, & ne puis  
 Exprimer la douleur en laquelle ie suis  
 De vous laisser ainsi sans voir qu'on ait encore  
 Fait que quelqu'un de vous son Dieu vraymêt adore  
 Sortons donc de ce Port à la faveur de l'Est,<sup>3</sup>  
 Car en ces côtes ci est ordinaire l'Oest,  
 Puis, souvent cette mer est de brumes couverte  
 Qui des hommes peu cauts cause l'extrême perte.  
 Adieu pour vn dernier Rochers haut élevés,  
 Qui orgueilleusement voz grottes soulevés,  
 D'où distillent sans fin des pluies abondantes  
 Que leur versent les eaux des montagnes coulantes.  
 Adieu doncques aussi Grottes qui m'avez pleu  
 Quand souz vôtre lambris au clair du jour i'ay veu  
 Figurées d'Iris les couleurs agreables.

Ores que nous voyons les flots épouvantables  
 Du profond Ocean, pourray-ie bien passer  
 Sans saluer de loin, ou quelque Adieu laisser

<sup>1</sup> Voy. autre exhortation aux Prelats, liv. 4, chap. 6.

<sup>2</sup> The editions of 1609 and 1611-12 have, *il ne sçait point*.

<sup>3</sup> Issue du passage qui est à l'entrée du port.

A la terre qui a receüe nôtre France  
 Quand elle vint ici faire sa demeureance ?  
 Ile, ie te saluë, ile de Sainte-Croix,  
 Ile premier sejour de noz pauvres François,  
 Qui souffrirent chez toy des choses vrayment dures,<sup>1</sup>  
 Mais noz vices souvent nous causent ces injures.  
 Ie revere pourtant ta freche antiquité,  
 Les Cedres odorans qui sont à ton côté,  
 Tes Loges, tes Maisons, ton Magazin superbe,  
 Tes Iardins étouffez parmi la nouvelle herbe :  
 Mais i'honore sur tout à-cause de noz morts  
 Le lieu qui saintement tient en depest leurs corps,  
 Lequel ie n'ay peu voir sans vn effort de larmes,  
 Tant m'ont navré le cœur ces violentes armes.  
 Soyez doncques en paix, & puissiez-vous vn jour  
 Vous trouver glorieux au celeste sejour.  
 Mais cependant, de MONTS, tu emportes la gloire  
 D'avoir sur mille morts obtenu la victoire,  
 Témoignage certain de ta grande vertu,  
 Soit quand tu as des flots la fureur combattu  
 En venant visiter cette étrange province  
 Pour suivre le vouloir de HENRY nôtre Prince,  
 Soit lors que tu voiois mourir devant tes yeux  
 Ceux-là qui t'ont suivi en ces funestes lieux.  
 Ie vous laisse bien loin, pepinieres de Mines<sup>2</sup>  
 Que les rochers massifs logent dedans leurs veines,  
 Mines d'airain, de fer, & d'acier, & d'argent,  
 Et de charbon pierreux, pour saluer la gent  
 Qui cultive à la main la terre Armouchiquoise.  
 Ie te saluë donc nation porte-noise  
 (Car tu as envers nous forfait par trahison)<sup>3</sup>  
 Pour te dire qu'un jour nous aurons la raison  
 Avecque plus d'effect de ton outrecuidance,  
 Si qu'entre nous sera maudite ta semence.  
 Mais ta terre ie veux saluer en tout bien,  
 Car vn ample rapport elle nous fera bien  
 Quand elle sentira du François la culture.  
 Car en elle desja la provide Nature<sup>4</sup>  
 A le raisin semé si plantureusement,  
 Et en telle beauté, que Bacchus mémement  
 Ne scauroit, invoqué, lui faire davantage.  
 Mais son peuple ignorant ne sçait du fruit l'vsage<sup>5</sup>  
 Terre, tu as encor de fèves & de blés  
 Tes greniers souz-terrains en la moisson comblés.  
 Mais quoy que de tes biens tu donnes abondance  
 Produisant d'autres fruits sans l'humaine assistance

<sup>1</sup> Voy. le ch. 6, du liv. 4.<sup>2</sup> Voy. le ch. 15, liv. 4.<sup>3</sup> Voy. le ch. 3, liv. 4.<sup>4</sup> Voy. le ch. 4, liv. 4.<sup>5</sup> Voy. le ch. de la Terre 23, liv. 6.

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Tels qu'avons veu la Chanve & la Courge & la Noix,  
Tes fèves tu ne veux, ni tes blez toutefois  
Produire sans travail, mais ta grand' populace  
D'un bois coupant te brise, & en mottes t'amasse  
Pour (sur le renouveau) sa semence y planter.

Mais vne chose encor il me faut reciter  
Qui pour sa rareté à l'écrire m'oblige,  
C'est le fruit que produit de la Chanve la tige,  
Fruit digne que les Rois le tiennent précieux  
Pour le repos du corps le plus délicieux :  
C'est vne soye blanche & menuë & subtile  
Que la Nature pousse au creux d'une coquille,  
Soye qu'en maint usage employer on pourra,  
Et laquelle en cotton l'ouvrier façonnera,  
Quand de bons artisans tu seras habitée  
Par vne volonté de pié-ferme arrêtée.

Puisse-ie voir bien-tot cette chose arriver,  
Et le François soigneux à tes champs cultiver,  
Arrière des soucis d'une peineuse vie,  
Loin des bruits du commun, & de la piperie.

*Cherchant dessus Neptune un repos sans repos,  
L'ay façonné ces vers au branle de ses flots.*

M. LESCARBOT.

41

A MONSIEVR DE MONTS

LIEUTENANT GENERAL POUR LE ROY EN LA NOUVELLE  
FRANCE

ODE<sup>1</sup>

**T**OVT ce que l'homme possède,  
Ce qu'il a de riche & beau  
Ne trouve point de remede  
Pour eviter le tombeau.

La vertu seule immortelle  
Constante & ferme en tout temps  
Resiste à la mort cruelle  
Et à la lime des ans.

Tant de Rois & tant de Princes,  
De Heros & de Cesars  
Qui ont acquis des provinces  
Et thresors en maintes parts,  
<sup>1</sup> Fait au voyage de l'Autheur à l'île Sainte-Croix.

En fin sont proye à la terre,  
Et la Vertu seulement  
Fait leur nom voler grand erre  
Par-dessus le Firmament.

42

De MONTE, tu sçais que la vie  
Nous est donnée des cieux  
Non pour être ensevelie  
En vn corps peu soucieux,  
Mais pour être secourable  
A celui qui a besoin  
Que quelque Dieu favorable  
De son mal-heur prenne soin,  
Et chercher la vraye gloire  
Par vn chemin non tenté,  
Faisant que nôtre memoire  
Vive à l'immortalité.

C'est le desir qui t'enflamme,  
Et qui possède ton cœur,  
Quand pour eviter le blâme  
Qui suit l'homme sans honneur,  
Tu entreprends vn ouvrage  
Tout auguste & glorieux  
Si qu'à iamais chacun âge  
Aura ton mon precieux,

Car si-tot que de ton Prince  
As eu le commandement  
Pour conoître la province  
Mise en ton gouvernement,  
Ainsi qu'un Aigle qui vole  
D'un trait léger, tout soudain  
Prompt à suivre sa parole,  
Tu as pris un vol hautain.

Et du tempéteux Nerée  
Méprisant tous les efforts,  
De ta terre désirée  
Tu as en fin veu les ports.

Les nations qui n'ont oncques  
Admis la sujétion  
A tes mandements adonques  
Ont fait leur submission.

43

Sage, tu leur as fait voir  
Les beautez de la justice,  
Et ton redouté pouvoir,  
Et les biens de la police.

Mêmes tu as fait encore,  
Que maint barbare en ces lieux  
En son ame Christ adore,  
De son salut soucieux.

Arriere d'ici, arriere  
Timides & cazaniers,  
Qui dedans vôtre barriere  
Toujours êtes prisonniers,  
Vous qui n'avez soin, ni cure  
De faire que vôtre nom  
Contre la mort même dure  
En perdurable renom.

DE MONTS, tu n'es pas de mêmes,  
Car lors qu'en France de Mars  
Ont cessé les stratagemes,  
Recherchant d'autres hazars,  
Tu as consacré ta vie  
A l'Eternel, pour sa loy  
Rendre en ces terres suivie  
Souz le vouloir de ton Roy.

Mais ce n'est fait qui commence,  
Il faut chanter désormais  
De Dieu la magnificence  
D'un ton plus haut que jamais.

Neptune te favorise  
Et Ceres pareillement,  
Afin que ton entreprise  
Ait un meilleur fondement.

Diray-je que sans culture  
Le Pere de Liberté  
Laisse produire à Nature  
La vigne qu'il a planté ?

Non ici, ie le confesse,  
Mais en lieu d'un autre espoir,  
Où l'homme à la longue tresse  
Ha son sablonneux terroir.

C'est la terre Armouchiquoise,  
Qui son gros blé te produit ;  
Et encore l'Iroquoise,  
Qui donne maint autre fruit.

Nôtre France fromenteuse  
N'a ses vignes de tout temps.  
La peine laborieuse  
L'a fait telle avec les ans.

Courage, doncques, courage,  
Continué ton dessein,  
Ayant ce bel avantage,  
Qui de bon espoir est plein.

Le Tout-puissant même change  
Ici les froides saisons,  
Et à cette terre étrange  
Promet des riches moissons.

## A MONSIEVR DE POVTRINCOVRT

GRAND SAGAMOS EN LA NOUVELLE-FRANCE

ODE <sup>1</sup>

**Q**VOY que tu n'aïlles cherchant  
(POVTRINCOVRT) cette louange  
Qui va mêmes allechant  
Ceux qui gisent en la fange :

Ton merite toutefois,  
Ta pieté, ton courage,  
Forcent ma lyre & ma voix  
A les chanter sur l'herbage  
Que l'Equille <sup>2</sup> de ses eaux,  
Ou plustot Neptune, arrose,  
Tandis qu'au bruit des ruisseaux,  
A l'écart ie me repose.

Après avoir longuement  
Comme vn athlete Gregeois  
Luité courageusement  
Parmi les champs des François,  
Saoul d'alarmes & combats,  
Et des assaux de Bellone,  
Ores tu prens tes ébats  
Avec Cerés & Pomone.

Et deça delà portés,  
Suivans Neptune à la danse,  
Tu nous fais voir les beautés  
De cette Nouvelle-France.

Qui est celui qui t'a veu  
Oncques saisi de paresse ?  
Qui est cil qui t'a conu  
Semblable à cette Noblesse,

Qui met le point de l'honneur  
A commander sans prudence,  
Et n'avoir par son labeur  
D'aucun art l'experience ?

Mais l'un & l'autre tu sçais,  
Et ta main infatigable  
Fait tous les jours des essais  
De chose à nous incroyable.

Car de tout art manuel  
T'est conué la pratique,  
Et se plait ton naturel  
Es ars de Mathematique.

<sup>1</sup> Fait au Port Royal.<sup>2</sup> Equille, riviere du Port Royal.

Mêmes encore ce Dieu  
 Qui fredonnant sur sa lyre  
 Tient des Muses le milieu,  
 Par toy bien souvent respire.  
 Les secrets de son sçavoir,  
 Si que tout compris ensemble.  
 Au monde on ne sçauroit voir  
 Rien que toy qui te ressemble.  
 C'est toy qu'il falloit ici  
 Afin de bien reconoitre  
 Ce que cette terre ici  
 Rendroit vn jour à son maitre.  
 Tu l'as expérimenté  
 Tant que ton ame est contente,  
 Et de sa fidelité  
 Tu as vne riche attente.

## A MESSIEVRS DE MONTS

& SES LIEVTENANT & ASSOCIEZ

SONNET

**S**i les siecles premiers ont celebré la gloire  
 De celui qui conquist la Colchide toison :  
 Si maintenant encor du brave fils d'Eson  
 Pour peu de chose vit en honneur la memoire :  
 Nous devons beaucoup mieux celebrer en l'histoire  
 La generosité non du fils de Iason,  
 Mais de vous, ô François, qui en cette saison  
 D'un plus digne sujet recherchez la victoire.  
 Le Grec acquit ça-bas vn terrestre thresor,  
 Il avoit des moyens, & des hommes encor,  
 Tels que les peut avoir entre nous vn grand Prince.  
 Mais vous à voz dépens, sans recevoir support  
 Que de l'avén du Roy, par vn nouvel effort  
 Ravissez, courageux, la celeste province.

## A PIERRE ANGIBAVT

48

DIT CHAMP-DORÉ CAPITAINE DE MARINE EN LA  
NOUVELLE-FRANCESONNET<sup>1</sup>

**S**I des pilotes vieux le renom dure encore  
Pour avoir sceu voguer sur vne étroite mer,  
Si le monde à present d'aigne encore estimer  
Ariomene, avec Palinure & Pelore :

C'est raison (CHAMP-DORÉ) que nôtre âge t'honore,  
Qui sçais par ta vertu te faire renommer,  
Quand ta dextérité empeche d'abimer  
La nef qui va souz toy du Ponant à l'Aurore.

Ceux-là du grand Neptune oncques la majesté  
Ne virent, ni le fond de son puissant Empire :  
Mais dessus l'Océan journellement porté

Tu fais voir aux François des pais tout nouveaux,  
Afin que là vn jour maint peuple se retire  
Faisant les flots gemir souz ses ailez vaisseaux.

## A SAMVEL CHAMPLEIN

49

SONNET<sup>2</sup>

**V**N Roy Numidien poussé d'un beau desir  
Fit iadis rechercher la source de ce fleuve  
Qui le peuple d'Egypte & de Libye abreuve,  
Prenant en son pourtrait son vniue plaiser.

CHAMPLEIN, ja dès long temps ie voy que ton loisir  
S'employe obstinément & sans aucune treuve  
A rechercher les flots, qui de la Terre-neuve  
Viennent, après maints sauts, les rivages saisir.

Que si tu viens à chef de ta belle entreprise,  
On ne peut estimer combien de gloire vn jour  
Acquerras à ton nom que desja chacun prise.

Car d'un fleuve infini tu cherches l'origine,  
Afin qu'à l'avenir y faisant ton sejour  
Tu nous faces par là paruenir à la Chine.

<sup>1</sup> Fait au Port Royal en la Nouvelle-France.<sup>2</sup> Fait aux iles de Capseau en la Nouvelle-France.

ODE EN LA MEMOIRE

DU CAPITAINE GOVRGVES BOURDELOIS<sup>1</sup>

**G**OVRGVES, l'honneur Bourdelois,  
 Je veux reveiller ta gloire,  
 Et faire eclater ma voix  
 Dans le temple de Memoire,

En racontant ta valeur,  
 Ta conduite & ta prouesse,  
 Quand, d'un invincible cœur,  
 Tu mis la main vengeresse  
 Sur le soldat bazané  
 Du sang des François avide,  
 Qui nous avoit butiné  
 Les beautez de la Floride.

Si-tot que de noz François  
 Tu entendis la ruine,  
 Et que le peuple Iberoïs  
 Occupoit la Caroline,  
 Tu prins resolution

De venger le grand outrage  
 Fait à nôtre nation  
 Par vne Hespagnole rage.  
 A tes despens tu mis sus  
 De bons hommes vne bende  
 Au combat bien resolu,  
 Puis que c'est toy qui commande.

Tu ne leur dis à l'abord  
 Le secret de ton affaire,  
 Comme Capitaine accort,  
 Qui sçais bien ce qu'il faut taire.

Mais quand tu te vis porté  
 Dessus la terre nouvelle,  
 Tu leur dis ta volonté  
 De venger vne querelle,

Querelle qui les François  
 Et grans & petits regarde,  
 Et partant qu'à cette fois  
 Ne faut, d'une ame couïarde,

Reculer quand la saison  
 De bien faire se presente,  
 Afin d'avoir la raison  
 De l'injure violente

<sup>1</sup> Voy. l'Histoire de la Nouvelle-France, liv. 1, ch. 19 & 20.

Faite aux premiers conquêteurs  
D'une terre si lointaine  
Par des meurtriers & voleurs <sup>1</sup>  
De race Mahumetaine.

A cets mots encouragés  
Ils se mettent en bataille,  
Et vont en ordre rangés  
Droit centre cette canaille.

L'un & l'autre petit Fort  
Ils attaquent de courage,  
Et par un puissant effort  
Ils les mettent au pillage.

Mais il n'étoit pas aisé  
D'attaquer la Caroline,  
Si GOVRGVES n'eust avisé  
Prudemment à sa ruine.

Car l'adversaire étoit fort  
D'hommes, d'armes & de place,  
Mais, nonobstant, près du Fort  
En fin sa troupe s'amasse.

L'Hespagnol étant sorti  
Pour lui faire une saillie,  
Rencontre un mauvais parti  
Qui a sa gent accueillie.

CAZENOVE donne à dos  
GOVRGVES les rencontre en face,  
Qui les font (en peu de mots)  
Tous demeurer sur la place.

Le reste tout étonné  
La Forteresse abandonne,  
Mais las ! il est mal mené  
N'ayant secours de personne.

Car le Sauvage irrité  
Ne lui fait miséricorde,  
Lequel de sa cruauté  
Trop fraîchement se recorde.

Mais ceux qui tombent és mains  
Des François, on les attelle  
Aux arbres les plus hautains  
Pour y faire sentinelle.

<sup>1</sup> The editions of 1609 and 1611-12 have, *assassinateurs*.

53

A LA MEMOIRE D'VN

SAUVAGE FLORIDIEN QUI SE PROPOSOIT MOURIR POUR  
LES FRANÇOIS<sup>1</sup>

**O**V trouverons-nous vn courage  
Semblable à cil de ce Sauvage,  
Qui pour ses amis secourir  
Vient lui-même sa vie offrir,  
Laquelle il croit devoir épandre  
Pour nôtre querelle defendre ?  
Certainement vn homme tel  
Doit parmi nous être immortel.  
Et devons louer tout de même  
Le souci qu'il a de sa femme,  
Requerant qu'on lui face don  
Après son trépas du guerdon  
Que meriteroit sa vaillance  
Mourant pour l'honneur de la France.

54

LA DEFFAITE DES SAVVAGES  
ARMOVCHIQVOIS

PAR LE SAGAMOS MEMBERTOV & SES ALLIEZ SAVVAGES, L'VN  
LA NOUVELLE-FRANCE, AU MOIS DE JUILLET 1607.

Où se peuvent reconoitre les ruses de guerre desdits Sauvages, leurs actes  
funebres, & les noms de plusieurs d'entre-eux.

**J**E ne chante l'orgueil du geant Briarée,  
Ni du fier Rodomont la fureur envirée  
Du sang dont il a teint préque tout l'univers  
Ni comme il a forcé les pivots des enfers.<sup>2</sup>  
Je chante *Membertou*, & l'heureuse victoire  
Qui lui acquit naguere vne immortelle gloire  
Quand il joncha de morts les châps *Armouchiquois*  
Pour la cause venger du peuple *Souriquois*.  
Entre ces peuples-ci vne antique discorde  
Fait que bien rarement l'un à l'autre s'accorde,

<sup>1</sup> Voy. l'Histoire de la Nouvelle-France, liv. 1, chap. 20.

<sup>2</sup> L'Auteur vent dire que cette histoire n'est point fabuleuse. Ces vers ont été  
commencés au Port-Royal & continuez sur mer.

Et si par fois entre eux se traite quelque paix,  
 Cette paix se peut dire vn attrappe-niais.  
 " Car oncques le Renard ne changea sa nature,  
 Et de garder la foy l'homme double n'eut cure."  
 Ceci n'a pas long temps se conut par effect  
 Aux depens de celui qui me donne sujet  
 De dire qui a meu *Membertou* et sa suite  
 De faire pour sa mort si sanglante poursuite.  
 Ce fut *Panoniac* (car tel étoit son nom)  
 Sauvage entre les siens jadis de grand renom.  
 Cetui cuidant avoir faite bonne alliance  
 Avecques ces méchans, alloit sans deffiance  
 Parmi eux conversant : mêmes il les aidait  
 Bien souvent du plus beau des biens qu'il possédoit.  
 Mais pour cela la gent à mal faire addonnée,  
 Sa mauvaise façon n'a point abandonnée.  
 Car ce *Panoniac* il n'y a pas dix mois  
 Les étant allé voir (pour la dernière fois)  
 Portant en ses vaisseaux marchandises diverses  
 Pour en accommoder ces nations perverses,  
 Eux qui sont de tout temps avides de butin,  
 Sans aucune merci assomment leur voisin,  
 Pillent ce qu'il avoit & en font le partage.  
 Les compagnons du mort se sauvans à la nage  
 Se cachent pour vn temps à l'ombre d'un rocher,  
 N'osans de ces matins à la chaude approcher.  
 Car pour en dire vray, la meurtrière cohorte  
 Etoit contre ceux-ci & trop grande & trop forte.  
 Mais comme de Phœbus les chevaux harassez  
 Se furent retirez souz les eaux tout lassez  
 Ces enragés en fin abandonnans la place  
 Laisserent là le corps tué à coups de masse,  
 Lequel à la faveur de la sombreuse nuit  
 Soudain par ses amis fut enlevé sans bruit,  
 Et mis, non comme nous, en depest à la terre,  
 N'en vn coffre de bois, ni au creux d'une pierre,  
 Ains il fut embaumé à la forme des Rois  
 Que l'Égypte pieuse embaumoit autrefois.

Le peuple *Etechemin* de cette mort cruelle  
 Receut tout le premier la mauvaise nouvelle,  
 D'où s'ensuivit vn dueil si rempli de douleurs  
 Que le haut Firmament en ouït les clameurs  
 (Car lors que cette gent la mort des siens lamente  
 Le voisinage ensemble à grans cris se tourmente).  
 Mais ce ne fut ici le brayement principal,  
 Car quand ce pauvre corps fut dans le Port-Royal  
 Aux siens représenté, Dieu sçait combien de plaintes,  
 De cris, de hurlemens, de funebres complaints.<sup>1</sup>

<sup>1</sup> Voy. au ch. dern., liv. 4, de l'Histoire de la Nouvelle-France.

Le ciel en gémissoit, & les prochains côtaux  
 Sembloient par leurs échoz endurer tous ces maux :  
 Les épaisses forêts, & la rivière même  
 Témoignoient en avoir vne douleur extrême.  
 Huit jours tant seulement se passerent ainsi  
 Pour respect du François qui se rit de ceci.  
 Les services rendus à l'ombre vagabonde  
 (Qui du lac Stygieux a desja passé l'onde)  
 Et au corps là present, le Prince *Souriquois*  
 Commence à s'écrier d'une effroyable voix :  
 Quoy doncques, *Membertou* (dit-il en son langage)  
 Lairra-il impuni vn si vilain outrage ?  
 Quoy doncques, *Membertou* aura-il point raison  
 De l'excès fait aux siens & même à sa maison ?  
 Verray-ie point jamais éteinte cette race  
 Qui des miens & de moy la ruine pourchasse ?  
 Non, non, il ne faut point cette injure souffrir.<sup>1</sup>  
 Enfans, c'est à ce coup qu'il nous convient mourir,  
 Ou bien par nôtre bras envoyer dix mille âmes  
 De cette gent maudite aux éternelles flammes.  
 Nous avons près de nous des François le support  
 A qui ces chiens ici ont fait vn même tort.  
 Cela est resolu, il faut que la campagne  
 Au sang de ces meurtriers dans peu de temps se baigne.  
*Actaudin* mon cher fils, & ton frere puîné  
 Qui n'avez vôtre pere oncques abandonné,  
 Il faut ores s'armer de force & de courage,  
 Sus, allez vite ment l'un suivant le rivage,  
 D'ici au Cap-Breton, l'autre à travers les bois  
 Vers les *Canadiens*, & les *Gaspeïquois*,  
 Et les *Etechemins* annoncer cette injure,  
 Et dire à nos amis que tous ie les conjure  
 D'en porter dedans l'ame vn vif ressentiment,  
 Et pour l'effect de ce qu'ilz s'arment promptement  
 Et me viennent trouver près de cette rivière,  
 Où ils savent que j'ay plantée ma bannière.  
*Membertou* n'eut plustot à ses gens commandé,<sup>2</sup>  
 Que chacun prent sa route où il étoit mandé,  
 Et fit en peu de temps si bonne diligence,  
 Qu'il sembla devancer vn postillon de France,  
 Si bien qu'au renouveau voici de toutes parts  
 Venir à *Membertou* jeunes & vieux soudars  
 Tous à ceci poussez d'esperances non vaines  
 Souz l'asseuré guidon des braves Capitaines  
*Chkoudun*, & *Oagimont*, *Memembouré*, *Kich'kou*,  
*Messamoet*, *Ouzagat*, et *Anadabijou*,

<sup>1</sup> Voy. l'Histoire de la Nouvelle-France, liv. 4, chap. 15.

<sup>2</sup> Chose merveilleuse de faire si longs voyages par les bois.

*Medagort, Oagimech' & avec eux encore*  
 Celui qui plus que tous l'Armouchiquois abhorre,  
 C'est *Panoniagus*, qui a occasion  
 De procurer mal-heur à cette nation  
 Pour le dur souvenir de la mort de son frere.  
 Quand tout fut arrivé, de cette mort amere  
 Il fallut de nouveau recommencer le dueil,  
 Et le corps decedé mettre dans le cercueil.  
 Le barbu <sup>1</sup> *Memberton* lors prenant la parole :  
 Vous sçavez, ce dit-il, ô peuple benevole,  
 Le motif qui vous a conduit jusques ici,  
 C'est ce corps que voyés massacré sans merci,  
 De qui le sang versé vous demande vengeance,  
 Sans que par long discours ie vous en face instance.  
 Et comme és siecles vieux quand au peuple Romain  
 Fut montré de César <sup>2</sup> le massacre inhumain,  
 Tout à l'instant ému d'une ardente colere  
 Il voulut reparer ce cruel vitupere  
 Contre les assassins (ainsi que j'ay appris  
 Qu'il est mentionné és anciens écrits)  
 Ainsi vous devez tous à ce spectacle étrange  
 Estre émus du desir de garder la louange  
 Que nos antecesseurs nous ont mis en depos,  
 Et par laquelle ilz sont maintenant en repos,  
 N'ayans point estimé être dignes de vivre  
 Sans de leurs ennemis les injures poursuivre.

A ces mots vn chacun au combat animé  
 Sent vn feu de vengeance en son cœur allumé,  
 Et eussent volontiers contre cette canaille,  
 (S'il y eust eu moyen) lors donné la bataille,  
 Mais il falloir premier le corps ensevelir,  
 Et du dernier devoir les œuvres accomplir.  
 Cette grand' troupe donc de douleur affolée  
 A conduit le corps mort dedans son Mausolée,  
 En faisant sacrifice à Vulcan de ses biens,  
 Masse arcs, fleches, carquois, petun, couteaux & chiës,  
*Matachiaz* <sup>3</sup> aussi, & la pelleterie  
 Que d'epargne il avoit quand il perdit la vie.  
 Mais quant aux assistans, chacun à son pouvoir  
 Lui fit, devotieux, l'accoutumé devoir.  
 Qui donne des Castors, qui des couteaux, des roses,  
 Armes, *Matachiaz*, & maintes autres choses.  
 Puis ferment le sepulchre, & laissent reposer  
 Celui duquel ilz vont la querelle épouser.  
 Le ciel qui bien-souvent les mal-heurs nous presage,  
 Avoit auparavant par vn triste presage,

<sup>1</sup> Il n'y a que les Sagamos qui portent barbe.

<sup>2</sup> Memberton pouvoit avoir oui cela de nous.

<sup>3</sup> Matachiaz ce sont brasselets, carquans, & joyaux.

Témoigné les effects de cette guerre ici,  
 Car ayant vn long temps refrongné son sourci,  
 Il fit voir maintefois des torches allumées,  
 Des lances, des dragons, des flambantes armées.  
 Ainsi s'en va la flotte avec intention  
 De veindre, ou de mourir à cette occasion,  
 Laissans de leurs enfans & femmes la tutele  
 A nous, qui en avons rendu conte fidele.  
 Quand des *Armouchiquois* les rives ils ont veu,  
 Ce peuple deffiant les a tot reconu.  
 Soudain les messagers volent par la campagne,  
 Et sonnent du cornet sur chacune montagne  
 Pour le monde avertir d'être au guet, & veiller  
 Avant que l'ennemi les vienne reveiller.  
 Peuples de tous côtez à grand' troupes s'amassent  
 Tant qu'en nombre les flots de la mer ilz surpassent.  
 Mais pourtant *Membertou* ne s'epouvante point,  
 Car il sçait le moyen de prendre bien à point  
 L'ennemi, qui tout fier, voyant son petit nombre,  
 Se promet l'enlever si-tot que la nuit sombre  
 Aura dessus la terre étendu son rideau.  
*Membertou* cependant approche son vaisseau  
 Du port de *Chouaccet*,<sup>1</sup> où la troupe adverse  
 L'attendoit de pié-quoy, pour sçavoir quelle affaire  
 Vers eux le conduisoit : mais il avoit laissé  
 Ses gens derriere vn roc, & s'étoit avancé,  
 Afin de reconoitre & le port & la terre  
 Qu'il vouloit ruiner par l'effort de la guerre.  
 He, he, ce fut le cri duquel il appella  
 Tout ce peuple attentif qui ferme attendoit là.  
 Yo, yo, fut répondu. Puis après il demande  
 S'il pourroit seurement & sa petite bende  
 Traiter avecques eux, & amiablement  
 Vuider le differant qui a si longuement  
 L'vn & l'autre tenu en immortelle guerre,  
 Et en ruine mis & l'une & l'autre terre.  
 Eux cuidans follement par surprise<sup>2</sup> attrapper  
 Celui qui plus fin qu'eux les venoit entrapper,  
 Disent que librement de la rive il s'approche,  
 Et ses gens qu'il avoit laissé devers la roche,  
 Qu'ilz n'ont plus grand desir que de voir vne paix  
 Solidement entre eux établie à jamais,  
 Afin qu'eux qui des Fracs ont bonne conoissance  
 Leur facent part des biens dont ils ont abondance,

<sup>1</sup> Voy. l'édroit de ce Port en la Charte géographique.

<sup>2</sup> The editions of 1609 and 1611-12 have here:

"L'vn & l'autre trouble & reduit en ruine  
 Tandis que l'appetit de vengeance les mine  
 Et leur mange le cœur. Eux cuidans attrapper."

Et se puissent ainsi l'un l'autre secourir  
 Sans plus d'orenavan: l'un sur l'autre courir.  
*Membertou* reçoit l'offre, & quant & quant otage,  
 Envoyant vn des siens par échange au rivage,  
 Puis recule en arriere, & va ses gens revoir,  
 Qu'il trouve grandement desireux de sçavoir  
 En quelle volonté ces peuples ci étoient,  
 Et si à quelque paix encliner ilz sembloient.  
 Le Prince *Souriquois* ses supposts abordant  
 D'un visage joyeux il les va regardant,  
 Disant, Ilz sont à nous : la farce s'en va faite,  
 C'est demain qu'il faut voir cette troupe defaite :  
 Et leur conte amplement ce qui s'étoit passé,  
 Et comment ilz s'étoient l'un l'autre caressé.  
 Au surplus (ce dit-il) pensons de les surprendre,  
 Et en ce fait ici gardons de nous meprendre.  
 Quand nous sommes partis le conseil a été  
 De leur faire present des biens qu'avons porté,  
 Et avec eux troquer de nôtre marchandise  
 A fin que l'homme feint soit pris en sa feintise.  
 Nous irons donc par mer la moitié seulement :  
 Le surplus en deux parts ira secrettement  
 Rengeant le long du bois en bonne sentinelle  
 Tant que, le temps venu, ma trompe les appelle :  
 Lors ilz viendront charger, & nous seconderont,  
 Et tant que durera le jour ilz frapperont,  
 Sans merci, sans faveur, & sans misericorde,  
 Afin qu'ici de nous long temps on se recorde.  
 Outre nôtre querele il y a du butin,  
 Ils ont du blé, des noix, de la vigne & du lin,  
 Tous ces biens sont à nous si nous avons courage,  
 Et si voulons avoir leurs femmes au pillage  
 Nous les aurons aussi. Il étoit nuit encor  
 Et le clair ciel étoit tout brillant de clous d'or,  
 Quand *Membertou* (de qui l'esprit point ne repose)  
 A prendre son quartier tout son peuple dispose,  
 Et ceux-là qu'il conoit à la course legers  
 Il les fait essayer les terrestres dangers.  
 Ainsi *Memembourré* dispos à la poursuite  
 Est fait le general d'une troupe d'elite,  
*Medagoet* d'autre part hardi aux grans exploits  
 Choisit de tout le camp les plus forts & adroits.  
 Mais le grand *Sagamos*<sup>1</sup> pour tendre sa banniere  
 Attendit que l'Aurore eust éparé sa lumiere  
 En tout son horizon : & lors que le Soleil  
 Eut été reconduit au lieu de son reveil  
 Il met la voile au vent, tirant droit à la place  
 Où desja l'attendoit cette grand' populace,

<sup>1</sup> Capitaine, Duc, Roy.

Où étant arrivé, partie de ses gens  
 A descendre après lui se montrent diligens.  
 Il saluë les chefs de cette compagnie,  
 Entre autres *Olmechin*, *Marchin*, & leur mesgnie.  
 Puis offre les presens dont i'ay fait mention,  
 Qu'il veut être témoins de son affection.<sup>1</sup>  
 C'étoient robbes, chapeaux, & chausses, & chemises,  
 Mais quand il fallut voir les autres marchandises,  
 Parmi les fers pointus, poignars, & coutelas,  
 Des trompes y avoit, dont on ne sçavoit pas  
 L'usage, ni la fin du mal qu'elles couvoient.  
 Les autres cependant dans le bois attendoient  
 Soigneusement l'appel qui avoit été dit,  
 Quand *Membertou* voulant faire voir son credit,  
 Il convoque son peuple embouchant vne trompe,  
 Et trompant, les trompeurs trompeusement il trompe.  
 Car tout en vn instant lui qui n'avoit point d'armes  
 Oyant les siens venir feignit être aux alarmes,  
 Et se trouvant garni de masses & poignars,  
 D'arcs, fleches, coutelas, de picques & de dars,  
 Il en saisit ses gens, & chacun d'eux commence  
 Sur l'heure à chamailler sans grande resistance.  
 Ils en font grand massacre, & cependant du bois  
 Arrive le surplus criant à haute voix :  
*He, he, oukchegouia*,<sup>2</sup> & parmi la melée  
 Se voit incontinent cette troupe melée.  
 L'*Armouchiquois* voyant que de lui c'étoit fait  
 S'il ne remedioit promptement à son fait,  
 A ce dernier besoin pense de se defendre  
 Plustot qu'à la merci de ceux ici se rendre.  
 Il étoient la plupart ja de couteaux armez  
 Que de porter au col ilz sont accoutumez,  
 Mais ces armes bien peu leur servirent à l'heure.  
 Car *Membertou* muni d'une armure plus seure,  
 D'un bouclier de bois dur, & d'un bon coutelas,  
 Ainsi que le trenchant d'une faux met à bas  
 L'honneur des beaux épics : son epée de même  
 Moissonnoit l'ennemi d'une rigueur extrême.  
 Les autres transportez de pareille ardeur,  
 Suivans le train du chef, ne manquent point de cœur.  
 Mais avec hurlemens<sup>3</sup> & voix épouvantables,  
 Tuent comme fourmis ces pauvres miserables,  
 Si que d'eux c'étoit fait s'ilz n'eussent eu recours  
 Au bien qui vient parfois de tourner à rebours.  
 Ce peuple de tout temps amateur de pillage  
 Cuidoit sur *Membertou* avoir tel avantage,

<sup>1</sup> The edition of 1609 has, *Lesquels furent reçus en jubilation*. This line is omitted in the edition of 1611-1612.

<sup>2</sup> C'est comme qui diroit: Où est-ce.

<sup>3</sup> The editions of 1609 and 1611-12 have, *Mais rendans des grans cris*.

Que d'armes pour cette heure il ne leur fût besoin,  
 Neantmoins en tous cas ilz avoient eu le soin  
 D'en faire vn magazin au fond d'une vallée,  
 Où la troupe fuiarde en fin s'en est allée.  
 Là chacun se fournit d'arcs, fleches, & carquois,  
 De picques, de boucliers, & de masses de bois.  
 Là de tourner visage, & d'une face irée  
 Charger sur *Membertou* et sa gente enivrée  
 Du sang *Armouchiquois*. A ce nouvel effort  
 Fut *Panoniagués* au danger de la mort  
 Blessé d'un javelot environ la poitrine.  
*Chkoudun* le courageux, y receut sur l'échine  
 Vn coup qui l'atterra, & se vit en danger  
 (L'ennemi gaignant pié) de jamais n'en bouger.  
 Mais le fort *Chkoudumech* son frere, de sa masse  
 Fendant la presse, fit bien-tot se faire place  
 Pour le tirer de là : mais il y fut battu  
 D'un coup que lui chargea de toute sa vertu  
 Le cruel *Olmechin*. *Mnesinou* (dont la gloire  
 Par toute cette côte est en tous lieux notoire)  
 Comme le plus hardi, s'efforce de son dard  
 Transpercer *Membertou* de l'une à l'autre part :  
 Mais le coup gauchissant par la subtile adresse,  
 Du Prince *Souriquois*, à son fils il s'adresse,  
 Son fils *Actaudinech* lequel il ayme mieux  
 Que toutes les beautés de la terre & des cieux.  
 Ce coup doncques perçant le détroit de sa manche  
 Vite comme vn éclair luy porta dans la hanche :  
 Dequoy tout effrayé le Prince *Membertou*,  
 Il se remet aux jeux du monstrueux *Gougou*<sup>1</sup>  
 Le duel ancien qu'en sa jeunesse tendre  
 Iadis son père osa hazarder entreprendre,  
 Et redoublant sa force il étendit son bras,  
 Et le fendit en deux de son fier coutelas.  
 Et comme vn chene haut abbatu de l'orage  
 Traine en bas quant & soy son plus beau voisinage,  
 Ainsi *Mnesinou* mort, maint des siens alentour  
 Alla voir de Pluton le tenebreux sejour.  
 L'*Armouchiquois* pourtant ne laisse de poursuivre,  
 Aimant mieux là mourir que honteusement vivre  
 S'il arrivoit jamais que *Membertou* vainqueur  
 Leur laissât du combat l'éternel des-honneur.  
 Ainsi se r'assemblans font des scares diverses  
 Et à leur ennemi donnent maintes traverses.  
 Car jusques là n'avoient encor été rangés,  
 Occasion que mal ilz s'étoient revengés.

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<sup>1</sup> Ceci est vne feinte Poétique. Voy. l'Histoire du Gougou, ci-dessus, liv. 3, chap. 28.

*Bessabés & Marchin* ont les pointes premieres,  
 Qui venans attaquer avec leurs bendes fieres  
 Le chef des *Souriquois*, vne grele de dars  
 En l'un & en l'autre côté tombe de toutes parts.  
 La clarté du soleil en demeure obscurcie,  
 Et le nombre des traits toujours se multiplie.  
 A cette charge ici quelques vns sont blessés  
 Parmi les *Souriquois* : mais plus de terrassés  
 Sont de l'autre côté : car de ceux-ci les fleches  
 A pointes d'os, ne font de si mortelles breches  
 Comme de ceux qui sont plus voisins des François  
 Qui des pointes d'acier ont au bout de leurs bois,  
 Toutefois de nouveau voici nouvelle force  
 Qui des *Membertouquois* les bras, non les cœurs, force.  
*Go, go, go*, c'est leur cri, *Abejou, Olmechin*,  
 Le fort *Argostembroet*, & le fier *Bertachin*  
 En sont les conducteurs, qui de premiere entrée  
 Du vaillant *Messamoet* la troupe ont rencontrée,  
*Messamoet* (qui jadis humant l'air de la France  
 Avoit de guerroyer reconnu la science  
 Parmi les domestics du Seigneur de Grand-mont)  
 Après mainte bricole avoit gagné le mont  
 D'où il pensoit avoir vn facile avantage  
 Pour mettre sans danger l'adversaire en dommage.  
 Mais cetui-ci rusé loin de là declina,  
 Et le gros escadron des *Souriquois* mena  
 Poursuivant vivement jusques dessus l'orée  
 Où deux fois chaque jour se hausse la marée,  
 Là *Neguioadetché* mere du decédé,  
 Après avoir long temps le combat regardé,  
 Voyant en desarroy de *Membertou* la troupe  
 Elle se met à terre, & sort de sa chaloupe,  
 Afin de donner cœur aux soldats étonnés  
 Qui leur premiere assiette avoient abandonnés.  
 Et comme des Persans les meres & les femmes  
 Iadis voyans leurs fils & leurs maris infames  
 S'enfuir du Medois qui les alloit suivant,  
 Courageuses soudain allerent au-devant,  
 Sans honte leur montrer de leurs corps la partie  
 Par où l'homme reçoit l'entrée de la vie,  
 Les vnes s'écrians : Quoy doncques, voulez-vous  
 Vous sauver ci-dedans pour eviter les coups  
 De cil qui vous poursuit ? Les autres d'autre sorte  
 Crians à leurs enfans : R'entrez dedans la porte  
 Du logis dans lequel vous avés été nés,  
 Ou contre l'ennemi promptement retournés.  
 Eux d'un spectacle tel se trouvant pleins de honte,  
 Un sang tout vergongneux à l'heure au front leur môte,

Si bien que retournans leurs faces en arriere  
 A l'Empire Medois mi.ent la fin derniere.  
 Ainsi fit cette mere en voyant le danger  
 Où alloit *Membertou* & les siens se plonger.  
*Neguiroët* son mari ores paralytique,  
 Mais qui de bien combattre entendoit la pratique  
 S'y étoit fait porter : & bien reconnoissant  
 Le desastre prochain qui les alloit pressant  
 S'il ne leur arrivoit quelque nouvelle force,  
 Se fait descendre à terre, & lui-même s'efforce  
 De marcher au combat, afin de là mourir  
 S'il ne pouvoit au moins ses amis secourir.  
 Etant au milieu d'eux il leur donne courage  
 Et les conjure tous de venger son outrage.  
 Mes amis (ce dit-il) vous ne combattez point  
 Pour le fait seulement, hélas ! qui trop me point.  
 Il y va de l'honneur, il y va de la vie :  
 Ces deux ici perdus, la perte en est suivie  
 Des soupirs et regrets des femmes & enfans  
 De qui nos ennemis s'en iront triomphans  
 Tout ainsi que de nous. Ayez doncques courage,  
 Le les voy ja branler : c'est ici bon presage.  
 A ces mots *Membertou* fait tirer les Mousquets  
 Qu'au partir les François lui avoient tenus prêts.  
*Chkoudun* en fait autant (car il a eu de même  
 Deux Mousquets pour autât que les François il ayme)  
 Lesquels étoient parez pour la necessité  
 Comme vn dernier remede au corps debilité.  
 Aux coups de ces batons en voilà dix par terre,  
 Et le reste effrayé au bruit de ce tonnerre.  
*Abejou, Chitagat, Olmechin, & Marchin,*  
 Quatre des plus mauvais de ce peuple mutin,  
 A ce choc sont tombés. *Chkoudun* qui a memoire  
 Du coup qu'il a receu ne veut point que la gloire  
 En demeure au donneur, mais d'un trait donne-mort  
 Valeureux il attaque *Argostembroet* le fort,  
 Et presse le surplus d'une roideur si grande,  
 Qu'au seul bruit de son nom l'ennemi se debende.  
*Membertouchis* aussi l'ainé de *Membertou*  
 A l'aile de son pere assisté de *Kichkou,*  
 Se faisant faire jour d'un coup trois en renverse,  
 Et ja deça, delà, tout est à la renverse.  
 A cinq cens pas plus loin se trouvant *Ouzagat,*  
 Et *Anadabijou* empechés au combat,  
 Ilz furent secourus par la troupe hardie  
 De *Panoniagués*, qui bien-tot fut suivie  
 D'*Oagimech* & les siens ; si bien qu'en peu de temps  
 L'ennemi fut fauché comme l'herbe des champs :

Car tout ce qui restoit, quoy que puissant en nôbre,  
 Ne porta gueres loin le malheureux encombre  
 Qui l'alloit tallonnant : d'autant que *Oagimont*  
 Avec *Memembouré* restant au pied du mont  
 Que nagueres i'ay dit, les fuyars attendirent,  
 Et valeureusement poursuivans les battirent.  
 Mais *Oagimont* s'étant éloigné de son parc,  
 Trop prompt, y fut blessé grievemēt d'un trait d'arc.  
*Memebouré* (trop chaud) préque en la même sorte  
 L'ennemi poursuivant y eut la jambe torte,  
 Ce qui plusieurs en fit de leurs mains échapper,  
 Mais ne peurent pourtant leur ennemi tromper.  
 Car *Etemminaoet* l'homme qui de six femmes  
 Peut, galant, apaiser les amoureuses flammes,  
 Et *Metembroebis*, *Medagoet*, *Chich'cobeck'*  
*Bituani*, *Penin*, *Actembroé*, *Semcoudech'*,  
 Tous vaillans champions, soldats, & Capitaines  
 Acheverent du tout ces races inhumaines.  
 Mais ce qui est ici digne d'étonnement,  
 C'est que des *Souriquois* n'est mort vn seulement.  
 L'*Armouchiquois* éteint, cette armée défaite,  
*Membertou* glorieux fait sonner la retraite,  
 On trouve de blessés encores *Pech'kmeg*,  
*Oupakour*, *Ababich'*, *Pitagan*, *Chich'kmeg*,  
*Vmanuet*, et *Kobeck'*, dont les playes on pense,  
 Tandis que du butin d'autre côté l'on pense.<sup>1</sup>  
 [La cure en est sommaire. Entre eux est vn devin,  
 (Ignorant toutefois) qu'on appelle *Aoutmoin*.  
 Cetui prognostiqueur de l'état du malade  
 Feint vers quelque demon pour lui faire ambassade,  
 Et selon sa reponse, en ceci comme en tout,  
 Il iuge s'il sera bien-tot mort ou debout.  
 Avec ce de la playe il va suçcant le sang,  
 Il la souffle, & soufflant il s'émeut tout le flanc :  
 Ceci fait, il applique au dessus de la playe  
 Du roignon de Castor : & par ainsi essaye  
 (Le bendage parfait) son malade guerir.  
 Le butin recuilli, avant que de partir

<sup>1</sup> From here to the end of the poem is omitted in the edition of 1617-18, and the following substituted :—

Butin, non des tresors, non des riches joyaux,  
 Non des armes à feu, ou nombre de chevaux,  
 Mais les cuirs seulement des têtes ennemies,  
 Pour en faire triomphe en maintes tabagies,  
 Et donner au retour à leurs femmes confort  
 Quand arrivés seront joyeusement à port.  
*Cherchant dessus Neptune un repos sans repos  
 J'ay façonné ces vers au branle de ses flots.*

Des chefs *Armouchiquois* ils enlèvent les têtes  
 Pour en faire au retour maintes joyeuses fêtes.  
 Là ilz sont à la voile, & approchent du port  
 Où ilz doivent donner à leurs femmes confort,  
 Lesquelles aussi tot que de leur arrivée  
 Elles ont eu nouvelle, aussi-tot la huée  
 Elles ont fait de loin, desiruses sçavoir  
 Quel avoit esté là de chacun le devoir.  
 Et en ordre marchans, qui en main vne masse,  
 Qui vn couteau trenchant (ayans toutes la face  
 De couleurs bigarée) elles s'attendoient bien  
 Toutes sur l'heure avoir vn *Armouchiquois* sien,  
 Afin d'en faire tot cruelle boucherie,  
 Mais sans cela convint faire leur tabagie.  
 Et apres le repas la danse s'ensuivit,  
 Qui dura tout le jour, & qui dura la nuit,  
 Et toujours durera en s'écrians sans cesse,  
 Chantans de *Membertou* la valeur & proïesse  
 Tant que leur estomach la voix leur fournira,  
 Ou que quelque mal-heur reposer les fera.]

## LA TABAGIE<sup>1</sup> MARINE

**C**OMPAGNONS, où est le temps  
 Qu'avions nôtre passe-temps  
 A descendre au plus habile  
 Sur le pié ferme d'une ile,  
 Fourrageans de toutes pars<sup>2</sup>  
 Deça & delà épars  
 Parmi l'épés des fueillages  
 Et des orgueilleux herbages  
 L'honneur des jeunes oiseaux  
 Qu'enlevions à grans troupeaux,  
 Le gros Tanguet, la Marmette,  
 Et la Mauve & la Roquette,  
 Ou l'Oye, ou le Cormorant,  
 Ou l'Outarde au corps plus grand.  
 Ça (ce disoi-je à la troupe)  
 Emplissons nôtre chaloupe  
 De ces oiseaux tendrelets,  
 Ilz valent bien des poulets.  
 Dieu ! quelle plaisante chasse.  
 Amasse, garçon, amasse,  
 Portes-en chargé ton dos,  
 Tu es alaire & dispos,

<sup>1</sup> C'est Banquet. Voy. le ch. 18, ci-dessus, liv. 4.

<sup>2</sup> Voy. le ch. 21, liv. 6.

Et revien tout à cette heure  
Prendre pareille mesure,  
Ne cessant jusques à ce  
Que nous en ayons assé :  
Car nous pourrions de cette ile  
Fournir vne bonne ville.

Je voudroy m'avoir couté  
Vn Karolus bien conté,  
Et être en cet equipage  
Avecque tout ce pillage  
Au beau milieu de Paris,  
O que i'y auroy d'amis,  
Qui pour avoir pance grasse  
Me suivroient de place en place.  
Qu'on ne parle maintenant

Que des iles du Ponant.  
Car les iles Fortunées<sup>1</sup>  
Sont certes infortunées  
Au pris de celles ici,  
Qui nous fournissent ainsi  
Pour neant ce que l'on achete  
Es rues<sup>2</sup> de la Huchette,  
Ou aux Ours bien cherement.  
Je ne sçay certainement  
Comme le monde est si bête  
Que ce pais il rejette,  
Veu la grand' felicité  
Qui s'y voit de tout côté.  
Soit qu'on suive cette chasse,  
Soit que l'Ellan on pourchasse,  
Ou qu'on vueille de poisson  
Faire en eté la moisson.  
Car quant est des paturages  
Il n'y manque point d'herbages  
Pour nourrir vaches & veaux.  
Ce ne sont rien que ruisseaux,  
Lacs, fontaines, & rivières  
(De tous biens les pepinieres)  
En ce pais forêtier.  
Il y a mines d'acier,  
De fer, d'argent & de cuivre,  
Asseurez moyens de vivre,  
Quand en train elles seront,  
Et par le monde courront.  
La terre y est plantureuse  
Pour rendre la gent heureuse

<sup>1</sup> Voy. les ch. 2 & 7 du liv 3.

<sup>2</sup> The editions of 1609 and 1611-12 have, *Au quartier*.

Qui la voudra cultiver.  
 Il ne reste que trouver  
 Bon nombre de jeunes filles  
 A porter enfans habiles  
 Pour bien-tot nous rendre forts  
 En ces mers, rives, & ports,  
 Et passer melancholie  
 Chacun avecque s'amie  
 Prés les murmurantes eaux  
 Qui gazouillent par les vaux,  
 Ou à l'ombre des fueillages  
 Des endormans verd-bocages.

Par mon ame ie voudroy  
 Que dès ore il pleût au Roy  
 Me bailler des bonnes rentes  
 En ma bourse bien venantes  
 Tous les ans dix mille escus,  
 Voire trente mille, & plus,  
 Pour employer à l'viage  
 D'un honête mariage,  
 A la charge de venir  
 En ce pais me tenir,  
 Et y planter vne race,  
 Digne de sa bonne grace,  
 Qui service luy feroit  
 Tant qu'au monde elle seroit,  
 Quittant du barreau la lice,  
 Et du monde la malice,  
 Et les injustes faveurs  
 Des hommes de qui les cœurs<sup>1</sup>  
 S'enclinent à l'apparence  
 Pour opprimer l'innocence.

De tels & autres propos  
 L'entretenoy mes dispos  
 Tandis que chacun sa proye  
 Diligent à bort<sup>2</sup> envoye.  
 Devinez si au repas  
 Grand'chere ne faisons pas.  
 Car avec cette viande  
 D'elle-même assez friande  
 Nous avions abondamment  
 Ce poisson pris frechement.

Quand ores en ma memoire  
 Se ramentoit cette histoire,  
 Je regrette ce temps là  
 Qui nous fournissoit cela.  
 Car dès long temps la pature  
 De salé nous est si dure,

<sup>1</sup> Voy. le ch. 9, du liv. 4.

<sup>2</sup> A bort, c'est-à-dire dans la barque.

Que nos estomacz forcés  
En demeurent offensés.

Pourtant ie ne veux pas dire  
Que les maitres du navire  
Messieurs les associés<sup>1</sup>  
Ne se soient point souciés  
D'envoyer honêtement  
Nôtre rafraichissement.  
Mais certaines gourmandailles  
Ont mangé noz victuailles,  
Noz poules & noz moutons,  
Et grappillez noz citrons,  
Nôtre sucre, noz grenades,  
Nos épices & muscades,  
Ris, & raisins, & pruneaux,  
Et autres fruits bons & beaux  
Vtiles en la marine  
Pour conforter la poitrine.

Vous sçavés si ie di vray,  
Capitaine Papegay.  
Si jamais ie suis grand Prince  
En cette ou autre province  
Oncq' enfant ne regira  
Ce que ma nef portera.  
Mais ne laissons ie vous prie  
De mener joyeuse vie,

Ca, garçon, de ce bon vin  
Du cru de Monsieur Macquin,<sup>2</sup>  
Et buvons à pleine gorge  
Tant à luy qu'à Monsieur George.  
Ce sont des hommes d'honneur  
Et d'une agreable humeur,  
Car ilz nous ont l'autre année  
Fourni de bonne vinée,  
Dont le parfum n'ompareil  
A garanti du cercueil  
Plusieurs qui fussent grand' erre  
Allé dormir souz la terre.  
Et ne trouve quant à moy  
Drogue de meilleur aloy  
En nôtre France-Nouvelle  
Pour braver la mort cruelle,  
Que vivre joyeusement  
Avec le fruit du sarment.

Est-ce pas donc bon ménage  
D'avoir vn si bon bruvage

<sup>1</sup> Messieurs Georges & Macquin de la Rochelle. Voy. le ch. 17, liv. 4, ci-dessus.

<sup>2</sup> Ce sont des bourgeois honorables de la Rochelle.

Pour le retour <sup>1</sup> conservé ?  
 Car ici n'avons trouvé  
 Que bien petite vendange,  
 Ce qui nous est bien étrange.  
 Car le cidre Maloin  
 Ne vaut pas du petit vin.  
 Mais ayons la patience  
 Que soyons rendus en France.  
 Approche de moy, garçon,  
 Et m'apporte ce jambon,  
 Que i'en prenne vne aiguillette,  
 Car ce lard point ne me haite.  
 J'aimeroiy mieux voir nos plats  
 Garnis de bons cervelats,  
 De patés & de saucisses  
 Confits en bonnes epices,  
 Que de cette venaison  
 Dont ie n'ay nulle achoison,  
 Non plus que de ces moruës  
 Qui sont toutes vermoluës.  
 Certes le maitre valet  
 Meriteroit vn soufflet  
 De nous bailler tout du pire  
 Qui soit dedans ce navire.  
 Car nous devrions par honneur  
 Etre servis <sup>2</sup> du meilleur.  
 Otez nous tant de viandes,  
 Et apportez des amandes,  
 Pruneaux, figues & raisins,  
 Et buvons à noz voisins.  
 Ca toute la pleine tasse.  
 C'est à vôte bonne grace,  
 Capitaine Chevalier.  
 Si dedans vôte cellier  
 Avez quelque friandise.  
 Faites que de vous l'on dise  
 Que vous estes liberal,  
 Et vrayment homme Royal.  
 Maitre <sup>3</sup> tenez vous en garde,  
 C'est à vous que ie regarde  
 Ayant les armes en main.  
 Plegez moy le verre plein.  
 Cette derniere nuitée  
 A paru fort irritée.<sup>4</sup>

<sup>1</sup> The editions of 1609 and 1611-12 have, *Jusques ores.*

<sup>2</sup> The editions of 1609 and 1611-12 have, *En tout avoir.*

<sup>3</sup> C'est le maitre conducteur du navire Nicolas Martin de Saint Malo.

<sup>4</sup> The editions of 1609 and 1611-12 have, *Pous a un peu mal traité.*

Il y vint vn coup de mer  
Qui pensa nous abymer.  
Mais vous fites diligence  
De parer à la defense.

Dieu garde le bon IONAS<sup>1</sup>  
De tout violent trépas,  
Car s'il tomboit en naufrage  
Nous en aurions du dommage,  
Et m'étonne infiniment  
Que cet humide element  
De ses eaux ne nous accable,  
Veu que le nom venerable  
De Dieu y est blasphemé  
D'un langage accoutumé,  
Sans crainte de ses menaces.  
Neantmoins rendons lui graces,  
Et avec contrition  
Demandons remission  
De noz fautes : & sans cesse  
Soit louée sa hauteesse. Amen.

*Cherchant dessus Neptune vn repos sans repos  
L'ay façonné ces vers au branle de ses flots.*

<sup>1</sup> C'est le nom de nôtre navire.

[M. LESCABOT.]



## APPENDIX I

### LIST OF LESCARBOT'S WORKS

1. Actio | gratiarum | pro pace. | Ad illustrissimum Principem ALEX-  
ANDRVM | MEDICEM, Florentiæ Cardinalem & Ar- | chiefiscopum S.D.N.  
CLEMENTIS | Papæ, & sanctæ Sedis Apostolicæ in Francia | à latere Lega-  
tum. | Per Marcvm Scarbotivm I.V.L. | Lvtetiæ, | Apud Federicum Morellvm  
Archi | -typographum Regium, via Jacobæa | ad insigne Fontis | MD.IIC. |  
Non sine Privilegio.  
8vo, pp. 32.

2. Harangue d'action de | graces pour la Paix, | Prononcée en la ville de  
Veruin, | le dernier iour de May, 1598, par | -deuant le Tres-illustre & Tres- |  
reuerend Cardinal de Florence, | Legat de nostre S. Pere en France, | Par M.  
Marc Lescarbot | Licentier és Droicts | Avec Poèmes sur la Paix, du mesme  
Auteur | A Paris, | chez Federic Morel, Imprimeur | ordinaire du Roy. |  
MDXCVIII. | Avec Priuilege de sa Majesté.  
8vo, pp. 37.

3. Discours | veritable de la reuñion | des Eglises D'ALEXANDRIE & de |  
RVSSIE à la sainte Eglise Catholi- | que, Apostolique & Romaine. | C'est à  
sçauoir comme Gabriel à present Patriarche | d'Alexandrie, avec toutes ses  
Eglises & Diocesains : Ensem- | ble les Euéques & Eglises de Rvssie, se sont soumis  
à | N. S. Pere Clement VIII. Pape : Et ont fait | profession de foy, avec pro-  
testation d'obeissance | à sa Sainteté. | Traduit en François du Latin de l'Ill<sup>me</sup>  
& Rd<sup>me</sup> | Cardinal Cesar Baronivs. | A Paris, | Chez Clavde Morel, rue | S.  
Iaques, à la Fontaine | M.D.IC.  
8vo, pp. 102, of which pp. 59-102 are entitled :—

3a. Discours | de l'origine des | Rvssiens, et de levr | miraculeuse conuersion :  
& de | quelques actes memorables | de leurs Rois, | en outre, | comme par laps  
de | tems ilz ont quitté la verité cõneuë : & maintenant | vne grande partie  
d'iceux se sont rangez à la | communion du S. Siege Apostolic. | Traduit en  
François du Latin de l'Ill<sup>me</sup> & | Rd<sup>me</sup> Cardinal Cesar Baronivs. | Par M. Marc  
Lescarbot, Aduocat | en la Cour. | A Paris. | Par Clavde Morel, rue S. Jacques |  
à la Fontaine. | MDXCIX.

See No. 22, *infra*.

4. Histoire | merueilleuse | de l'abstinence | triennale d'une fille | de Con-  
folens en Poictou. | En cette Histoire est aussi traicté, si l'homme peut | viure  
plusieurs iours, mois, & années, sans | recevoir aucun aliment. | A quoy est

ajoutée vne Apologie som- | maire pour feu Monsieur Ioubert | Medecin. | Le tout traduit en François du Latin de Monsieur | Citois Docteur Medecin de Poitiers | A Paris, | chez Iean de Hevqveville, Ruë | S. Iacques, à la Paix. | 1602. | Auec Priuilege du Roy.

8vo, 4 ll. + 71 pp.

At page vii are some verses, "à Monsieur Lescarbot svr la traduction de cette histoire."

5. A | True and admirable Historie, | of a Mayden of Confolens, in the Pro- | uince of Poitiers : that for the space of three | yeeres and more hath liued, and yet doth, | without receiuing either meate | or drinke. | Of whom, his Maiestie in person | hath had the view, and, (by his commaund) | his best and chieft Phisitians, haue tryed all | meanes, to find, whether this fast & abstinence | be by deceit or no. | In this Historie is also discoursed, whe- | ther a man may liue many dayes, moneths | or yeeres, without receiuing any | sustenance. | Published by the Kings especiall Priuiledge. | At London, | Printed by I. Roberts, and are to be sold | at his house in Barbican. Anno | Dom. 1603.

8vo, 8 ll. + 51 folios.

A translation of No. 4.

6. Adieu A La France | Svr L'Embarque- | ment dv Sievr de Povtrin- | covrt et de son equipage | faisant voile en la terre de Canadas | dicte la France Occidentale. | Le vingt-sixiesme de | May, 1606. | Auec vne lettre de l'Autheur, adressante à | Mademoiselle sa Mere. | Par Marc L'Escarbot, | Veruinois. | A Roven, | De l'Imprimerie de Iean Petit. | Ioyxte la copie Imprimee à la Rochelle, | 1606.

8vo, pp. 8.

See volume II, pp. 532-535, of this present edition.

The following is the text of the above letter to Lescarbot's mother:—

"A MADEMOISELLE MADEMOISELLE MA MERE.

"Mademoiselle ma Mere, vous trouverez par adventure estrange mon depart d'aupres de vous, lequel est procedé plus de courage violence de jeunesse, que de mespris ou desobeissance, Quoy que s'en soit, je me fais fort qu'avec l'aide de Dieu vous aurés à l'advenir du cõtentemēt de moy. Monsieur de Poutrincourt m'a fait cette faveur de me recevoir en sa cõpagnie pour aller en une entreprise la plus genereuse qui fut jamais au mōde, qui est d'establir la foy Chrestienne et le nom François parmy les peuples barbares destituez de la cognoissance de Dieu. Il est accompagné de beaucoup de gens d'honneur, de la societé desquelles je ne puis qu'estre bien edifié. Je vous supplie donc pardonner à ma jeunesse, si j'ay fait chose que vous n'aurez point approuvée du commencement. Car j'ose me promettre que l'issue vous en sera agreable, et que Dieu favorisera nostre voyage, lequel je prie vous assister attādan que j'aye ce bien et bonheur de vous revoir, qui sera dans un an et demy au plus tard, moyennant sa sainte grace. De la Rochelle cinquiesme May Mil six cens six.

Vostre tres-humble fils."

7. La Defaite | des Savvages Armov- | chiquois Par le Sagamos | Membertou & ses alliez Sauvages, en | la Nouvelle France, au mois de Iuillet | dernier, 1607. | Où se peuvent recognoistre les ruses de guerre | desdits Sauvages, leurs actes funebres, | les noms de plusieurs d'entre eux, | & la maniere de guerir | leurs blesez. | A Paris, | chez Jeremie Perier, tenant sa boutique | sur les petits degrez de la grand' Salle | du Palais. | Avec Permission. [1608].  
8vo, pp. 24.

8. Histoire | de la Novvelle | France | Contenant les navigations, découvertes, & habi- | tations faites par les François és Indes Occiden- | tales & Nouvelle-France souz l'avœu & autho- | rité de noz Rois Tres-Chrétiens, & les diverses | fortunes d'iceux en l'exécution de ces choses, | depuis cent ans jusques à hui. | En quoy est comprise l'Histoire Morale, Naturele, & Geo- | graphique de ladite province : avec les Tables & | Figur. s d'icelle. | Par Marc Lescarbot Advocat en Parlement, | Témoin oculaire d'une partie des choses ici recitées. | Multa renascentur quæ iam cecidere, cadentque. | A Paris | Chez Jean Millot, tenant sa boutique sur les degrez | de la grand' salle du Palais. | M.DC.IX. | Avec Privilege dv Roy.

The colophon reads : "Achevé d'imprimer chez François Iacquin le 28. Feburier 1609."  
8vo, 24 ll. + 888 pp. + 3 charts.

8a. Les Mysès | de la Novvelle | France. | A Monseigneur | Le Chancelier. | Avia Pieridum peragro loca nullius antè | Trita solo | A Paris | chez Jean Millot, sur les degrez de | la grand' salle du Palais | M.D.C.IX. | Avec privilege du Roy.  
8vo, 3 ll. + pp. 66.

9. Nova Francia : | Or the | Description | of that part of | New France, | which is one continent with | Virginia. | Described in the three late Voyages and Plantation made by | Monsieur de Monts, Monsieur du Pont-Graué, and | Monsieur de Poutrincourt, into the countries | called by the French men La Cadie, | lying to the Southwest of | Cape Breton. | Together with an excellent seuerall Treatie of all the commodities | of the said countries, and maners of the naturall | inhabitants of the same. | Translated out of French into English by | P. E. [rondelle] | Londini | Impensis Georgii Bishop. | 1609.  
4to, 9 ll. + pp. 307.

This is a translation of de Monts' Patent on pages 452-459 of chapter xxx of the edition of 1609, and of the remaining chapters xxxi-xlviii of Book II, with the whole 26 chapters of Book III. See No. 20, *infra*.

10. La | Conversion | des Savvages | qui ont esté ba- | ptizés en la Novvelle | France, cette annee 1610. | Avec vn Bref Recit | du voyage du Sieur De | Povtrincovrt. | A Paris, | chez Jean Millot, tenant sa boutique sur | les degrez de la grand' Salle du Palais. | Avec Priuilege du Roy.  
8vo, 3 ll. + pp. 46. See No. 24, *infra*.

11. Histoire | de la Novvelle- | France | Contenant les navigations, décou- vertes & habi- | tations faites par les François és Indes Occiden- | tales & Nouvelle-France souz l'avœu & autho- | rité de noz Roys Tres-Chrétiens, & les diverses | fortunes d'iceux en l'exécution de ces choses, | depuis cent ans jusques à hui. |

En quoy est comprise l'Histoire Morale, Naturele & Geo- | graphique de ladite province : Avec les Tables | & Figures d'icelle. | Par Marc Lescarbot, Advocat en Parlement | Témoin oculaire d'une partie des choses ici recitées. | Multa renascentur quæ iam cecidere cadentque. | Seconde Edition, reveuë, corrigée, & augmentée par l'Autheur. | A Paris | chez Iean Millot, devant S. Barthelemi aux trois | Coronnes : Et en sa boutique sur les degrez de la | grand' salle du Palais. | M.DC.XI. | Avec Privilege dv Roy.

8vo, 10 ll. + pp. 877 + 14 ll. for table of contents, and 4 charts. See No. 23.

11a. Les Muses | de la Novvelle | France. | A Monseigneur | Le Chancelier. | Avia Pieridvm peragro loca nullius antè | Trita solo | A Paris | chez Iean Millot, deuant S. Barthele | my, aux trois Coronnes : Et en sa boutique | sur les degrez de la grand' salle du Palais. | M.DC.XI | Avec Priuilege du Roy.

8vo, pp. 66.

11b. The edition of the *Histoire* and *Les Muses* published in 1612 differs from the above merely in the correction and omission of the errata.

12. Relation | Derniere | Dece qui s'est | passé av voyage | dv sieur de Povtrincovrt | en la Nouuelle-France | depuis 20. mois ença. | Par Marc Lescarbot Aduocat | en Parlement. | A Paris, | Chez Iean Millot, deuant | S. Barthelemy aux trois Couronnes. | M.DCXII. | Avec Privilege dv Roy.

8vo, pp. 40. See Nos. 21 and 24, *infra*.

13. Noua Francia. | Gründliche History | Von Erfündung | der grossen Landschafft Noua | Francia, oder New Frankreich ge- | nannt, auch von Sitten vnd Beschaffenheit | derselben wilden Völcker. | Ausz einem zu Parisz gedruck- | ten Französichen Buch summarischer | weisz ins Teutsch gebracht. | Anno M.DC.XIII. | Gedruckt zu Augspurg bey Chryso- | stomo Dabertzhofer.

4to, 4 ll. + pp. 86.

This is a brief summary of the first two books of the 1609 edition.

14. Histoire | de la Novvelle- | France. | Contenant les navigations, décou- vertes, & ha- | bitations faites par les François és Indes Occi- | dentales & Nou- velle-France, par commission | de noz Roys Tres-Chrétiens, & les diverses | fortunes d'iceux en l'exécution de ces choses, | depuis cent ans jusques à hui. | En quoy est comprise l'histoire Morale, Naturele, & | Geographique des pro- vinces cy décrites : avec | les Tables & Figures nécessaires. | Par Marc Lescarbot Advocat en Parlement | Témoin oculaire d'une partie des choses ici recitées. | Troisième Edition enrichie de plusieurs choses singulieres, | outre la suite de l'Histoire. | A Paris, | chez Adrian Perier, rue saint | Jacques, au Compas d'or. | M.DC.XVII.

8vo, pp. 56 + 970 pages + one leaf for errata and the four charts of the 1611-1612 edition.

14a. Les Muses | de la Novvelle- | France. | A Monseigneur | Le Chan- cellier. | Avia Pieridum peragro loca nullius antè | Trita solo. | A Paris, | chez Adrian Perier, rue saint | Jacques, au Compas d'or. | M.DCXVII.

8vo, pp. 76.

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14b. The edition of the *Histoire* and *Muses* dated 1618 does not differ in any way from the above.

15. Le Franc | Gavlois, | av Roy, | Svr le repos de la | France. | A Paris, | M.DC.XVIII.

8vo, pp. 16.

This pamphlet is signed "Marc Lescarbot."

16. Le Bovt | de l'an. | Svr le repos | de la France. | Av Roy. | Par le Franc Gavlois | M.DC.XVIII.

8vo, pp. 16.

This is also signed "Marc Lescarbot."

17. Le Tableav | de la | Suisse | Et autres alliez de la France és hautes | Allemagnes. | Auquel sont descrites les singularités des Alpes, | & rapportées les diuverses Alliances des Suisses : | particulièrement celles qu'ils ont | avec la France. | Par Marc Lescarbot Aduocat | en Parlement. | A Paris | Chez Adrian Perier, ruë S. Jacques, | au Compas d'or. | M.DC.XVIII. | Avec Privilege dv Roy.

4to, ll. 8 + pp. 79.

One of the dedications is dated 1614, but the book was not printed till 25 September 1618.

18. Pvrchas | His | Pilgrimes. | In Five Bookes. | The sixth, Contayning . . . | The eighth, Voyages to and Land-Trauels in Florida ; Virginia, | and other parts of the Notherne (*sic*) America. French | Plantings, Spanish Supplantings ; English-Virginian voy- | ages, and to the Ilands Azores : . . . | The Fourth Part. | Vnus Deus, vna Veritas. | London | Printed by William Stansby for Henrie Fetherstone, and are to be sold at his shop in | Pauls Churchyard at the signe of the Rose | 1625.

Fol. Book VIII, chap. vii, pp. 1619-1641, contains an abridged reprint of the first part of No. 9 (chaps. xxx-xlvi of the 1609 edition in English). "The Authour hath written," says Purchas, p. 1641, "another large Booke of the Rites of the Savages of those parts, which I have omitted." Chapter viii, pp. 1642-1645, is entitled "Collections out of a French Booke, called Additions to Noua Francia : containing the Accidents there from the yeere 1607 to 1611," which is a translation of chaps. ii-v of Book V of No. 11.

See No. 25.

19. La Chasse | aux Anglois | en l'Ile de Rez, et | au Siege de la Rochelle, | Et la Redvction de | ladite ville à l'obeissance du Roy. | Par Marc Lescarbot Escuier Seigneur | de Vviencourt & de Saint Audebert, | Aduocat en Parlement. | Av Roy. | A Paris | Chez François Iacquin, ruë des Massons. | Et Ivlian Iacquin, au Palais, au bas des degrez | de la Sainte Chappelle. | M.DC.XXIX. | Avec Privilege dv Roy.

The privilege is dated 5 January 1629.

8vo, ll. 3 + pp. 68, of which pages 49-68 are entitled :—

19a. La Victoire | dv Roy | centre les Anglois | au Siege de la Rochelle, | et la redvction | de sadite ville à son obeissance. | Par Marc Lescarbot Escuier Sieur | de Vviencourt & Saint Audebert, | Aduocat en Parlement. | A Paris, | M.DC.XXIX.

20. A | Collection | of | Voyages and Travels, | consisting of | Authentic Writers in our own Tongue, which have | not before been collected in English, or have only been abridged | in other Collections. | And continued with | Others of Note, that have published Histories, Voyages, | Travels, Journals or Discoveries in other Nations and | Languages, | relating to | Any Part of the Continent of Asia, Africa, America, | Europe, or the Islands thereof, from the earliest Account to the | present Time. | Digested | According to the Parts of the World, to which they particularly relate : | with | Historical Introductions to each Account, where thought necessary, contain- | ing either the Lives of their Authors, or what else could be discovered | and was supposed capable of entertaining and informing the curious Reader. | And with great Variety of | Cuts, Prospects, Ruins, Maps, and Charts. | compiled | from the curious and valuable Library of the late | Earl of Oxford. | Interspersed and illustrated with Notes, | containing | Either a General Account of the Discovery of those Countries, or an | Abstract of their Histories, Government, Trade, Religion, &c. collected | from Original Papers, Letters, Charters, Letters Patents, Acts | of Parliament, &c. not to be met with, and proper to explain many obscure | Passages in other Collections of this Kind. | vol. II | London : | Printed for and Sold by Thomas Osborne of Gray's-Inn. | MDCCXLV.

Pages 795 to 917 contain a reprint of No. 9.

This volume was reissued in 1747 as volume VIII of A. & J. Churchill's Collection.

21. Archives curieuses | de | l'histoire de France | depuis Louis XI jusqu'à Louis XVIII, | ou | collection de pièces rares et intéressantes, telles que | chroniques, mémoires, pamphlets, lettres, vies, | procès, testaments, exécutions, sièges, | batailles, massacres, entrevues, | fêtes, cérémonies funèbres, | etc., etc., etc., | publiées d'après les textes conservés à la Bibliothèque Royale, | et accompagnées de notices et d'éclaircissements ; | Ouvrage destiné à servir de complément aux collections Guizot, Buchon, | Petitot et Leber ; | par M. L. Cimber | et | F. Danjou, | employé auxiliaire à la Bibliothèque Royale, | Membre de l'Institut Historique. | 1<sup>re</sup> série—tome 15° | Paris. | Beauvais, Membre de l'Institut Historique, | Rue Saint-Thomas-du-Louvre, N°. 26. | 1837.

8vo. Pages 377-406 contain a reprint of No. 12.

22. Discours | de l'origine | des Russiens | et de leur miraculeuse conversion | par | le Cardinal Baronius | traduit en françois | Par Marc Lescarbot | Nouvelle édition revue et corrigée | par le Prince | Augustin Galitzin | Paris | J. Techener, Libraire | rue de l'Arbe Sec | Près la Colonnade du Louvre | MDCCCLVI.

8vo, pp. xiv+60.

A reprint of No. 3a.

23. Histoire | de la | Nouvelle-France | par Marc Lescarbot | suivie des | Muses de la Nouvelle-France | Nouvelle édition | publiée par Edwin Tross | avec quatre cartes géographiques | Paris | Librairie Tross | 5, Rue Neuve-des-Petits Champs, | 1866.

8vo. Volume I, 6 ll. + pp. xx+288, with one map ; volume II, 2 ll. + pp. 289 to 588, and three maps ; volume III, 2 ll. + pp. 589 to 851 + 14 ll. of table + *Les Muses*, pp. 84.

This is a reprint of the edition of 1612. See No. 11.

## APPENDIX I

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24. The Jesuit Relations and Allied Documents | Travels and Explorations | of the Jesuit Missionaries | in New France | 1610-1791 | The original French, Latin, and Italian texts, | with English Translations and Notes; illustrated by | portraits, maps, and facsimiles | edited by | Reuben Gold Thwaites | Secretary of the State Historical Society of Wisconsin | Vol. I | Acadia: 1610-1613 | [Vol. II | Acadia, 1612-1614] Cleveland: The Burrows Brothers | Company Publishers MDCCCXCVI.

8vo. On pp. 49-113 is reprinted No. 10, and on pp. 119-191 of Vol. II is a reprint of No. 12.

25. Hakluytus Posthumus | or | Purchas His Pilgrimes | Contayning a History of the World | in Sea Voyages and Lande Travells | by Englishmen and others | By | Samuel Purchas, B.D. | Volume XVIII | Glasgow | James MacLehose and Sons | Publishers to the University | MCMVI.

8vo. Pages 226 to 297 contain a reprint of No. 18.

## APPENDIX II

### PIERRE ERONDELLE

**P**IERRE, or Peter Erondelle, whose translation of Book VI. has served as a basis for the version of it given in this volume, was a Huguenot refugee. He was settled in London as early as 1586, for in that year he published, in English and in French, "A Declaration and Catholick Exhortation to all Christian princes to succour the Church of God and realme of France," by Pierre Erondelle, native de Normandie. In the preface to this he makes what is almost a claim to plenary inspiration, saying, "For it is not I that have wrought this worke, but even God himselfe through the vertue and power of the Holy Ghost working in mee, who word by word hath shewed and enstructed me in all that is herein set downe."

In 1605 he issued "The French Garden; for English ladyes and gentlewomen to walke in; or a summer dayes labour; being an instruction for the attayning unto the knowledge of the French tongue; wherein for the practice thereof are formed thirteen dialogues in French and English, &c.; also the historie of the Centurion mencioned in the Gospell, in French verses," by Peter Erondelle, Professor of the same language. This curious little work begins with three commendatory poems by friends of the author. The book was evidently meant to capture the fair sex, for one of these poems tells how for many years "Ladies have longed to match old Holliband."

Both these works are now extremely rare. Neither of them is found in the British Museum, but there are copies in the Bodleian Library at Oxford, the greatest repository in the world for English-printed books anterior to 1640.

The Holliband<sup>1</sup> mentioned was a French teacher who resided in London for many years. His first book in the Bodleian is dated 1566. In 1573 he published "The French Schoole-mayster; wherein is shewed the way of pronouncing the French tongue." This soon became a standard text-book, and went through many editions. In 1612 Erondelle published a new and enlarged edition, which seems to have superseded the original.

<sup>1</sup> Holliband, or Hollyband, was a Frenchman, by name Claude Desainliens, of which Holly-(Holy-) Band is a translation. In one of his Latin works he gives his name as Claudius de Sanctis Vinculis.

## APPENDIX III

### COPY OF A LETTER WRITTEN PROBABLY BY L'ESCARBOT

DU PORT ROYALL DE L'EQUILLE EN  
LA NOUVELLE-FRANCE, Du 22 Aoust 1606.

**V**OUS scaues assez que de long temps j'auois l'esprit et la volonté portées en ce pais. J'y suis parueni par la grace de Dieu apres les fatigues de la mer qui nous ont esté plus grandes audela du banc que par deça par les tourmentes qui y sont plus frequentes, et principalement à l'androit des Essires.<sup>1</sup> Nous auons eu peu de vent favorables (*sic*), estans presque tousiours portés au Nort ou au Su au lieu de l'Ouest, occasion que nous auons tenu de mer deux mois & demy entiers,<sup>2</sup> deuant que mettre pied à terre, sinon au port dict de Mention,<sup>3</sup> où nous allames dans vne chaloupe querir de l'eau douce. Les riuës y sont de terre sablonneuse & toutesfois il y auoit grande quantité de pois, grozelles, de roses muscades, de la noiés, de fougères, de sapins, ciprés, chênes, et de framboises, comme aussy du pourpre, de l'angélique, de la scomonée & autres simples, que nous n'eumes le loisir de recognoistre, n'y ayans esté que deux heures. Delà nous cotoyasmes le cap de Sable;<sup>4</sup> ce n'est poinct l'Isle de Sable, qui est à 3 degrés et demy, et vinmes en fin mouiller l'ancre deuant l'antrée du port Royal de l'Equille, où nous sommes,<sup>5</sup> n'ayans le vent propre pour y entrer. Ceste entrée a 12, 15 et 20 brasses de profond; mais elle est quelque fois difficile, parce qu'estant estroite, j'appelle estroite, et neantmoins assez large, comme de la Croix des Carmes à l'estrapade de la place Maubert, et remparée de deux montaignes. Il y a des reuolins des vents qui randent quelquefois cette entrée difficile sy on n'a ven à propos.

Ce port est le plus beau lieu qu'on puisse imaginer en tout le monde, ayans huit lieux de tour & tout enuironné de costaux fort agréables. J'en ay faict quelques rhimes<sup>6</sup> que Mons<sup>r</sup> de Reguesson, ou en son absence Mons<sup>r</sup> de Vaudin, vous communiquera, avec la l[ett]re que je luy escriis plus ample que cette cy. Cette mer depuis le banc en deça est sy fertile en poissons que jamais on ne jette la ligne à faute, qui est vne des belles perfections de la vie :

<sup>1</sup> Azores. The original doubtless had *Esoues*. Cf. Vol. II. pp. 296 and 540.

<sup>2</sup> From 13th May to 27th July. See Vol. II. pp. 296 and 312.

<sup>3</sup> The original letter had *Mouton*. Cf. Vol. II. pp. 311 and 549.

<sup>4</sup> Cape Sable, the southern extremity of Nova Scotia.

<sup>5</sup> It is possible some words in the original have been omitted here. Cf. Vol. II. pp. 312 and 550.

<sup>6</sup> See Vol. II. pp. 318 and 553, and *Les Muses de la Nouvelle-France*.

car nous quittons là la chair pour le poisson, tant il est bon, & faut attribuer à ceste mer partie de la nourriture de toute la Chrestienté, qui se pesche icy, ce qui est général partout où ont (*sic*) peut jeter la sonde. Car nos matelots ont pesché à cinquante, soixante brassée heureusement ; à 20, 30, 40 brassée jamais on ne manque.<sup>1</sup> Vray est qu'il y a des endroits plus fertiles que les autres. Depuis que nous fumes au banc, il nous sembla estre en nostre Royaume, comme de fait nous y estions : et tout ce qui vient là de l'autre monde, faut qu'il s'humilie à la navire Royale. Mons<sup>r</sup> de Poutrincourt a faict labourer vn champ, où il y a semé de toutes sortes, en espérance d'en faire autant d'icy à 15 jours, et en vn mois ; bref en toute saison pour esprouver la terre.<sup>2</sup>

Les graines en huit jours sont jà fort éléuées de terre. Les sauvages auoyent laissé il y a quelque temps des graines du bled, d'auoyne, de pois et de febues, qu'on leur auoit donné ; et quoy que cela fut tombé par mesgarde, et en terre non cultiuée, neantmoins a pris fort heureusement croissance, et y sont des grains beaux et prest à moudre, comme nous auons veu au lieu où estoyent les cabanes desdictz sauvages. Nous pensions tout d'un traict aller plus loing, mais ceux qui auoyent esté laissés icy, ayant perdu leur barque au voiage de la decouverte de la terre, nous n'auons peu passer outre.<sup>3</sup> Et neantmoins je croy que nous yrons quant et quant le navire qui nous a icy apporté l'un d'un costé en France, et l'autre faire cette recognoissance de la coste jusques au 40 ou 38 degrez.<sup>4</sup>

Ce qui faict changer de demeure, est vn double subiect : (Je laisse à part les considerations d'estat) : premierement, le mal de terre ; secondement, la faineantise des sauvages de ce quartier qui ne sont accoustumés au trauail. Or ceux qui sont à 60 et 80 lieues d'icy trauaillent et égratignent la terre en sorte qu'ils en receuillent du mil, et du bled d'Inde, tel que l'en ay quelquefois veu en France. La terre est decouuerte. Il y a plus de campagnes qu'icy ; et outre ce, de l'ambrusques en abondance. On m'a dict qu'il y en a aussi en quelque endroit de ces cartiers ; quoy que ce soit, le pais estant au 45 degrez et plein de beaux costaux et fort propre à la vigne. Item des courges et noyers dont j'ay veu des fruicts. On me veut faire acroire que ce pais là est mille fois plus beau que celui cy : et je n'en croy rien pource que le Paradis Terrestre n'eust sceu estre plus agreable que ce sejour. Quant au mal de terre, le vray et certain remede, à mon jugement, est de bruler les bois, et par ce moyen purifier la terre pleine de pourritures des bois y tombée *ab initio* ; de laquelle le soleil, attirant les vapeurs, faict que l'air y soit intempéré.<sup>5</sup> Ce qui guériroit vn autre mal, qui est de l'importunité de certaines petites mouches rouges à longues (*sic*) pieds sortans des bois, desquelles il y a difficulté à se defendre, quand il n'y a point de vent, sy ce n'est vne grande chaleur, laquelle elles ne peuuent soutenir, non plus que le vent, ny le froid. Au reste vn secret qui garde ce pais, est que la mer, en esté, y est presque tousiours contrains<sup>6</sup> d'éloigner la terre ; laquelle autrement est de soy incommode aux nauires pour la multitude des iles qui la deuancent ; et l'auons eschappé belle vne fois entre autres que nous nous trouuames presque sur les brisans, et y fussions tombé sans vn éclaircissement de soleil que Dieu nous envoya, lequel disparut

<sup>1</sup> Cf. Vol. II, pp. 304-5 and 545-6.

<sup>2</sup> Cf. Vol. II, pp. 317-18 and 553.

<sup>3</sup> Cf. Laverdière, Vol. III, pp. 83-4 ; and Lescarbot, Vol. II, pp. 283 and 529.

<sup>4</sup> See Vol. II, pp. 318-19, 322-341, 553. and 556-567.

<sup>5</sup> Cf. Vol. II, pp. 262 and 518.

<sup>6</sup> Something would seem to be omitted.

incontinent.<sup>1</sup> Je suis trop long et crains de faire prejudice à voz parties par le destourbier que je vous fais.<sup>2</sup>

## TRANSLATION

From Port Royal,  
on the Riviere de l'Equille, in New France.  
22nd August 1606.

You know well how for a long time I have had my mind and my desire turned toward this country. By the Grace of God I have reached it, after the trials of the ocean. These were greater on the French side of the Bank than on this side, by reason of the storms which are more frequent there, especially in the neighbourhood of the Azores. We had few favouring winds, being almost always driven northward or southward instead of westward, whereby we were kept at sea for a full two months and a half before setting foot on land, save at the harbour called Port Mouton, where we went in a long-boat in search of fresh water. The shores were sandy, and yet we found there great quantity of peas, gooseberries, musk-roses, walnuts, ferns, pines, cypresses, oaks, and raspberries, and also purples, angelica, scammony, and other simples, which we had no time to identify, since we remained there only two hours. Thence we rounded Cape Sable, which is not the same as Sable Island, which is three and a half degrees distant; and at last came to anchor off the entrance to Port Royal on the Riviere de l'Equille, where we are, the wind not being favourable to enter. This entrance is twelve, fifteen, and twenty fathoms deep, but sometimes it is difficult owing to its narrowness. I call it narrow, yet it is fairly wide, about the same as from the Cross of the Carmelites to the Strappado-gibbet of the Place Maubert, and with a mountain on either hand. There are eddies which sometimes make this entrance difficult if the wind is not from the right quarter.

This harbour is the most beautiful spot that can be imagined in all the world, being eight leagues in circumference, and surrounded on all sides with most delightful slopes. I have composed some verses about it which M. de Reguesson, or in his absence M. de Vaudin, will show you, with the letter which I have written him at greater length than this. The sea here on this side of the Bank so abounds in fish that one never casts a line in vain, which is one of the true perfections of life; for there we leave off meat for fish, so good is it, and one must give this sea the credit for part of the sustenance of the whole of Christendom, which is caught here everywhere where one can throw a line; for our sailors fished successfully in fifty and sixty fathoms, and at twenty, thirty, and forty fathoms one never fails to get a bite, though of course some spots yield more than others. After reaching the Bank, we had the feeling of being at home, as indeed we were: and all comers from the Old World must salute the King's ship.

M. de Poutrincourt has had a field dug over, wherein he has sown seeds

<sup>1</sup> Cf. Vol. II. pp. 308 and 548.

<sup>2</sup> Ministère des Affaires Etrangères, Paris. *Memoires et documents. Amerique 4*, ff. 49-50; printed in the *Revue de Géographie*, vol. xvi. pp. 65-69, Paris, 1885.

of all sorts with the intention of doing the same in a fortnight and again in a month ; in short, at every season to make trial of the soil. In a week the seeds have already sprouted well above the ground. Some time ago the savages left lying about some grains of wheat, oats, peas, and beans, which had been given them, and although these had fallen accidentally and on untilled soil, yet they have grown most successfully, and the grains are goodly and ready for grinding, as we saw for ourselves at the spot where the savages' encampment stood.

We intended going on farther without landing, but those who had been left here having lost their long-boat in their voyage of discovery along the coast, we were unable to proceed farther. Yet I think that we shall do so with the ship which brought us here ; one on the one hand to France, and the other will make this exploration of the coast as far as  $40^{\circ}$  or  $38^{\circ}$ .

There are two reasons for changing our abode, apart from reasons of state : first, the scurvy ; secondly, the laziness of the savages in these parts, who are not accustomed to work, whereas those who live sixty and eighty leagues farther on till the soil, and dig it up lightly, so that they reap from it millet and Indian corn such as I have sometimes seen in France. The land is open ; there are more meadows than here and also wild vines in abundance. I have been told that they are also found in some places about here. In any case, that country being on the forty-fifth parallel is full of fair slopes and very suitable for vines. There are also squashes and walnut trees, of which I have seen the fruit. They wish to make me believe that that country is a thousand times fairer than this ; but I do not believe a word of it, for the Earthly Paradise could not be more delightful than these regions. As for the scurvy, the true and certain remedy in my opinion is to burn down the woods and thus to purify the soil, which is full of rotten wood which has fallen there since the beginning of time. The vapours from this are sucked up by the sun and make the air unhealthy. This would also cure another evil, which is the insatiability of certain small red flies, with long feet, which come out of the woods, from which it is hard to protect oneself when there is no wind, unless the heat is great, for this they cannot endure, nor wind or cold. Moreover, a special property which protects the country is that the sea in summer is almost always driven back from the land ; and besides, the land is in itself difficult of approach by ships, by reason of the multitude of islands which fringe it ; and once at least we had a narrow escape when we found ourselves almost among the breakers, and would have fallen among them had it not been for a sudden burst of sunlight which God sent us, which disappeared forthwith. But I become too prolix and fear to prejudice your clients by my interruptions.

## APPENDIX IV

### CHAPTER VI OF BOOK V OF THE EDITION OF 1611-12

*Avis d'une Société de François qui se fait pour aller habiter les Terres-nouvelles  
des Indes Occidentales.*

#### CHAP. VI.

**I**E rēd graces immortelles à Dieu si mon foible effort & l'industrie de ma plume peut avoir servi de quelque chose pour induire noz François à reprendre le courage de leurs peres en l'exercice de la marine, cōme ie l'ay désiré sur le cōmencement de cet œuvre. Quoy que ce soit il se fait vne Societé sainte outre l'entreprise des sieurs de Mōts & de Poutrincourt pour aller planter la foy Chrētiēne & le nom François és terres Occidentales d'outre mer, laquelle promet quelque chose de bon. Et d'autant que plusieurs pourrōnt desirer de sçavoir les particularitez de cette affaire, qui n'est encore beaucoup divulguée, i'en ay voulu ici mettre les articles & conditions selon que me les a baillées le sieur Charretier, Docteur en Medecine à Paris, afin que s'il prent envie à quelqu'un de s'y joindre il ait de quoy se conseiller & voir si cela lui sera profitable.

#### LA SOCIÉTÉ DE CEVX

*qui vont planter (moyennant la grace  
de Dieu) la Foy és terres  
Occidentales.*

**S**OVZ le bon plaisir de sa Majesté tres-Chrētienne il se fait vne Societé de François pour aller planter l'Eglise Catholique, Apostolique & Romaine és terres Occidentales, menant avec soy des meilleurs Ecclesiastiques, & de la plus sainte vie qu'ilz peuvent trouver, & des meilleurs Docteurs en Jurisprudence & état politique; afin que toutes choses soient faites & établies avec toute Iustice & pieté, colonnes de l'Etat le plus assuré.

Ladite Societé consiste en trois Ordres de personnes.

Le premier est l'Ordre des Ecclesiastiques, lesquelz selon les loix de l'Eglise se gouverneront, en gouvernant tout le troupeau, spirituellement, & iceux seront honorez & respectez selon le droit divin & civil.

Le second Ordre est des Principaux, qui entreprennent ce saint dessein, lesquels seront protecteurs de tout le troupeau, & feront la dépense de leurs propres deniers. Nul d'entre eux ne se pourra attribuer plus d'honneur, plus d'autorité, plus de charge, ni plus de profit & emolument, que l'autre. Tout sera divisé entre eux justement & également, personnes, terres, maisons, villages, villes, &c. Et par cette division l'union sera conservée. L'un d'iceux Principaux sera élu chef pour un temps seulement : lequel fini, l'on fera élection d'un autre de la même qualité. Il doit avoir un certain nombre terminé d'iceux Principaux & Protecteurs, lequel nombre estant accompli, personne vivante, pour quelle somme de deniers qu'il puisse offrir, ne pourra y estre receu.

Le tiers Ordre est divisé en trois, le premier est la Noblesse, & gens de guerre : le second, la Justice & gens de lettres : le troisième consiste en Marchans, Artisans, Laboureurs, & autres nécessaires en une Republique, & à tel dessein. Un chacun de ce tiers Ordre doit se mettre en la protection de l'un des Principaux particulièrement, & lier sa fortune à celle de son Protecteur, en lui promettant tout service, fidélité, & obéissance en toutes choses.

Chacun protecteur ou autre peut bailler pour ledit dessein telle somme de deniers qu'il voudra, de laquelle toute la Société répondra ; Mais pour estre l'un des Protecteurs & Principaux, il faut bailler pour le moins mille écus, lesquels mille écus l'on sera tenu de mettre es mains de l'Agent de ladite Société, ou de ses commis. Et outre les mille écus chacun Protecteur armera dix hommes d'armes complètes, ou les trouvera armez, sans comprendre ses armes propres. Et les hommes armez, ou que l'on veut armer, doivent sçavoir quelque art.

Toute personne venant en cette Société doit dépouiller toute ambition, & volonté particuliere, & se remettre à la volonté & commandement du Conseil.

Tous ceux qui seront admis par les Principaux de la Société doivent esperer belle & grande recompense.

Les Ecclesiastiques & gens de lettres s'occuperont à retirer de perdition ce peuple payé, & à l'amener au giron de la sainte & unique Eglise. Les Principaux donneront ordre à tout ce qui sera nécessaire ; Le reste s'occupera à bâtir maisons, & villes ; à labourer & cultiver la terre, pêcher, & chercher dequoy entretenir & amplifier le magasin commun de ladite Société.

Tout ce qui se rencontrera de profit & emolument audit lieu par dons, trafic, conquête, invention, hazard, gain & en quelque maniere que ce soit, & par qui que ce soit, suiets ou Principaux, le tout sera mis dans le magasin commun, auquel magasin l'on tirera tout ce qui sera nécessaire pour un chacun particulier, tant grâd que petit, suiet ou protecteur. Et toutes choses estant bien assurées & établies, & les maisons estant bâties pour loger un chacun, & assez de terre labourée & cultivée, alors la récompense sera telle.

Sçavoir que chacun du tiers Ordre & officiers, qui aura esté admis au premier voyage en la Société, aura premièrement une maison bien bâtie dans la ville principale : Secondement une portion de la terre cultivée, accompagnée d'autre non cultivée : Tiercement il participera en la tierce partie du magasin, lequel sera justement divisé.

Icelui magasin se divisera en trois parts, apres avoir premièrement pris les sommes principales qui auroient esté employées. Un tiers sera pour ceux qui auront risqué leurs deniers, pour lesquels au prorata chacun y participera. L'autre tiers sera pour diviser à un chacun également : L'autre tiers restant demeurera pour fond au magasin de toute la Société.

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Tous ceux qui voudront risquer quelques deniers, les Principaux de la Société s'obligeront qu'au cas que tout réussisse, chacun recevra au prorata de son argët, & à ces fins il ne faut s'adresser qu'à l'Agent de ladite Société, lequel a tout pouvoir desdits Principaux.

Tout ceux qui sont Catholiques, & pourront apporter seulement cent escus à la Société, étant armez & habillez seront receus & admis par le moyen d'un des Protecteurs, pourveu qu'ilz promettent toute obeissance & service à la Société, seront admis en pareille condition que ceux ci-dessus mentionnés. Et tels personnages, eux & leur posterité seront preferés à tout autre qui viendra par apres, pour les charges, honneurs, dignités, & offices, &c., recevront leur argent avec le profit au prorata apres l'établissement, pour lesquelles choses la Société s'oblige à eux, & Dieu à tous donnera vne recompense eternelle.

CONCORDIA PARVÆ RES  
CRESCUNT, DISCORDIA  
MAXIMÆ DILABUNTUR.

### TRANSLATION

**I** GIVE immortal thanks to God, if my feeble effort and the industry of my pen have been of any service in inducing our French to renew the courage of their fathers in the practice of the sea, for such was my desire which I set forth at the beginning of this book. However it be, a holy Society, which gives good promise, is being formed in addition to the enterprise of MM. de Monts and de Poutrincourt, to carry and plant the Christian faith and the name of France in western lands beyond the sea. And inasmuch as many may desire to know the details of this matter, which has not yet to any extent been made public, I have decided to set down here the articles and conditions as they have been given me by M. Charretier, Doctor of Medicine at Paris, in order that if any man desires to associate himself therein he may have the means of making up his mind and of deciding if that shall be to his profit.

### THE SOCIETY OF THOSE

who, with God's grace, are setting out to plant  
the faith in western lands.

With the good pleasure of his most Christian Majesty a Society of Frenchmen is being formed to establish the Catholic, Apostolic, and Roman Church in western lands, taking with them the best Ecclesiastics and men of the most holy manner of life that can be found, and the best Doctors of jurisprudence and political science, in order that everything may be done and established with all justice and piety, those columns of the most solid state.

The said Society consists of three orders of persons.

The first is the Order of the Ecclesiastics, who shall govern themselves, according to the laws of the Church, while governing all the flock, spiritually,

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and to these honour and respect shall be paid according to civil and divine law.

The Second Order is that of the Principals who undertake this holy design, who shall be the protectors of all the flock, and shall expend their own proper moneys. None of them shall take to himself greater honour, authority, charge, profit or emolument than any other. Everything shall be divided among them justly and equally, persons, lands, houses, villages, towns, &c. And by this division unity shall be preserved. One of the said Principals shall be chosen chief for a period only; on the termination of which, choice shall be made of another of the same quality. There shall be a certain fixed number of the said Principals and Protectors, and when this number is made up, no living person, whatsoever sum of money he may offer, shall be received therein.

The Third Order is divided into three; of these the first is the nobility and the fighting men; the second is the law and men of letters; the third consists of merchants, artisans, labourers, and others necessary in a state and in such a design. Each of this third order shall put himself under the special protection of one of the Principals, and throw in his lot with that of his Protector, promising him all service, fidelity, and obedience in all things.

Each Protector, or other, may contribute for the said design such a sum of money as he shall desire, for which the whole Society shall be responsible; but to become one of the Protectors and Principals he must contribute at least one thousand crowns, which thousand crowns must be placed in the hands of the agent of the said Society, or in those of his clerks. And in addition to the thousand crowns, each Protector shall arm completely ten men-at-arms, or shall provide them already armed, his own proper arms not included. And the men who are armed, or to be armed, must be masters of some trade.

Each person joining this Society must lay aside all ambition and private will, and submit himself to the will and command of the Council.

All those who shall be admitted by the Principals of the Society ought to expect a great and goodly recompense.

The Ecclesiastics and men of letters shall busy themselves in saving from perdition this pagan people, and in bringing them within the pale of the one holy Church. The Principals shall give orders for all that is necessary, the rest shall busy themselves in the building of houses and towns, in ploughing and cultivating the soil, in fishing, and in looking for whatever may maintain and swell the common stock of the said Society.

The whole of the profit and emolument which shall be made in the said place, by gifts, traffic, conquests, finding, chance, gain, in whatsoever manner, and by any person whatsoever, subject or Principal, shall all be put in the common stock, from which stock shall be taken whatever shall be necessary for each individual, whether great or small, subject or Protector. And when all things have been well assured and established, and the houses built to lodge each and all, and enough land ploughed and tilled, then the recompense shall be as follows.

To wit: each of the Third Order, and each officer who has been accepted for the first voyage of the Society, shall have first a well-built house in the principal town; secondly, a portion of cultivated ground, to which shall be added a portion uncultivated; thirdly, he shall share in the third part of the stock, which shall be justly divided.

The said stock shall be divided into three parts, after first subtracting such parts of the principal as have been expended. A third shall be for those who risked their money, each participating *pro rata* in accordance with his contribution. The second third shall be divided among all equally. The remaining third shall be left as a reserve in the storehouse of the whole Society.

To all those who are willing to risk a contribution, the Principals of the Society shall be under obligation that in case there be complete success each shall receive *pro rata* in accordance with his contribution, and to this end application must be made to the agent of the said Society alone, who has full power from the said Principals.

All who are Catholics, and can bring at least one hundred crowns to the Society, shall, if armed and equipped, be received and admitted through the medium of one of the Protectors, provided they promise full obedience and service to the society, and shall be admitted in like condition to those above mentioned. And such personages, both themselves and their posterity, shall be preferred to all others who shall come later for the charges, honours, dignities, offices, &c., and after the foundation of the Society shall receive their money with the profit *pro rata*, for which things the Society shall enter into a bond to them, and God shall give to all an eternal recompense.

## APPENDIX V

The two following very rare pamphlets, discovered in the Bibliothèque Nationale (Lb<sup>no</sup> 722 and 724) by Mr. Biggar, throw a new and unlooked-for light on the death of Lescarbot's friend, De Poutrincourt. They picture vividly the confused state of France in the years following the death of Henry IV.

*La Prise | et | capitulation | de la ville de Mery | sur Seyne. | avec la deffaitte  
du | sieur de Poitrincourt, & sa mort, & comme | le tout est arriué, & les  
noms de ceux qui y | ont assisté, & autres particularitez | remarquables. |  
A Paris. | Chez Abraham Savgrain, | rue S. Iacques au dessus | de S.  
Benoist. M.DC.XV. | Avec Permission.*

**M**ONSIEUR,—Ceste-cy sera pour vous apprendre la prise de Mery qui a esté bien tost faicte, & laquelle ce brasse, il y a quelque quinze iours au plus. Je vous en diray quelques particularités. C'est que M<sup>rs</sup>ieur de Poitrincourt demeurant au Chasteau de Saint Iust, Monsieur de Saint Sepulchre, Monsieur de Rouilly, ont pris intelligence, ensemble d'assembler des hommes chacun ce qu'il en pourroient, & ont parlé aux Capitaines des garnisons de Prouins & Nogent, pour auoir de leurs soldats ce qu'ils pourroient pour le seruice du Roy à ladite prise de Mery, à quoy les Capitaines se sont accorde, & ont donné la moitié & plus de leurs soldats sous la Conduite d'un Lieutenant de la garnison de Nogent, avec plusieurs volontaires des habitans de Nogent & partirent tous leudy dernier biē-deliberez pour aller à Rouilly, prendre, en passant ces gents, & ce trouver au rendez-vous avec les gents desdits sieurs de Poitrincourt, & Saint Sépulchre, au village de Maigrigny, qui est au bout de la chaussee de Mery, ils estoient asseurez d'autres troupes, qui deuoient partir de Troyes, & qui estoient en bon nombre. Mais ceux-cy desdits sieurs de Poitrincourt, Saint Sépulchre, & Rouilly, On tient qu'ils auoient enuie de surprendre la ville auparavant que les troupes de Troyes fussent venuës avec leur Canon, c'estoit le dessein dudit Poitrincourt, afin de s'en rendre Gouverneur, comme il a esté autrefois: Mais il en est arriué, autremēt, combien que ne soyons qu'à cinq petites lieues dudit Mery, nous ne pouuions sçauoir nouvelles certaines de ce qui ce passoit auparavant la Prise, mon frere qui est demeurant à Troyes m'escruiut au vray de Jeudy dernier, ce qu'on faisoit audit Troyes pour ledit siege de Mery, disant que ledit iour de Jeudy, il estoit sorty dudit Troyes quatre pieces de Canon avec des munitions pour tirer cinq cēs coups, sous la conduite des Eschevins & plus de mil cinq cents hommes de ladite Ville aussi, avec les troupes du Marquis de Rēnel, fils de celui qui a esté tué il y a quelque temps, celles de Monsieur

d'Anelot & autres du pays aussi, Monsieur le Marquis de la Vieuville avec ses troupes, qui est Lieutenant de Roy du costé, de Rheims, & estoient bon nombre, & tous ce trouuerent Vendredy dernier audit Mery, ie ne sçay si vous y auez esté pour en sçauoir l'assiette, la Ville qu'on appelle la haute-Ville est du costé de Saint-Just close de murailles & fossez où il n'y a point d'eau, murailles qui ne vallent gueires. C'est le costé ou estoient les troupes de Troyes avec le Canon & celles des Seigneurs que ie vous ay dit cy dessus, la basse-Ville est du costé de nostre chemin de Troyes, du costé de leurs chaussees & prairies ceste basse-Ville est vne mesme place que nostre basse Court qui est en prise de tous costez comme nous sommes, en laquelle ledit sieur de Poitrincourt ce logea sans resistance avec lesdits sieurs de Rouuilly, S. Sepulchre, & les Garnisons de Nogent & Prouins, Car Monsieur de Lamet ne faisoit garder ladite basse-Ville.

Ledit de Poitrincourt se deffiant des grandes troupes qui estoient de l'autre costé, auoit enuie d'y entrer, & se rendre le Maistre, or eux estant en ladite basse-ville, ne sçachant ce qui se passoit de l'autre costé, la composition dudit sieur de Lamet (après auoir tiré 7. ou 8. coups de Canon) se faict avec Monsieur de la Vieu-ville, Lieutenant de Roy, sans le sceu dudit de Poitrincourt, & les autres. Assauoir que ledit de Lamet, & ses gens sortiroient avec armes & bagage sauez, tambour battant & faict la ceremonie gardee en telle affaire, ledit sieur de Lamet demande à parler à Monsieur de Prouins qui estoit en la basse-ville, il y passe & y estant passé dans vn bachot, ledit sieur de Poitrincourt se facha, son dessein ne reüssissant comme il desiroit. Et estant faché de ceste composition sans luy, dit à ses gens qui m'aymera comme moy, & passe l'eau à pied luy & ses gents, l'eau n'est grande que iusques au genoux, il s'en va à la haulte-ville qui n'est fermee de murailles du costé de la dite basse-ville, ains seulement de quelques vaisseaux, entre dedans, disant vive le Roy & Poitrincourt, & ces mots, tûe, tûe, sur les gens de Monsieur de la Vieu-ville, qui entroyent tous à cheual, tant gens d'armes que Carabins qui ont esté les Maistres, les soldats de Nogent & de Prouins, qui y ont entré tost apres par la porte, que ledit de Poitrincourt, pensoit qu'ils le seconderoient & autres aussi, se sont tenus en bataille en vne rue sans bouger, qui ont eu vne peur d'estre taillez en pieces, s'ils se fussent aduouez dudit de Poitrincourt, ce qu'ils n'ont faict, ains du Regiment de Nauarre, c'est ce qui les a sauez encores y en a-il qui ont esté desualisez, plusieurs ont fuy voyant vne charge si rude, ledit sieur de Poitrincourt y a esté tué, qui est bien plaint, & tous ses gens (fors ceux qui se sont peu sauez) tant à la chaude que de sang froid, mesmes que ils tastoyent à leurs chaussees, si elles estoient mouillees, & les tuoyent, c'estoit pour cognoistre les soldats dudit de Poitrincourt, on dict qu'il y en a bien esté tué 100. les autres disoient d'avantage, on n'a iamais ouy parler d'un tel fait, mesme à la veuë dudit sieur de Lamet qui estoit encores dâs la ville râgé à vn coing de rue avec ses gens & son bagage, ie vous apprends ce que dessus apres l'auoir ouy dire au Lieutenant qui auoit mené les soldats de Nogent & Prouins, qui l'a ainsi racompté à nostre Capitaine ou i'estois, tellement qu'a present Mery est en l'obeissance du Roy.

A PROUINS ce 6 Decembre 1615.

## TRANSLATION

THE TAKING AND CAPITULATION OF THE TOWN  
OF MERY-ON-SEINE

*With the defeat of Monsieur de Poutrincourt, and his death, and how the whole affair befell, and the names of those who took part in it, and other noteworthy details. Paris. At the house of Abraham Saugrain, St. James Street, above St. Benedict. 1615. With permission.*

SIR,—This shall serve to inform you of the taking of Méry, which has been quickly performed, and which took place a fortnight ago at most. I shall give you some of the details. Monsieur de Poutrincourt, who dwelt at the Chateau of Saint Just, Monsieur de Saint Sepulchre and Monsieur de Rouvilly, took council together to collect as many men as each could gather together, and spoke to the Captains of the garrisons of Provins and Nogent to have as many as they might of their soldiers for the service of the King at the said capture of Méry. Thereunto the Captains assented, and gave the half of their soldiers and more under the command of a Lieutenant of the Garrison of Nogent, with several volunteers from the citizens of Nogent; these all set out on Thursday last with the full resolve to go to Rouvilly, to pick up on their way the party there, and to meet at the rendezvous the men of the said Messieurs de Poutrincourt and Saint Sepulchre, at the village of Maigrigny, which is at the end of the high-road to Méry. They had received assurance of other troops who were to set out from Troyes, and who were in large numbers; but those of the said Messieurs de Poutrincourt, Saint Sepulchre and Rouvilly are said to have secretly desired to surprise the town before the arrival of the troops from Troyes with their cannon, which was the design of the said Poutrincourt, in order to make himself its Governor, as he had formerly been. But it befell otherwise, and though we are at five short leagues only from the said Méry, yet we could obtain no certain news of what occurred before its capture, but my brother who is living at Troyes wrote me the true account on Thursday last of what was being done at the said Troyes as to the said siege of Méry, saying that on the said Thursday there set out from the said Troyes four pieces of cannon with five hundred rounds of ammunition, under the command of the Aldermen, and more than fifteen hundred men of the said town with them, with the troops of the Marquis de Rénel, son of the Marquis who was killed some time ago, those of Monsieur d'Andelot and others of the district with them, and Monsieur le Marquis de la Vieuville with his troops, who is the King's Lieutenant-General in the district of Rheims; thus they were a goodly band, and all assembled on Friday last at the said Méry. I do not know whether you have been there, and know its situation. The town called the Upper Town is towards Saint Just, enclosed with walls and ditches in which there is no water, walls of very little strength. On this side were the troops from Troyes with the cannon, and those of the gentlemen whose names I have given you above. The Lower Town lies toward our road from Troyes, near to their high-roads and meadows; this Lower

Town is a similar place to our Lower Court, and is commanded on all sides, as are we; herein the said Monsieur de Poutrincourt established himself without resistance, with the said Messieurs de Rouvilly, St. Sepulchre, and the garrisons of Nogent and Provins, for Monsieur de Lamet<sup>1</sup> had put no garrison in the said Lower Town.

The said de Poutrincourt, mistrusting the numerous troops which were on the other side, secretly desired to make an entrance, and to make himself the master. Now while they were in the said Lower Town and knew not what was going on on the other side, the said Monsieur de Lamet, after firing seven or eight cannon-shot, made terms with Monsieur de la Vieuville, the King's Lieutenant, without the knowledge of the said de Poutrincourt and the others, agreeing that the said de Lamet and his men should march out, retaining their arms and baggage, with drums beating, and the customary ceremonies employed on such occasions. The said Monsieur de Lamet asked to be allowed to speak with Monsieur de Rouvilly, who was in the Lower Town, and passed over, and when he had crossed over in a skiff, the said Monsieur de Poutrincourt grew angry, since his plan was not succeeding as he desired. And in his anger at these terms made without his knowledge, he cried to his men "Follow me, all who love me!" and crossed the water on foot, both himself and his men, for the water is only knee deep, and off he goes to the upper town, which is not protected by walls on the side of the said Lower Town, but only by some ships, and crying "God save the King and Poutrincourt," and these words "Kill, kill," he rushed in upon the soldiers of Monsieur de la Vieuville, who had all entered on horseback, both men-at-arms and carabineers, who soon proved their superiority. The soldiers of Nogent and of Provins, who had entered immediately after by the gate, and whom the said de Poutrincourt thought would aid him, and others with them, stood in their ranks in a side street without moving, and were in fear of being cut to pieces, if they avowed themselves on the side of the said de Poutrincourt, which they did not do, but claimed to belong to the Regiment of Navarre, which proved their salvation, though some of them were plundered, and some fled seeing so rude a charge. The said Monsieur de Poutrincourt was killed on the spot, which is much lamented, and all his men (save those who succeeded in escaping), both in the heat of the affray and afterwards in cold blood. They even felt their breeches to see whether they were wet, to recognise whether they were the soldiers of the said de Poutrincourt, and killed them. It is said that fully a hundred were killed, others say more. Such a thing was never heard tell of before, right in sight of the said Monsieur de Lamet, who was still in the town drawn up in a corner of the street with his men and his baggage. I give you the above after hearing it from the Lieutenant who had led the soldiers of Nogent and Provins, who has recounted it in this wise to our Captain in my presence, insomuch that at present Méry is under the rule of the King.

AT PROVINS, this 6th of December 1615.

<sup>1</sup> The commander of the garrison established in Méry by the Prince de Condé.

*Description | de tout ce qui s'est | passé en Champagne | depuis le partement | du Roy. | Et spécialement sous la | conduite de Monsieur le Marquis de la Vieuville | Lieutenant pour sa Majesté audit pays entre | les riuieres de Marne & de Meuze. | Ensemble de la reprise de Neuf-Chastel, & de ce qui s'est passé entre les mauuais desseins de Poitrin | court enuers ledit sieur Marquis en la | reprise de Mery sur Seine. | A Paris. | Chez Joseph Guerreau, deuant la grand porte | du Palais, au Griffon pres S. Berthelemy. | M.DC.XV. | Avec Permission.*

**P**uis s'achemina vers Troyes, d'où ayant fait recognoistre la garnison de Mery sur Seine, qui incommodoit grandement la liberté des Troyens, il se porte à Troye & traite avec les habitants pour reprendre Mery. Auquel effect ils luy fournissent quatre pieces de Canon, attirail & munitions, sur la promesse que ledit sieur Marquis leur fit de leur payer treize mil escus à faute de leur remmener & rendre par effect ledit canon dans douze iours. Plusieurs Gentils-hommes, & autres personnes de bonne volonté s'offrirent à l'assister & l'accompagner en son dessaing, & entre autres les sieurs de Saint Sepulchre & de Poitrincourt, lequel Poitrincourt luy amena environ trois cens soldats & Paysans, auxquels ledit sieur Marquis ordonna d'aller avec les Garnisons de Bray & Nogent attaquer la basse ville ou fauxbourg qui est de l'un des costez de la riuere, conaignant à ceste fin deux pieces de Canon audit sieur de saint Sepulchre. Puis luy conduisant les autres deux pieces restantes desdites quatre, sortit de la ville accompagné de sept ou huit cens bons compagnons Troyens, & avec ses troupes prenant l'autre costé de l'eau, se rend deuant Mery, qu'il fait sommer & valuer par le Canon qu'il fit iouer contre vne tour, ce que voyans les assiegez, commandez par le sieur de Lametz, demandant à parlementer, & apres plusieurs discours, accordant de rendre la ville au sieur Marquis, & en sortir le lendemain matin cinquiemes de ce mois, sans en emporter autre chose que leurs armes & bagage seulement. Le sieur Marquis aduertit de la Capitulation lesdits sieurs de Saint Sepulchre & Poitrincourt, qui estoient logez en la basse ville, & l'ennemy auoit habandonnee. Neantmoins au preiudice de ladite capitulation, Poitrincourt estant la le plus fort faict iouer le Canon & tue deux des soldats du sieur de Lametz. Pour remedier à ce désordre, le sieur Marquis passe l'eau & faict cesser de tirer, appaise tout & rapasse en son quartier, apres le ostages liurez, Poitrincourt voyant que les choses prenoient autre train qu'il n'auoit imaginé, tient conseil de nuict, avec ses amis, leur declarant qu'il estoit resolu de mourir ou de se redre maistre de Mery d'où il se disoit le vray Gouverneur, les priant de le vouloir assister, ce qu'ils luy promirent faire. Le matin comme le sieur de Lametz & les siens fussent à cheual pour sortir, & que les portes fussent ouuertes, Poitrincourt se jette furieusement à celle du pont, suiuy de son fils & d'environ deux cens homes. Puis s'estant saisi d'icelle porte, prend le Canon & le faict passer en la ville. Cependant le sieur de Reaux qui estoit destiné pour faire effectuer la Capitulation aux assiegez, entroit par l'autre porte, & auoit donné aduis audit sieur Marquis que Poitrincourt auoit quelque mauuais dessaing. Pourquoy le Marquis se trouua à la porte peu apres l'ouuerture d'icelle, non toutesfoi si tost que déjà Poitrincourt & les siens n'en fussent fort proches, & tirans plusieurs harquebuzades auoient tué vn cheual & blessé vn soldat du sieur Mar-

quis, crians, tue, tue, viue Poitrincourt, luy estant à pied couuert d'un rondache l'espee nuë à la main gauche, & le pistolet à la droicte, vers lequel s'estant aduacé le sieur de Halle,<sup>1</sup> le priant & luy commandant de la part dudit sieur Marquis qu'il se retirast à son quartier, il respondit furieusement qu'il estoit Gouverneur de Mery & non autre, criant, tire, tue mordieu, tuez tout, & ce disant tire son pistolet sur ledit de la Salle Mareschal des logis de la Compagnie dudit sieur Marquis, lequel voyant cest orgueil, crie aussi de sa part, tue, tue, & à l'instant y eust rude meslec, ou fut ledit Poitrincourt tué avec enuiron trente des siens, plusieurs blessez, & aucuns s'en fuyans se iettoient l'un l'autre dans la riuere & se noyoient. Le sieur Marquis ayant prins le ieune Poitrincourt prisonnier & quelques autres, laisse garnison en la ville & s'en retourne à Troye ramener son Canon. D'où s'il est assisté de Messieurs de Paris, vers lesquels l'estime qu'il a enuoyé le sieur de Remilly, il fera bien tost vn seruice signalé au Roy & à la France, en vne place dont les rebelles se deffient le moins.

Faistes moy ainsi part de vos nouuelles de dela, & vne autrefois vous en aurez encores de moy, qui suis & veux demeurer vostre tres humble & affectionné seruiteur.

N. D.

DE PETITES CHAPPELLE ce 5 Decembre 1615.

#### TRANSLATION

*Description of all that took place in Champagne after the King's Departure and especially under the direction of the Marquis de la Vieuville, His Majesty's Lieutenant for the said region between the rivers Marne and Meuse: with the recapture of Neufchastel and of what took place upon the ill designs of Poutrincourt towards the said Marquis at the recapture of Méry-on-Seine. Paris, 1615.*

**T**HEN he<sup>2</sup> marched toward Troyes, and on the way, having reconnoitred the garrison of Méry-on-Seine, which was greatly hampering the liberty of the people of Troyes, he proceeded to that city, and treated with the inhabitants for the recapture of Méry. To this intent they furnished him with four pieces of cannon, harness and ammunition, on the promise of the said Monsieur le Marquis to pay them 13,000 crowns in default of bringing back and restoring to them intact the said cannon within twelve days.

Several gentlemen and other persons of good will offered to assist him and to accompany him in his design, and among others Messieurs de Saint Sepulchre and de Poutrincourt, which said Poutrincourt brought to him about three hundred soldiers and peasants, whom the said Monsieur le Marquis ordered to go with the garrisons of Bray and Nogent to attack the Lower Town, or Suburb, which is on one side of the river, consigning to this end two pieces of cannon to the said Monsieur de Saint Sepulchre. Then he himself, in charge of the other two pieces which remained of the said four, marched out of the town, accompanied by seven or eight hundred good comrades from Troyes, and with his troops taking the other side of the river, presented himself before Méry,

<sup>1</sup> Evidently, de la Salle.

<sup>2</sup> The Marquis de Vieuville.

which he summoned and saluted with the cannon which he ordered to play upon a tower. Seeing this, the besieged, commanded by Monsieur de Lametz, requested a parley, and after various proposals agreed to give up the town to Monsieur le Marquis, and to march out on the morning of the day following, the fifth of this month, without taking away anything save their arms and baggage alone. Monsieur le Marquis gave notice of the capitulation to the said Messieurs de Saint Sepulchre and de Poutrincourt, who were quartered in the Lower Town which the enemy had abandoned. Yet in violation of the said capitulation, Poutrincourt, being the stronger in that quarter, ordered his cannon to fire, and killed two of the soldiers of Monsieur de Lametz. To stay this disorder, Monsieur le Marquis crossed the river, and stopped the fire, saw all quiet and passed back to his quarter, after hostages had been given. Poutrincourt, seeing that things were taking another turn from what he had imagined, took counsel by night with his friends, declaring to them that he had resolved to die or to make himself master of Méry, of which he called himself the rightful Governor, begging them to consent to assist him, which they promised to do. On the morning when Monsieur de Lametz and his men were mounted to march out, and when the gates were opened, Poutrincourt threw himself furiously upon the Bridge-gate, followed by his son and by about 200 men. Then having seized the said gate, he took the cannon, and brought it within the town. Meanwhile Monsieur de Reaux, who had been chosen to see that the besieged observed the terms of the capitulation, came in at the other gate, and sent word to the said Monsieur le Marquis that Poutrincourt had some ill design. Therefore the Marquis presented himself at the gate soon after it was opened, yet not so soon but what Poutrincourt and his men were already close at hand, and firing several shots from their arquebuses had killed a horse and wounded a soldier of Monsieur le Marquis, shouting "Kill, kill; God save Poutrincourt." He himself was on foot, with a buckler on his arm, his drawn sword in his left hand and a pistol in his right. On Monsieur de la Salle advancing toward him with the request and command from the said Monsieur le Marquis to retire to his quarter, he replied furiously that he and no other was Governor of Méry, and shouting "Shoot, kill; God's body, kill every man!" fired his pistol at the said de la Salle, Sergeant-Major of the Company of the said Marquis, who seeing this insolence, cried out on his side also "Kill, kill," and in a moment a rude *melée* began, wherein the said de Poutrincourt was killed with about thirty of his men; several others were wounded, and some in flight threw themselves pell-mell into the river and were drowned. Monsieur le Marquis having taken prisoner the young Poutrincourt and several others, left a garrison in the town, and returned to Troyes to restore his cannon. Whence, if he is assisted by Messieurs the Parisians, to whom I think that he has sent Monsieur de Rouvilly, he will soon perform a signal service to the King and to France in a spot where the rebels suspect it least. So give me your news thence, and you shall have further in return from me, and I am and hope to remain your most humble and most affectionate servant,

N. D.

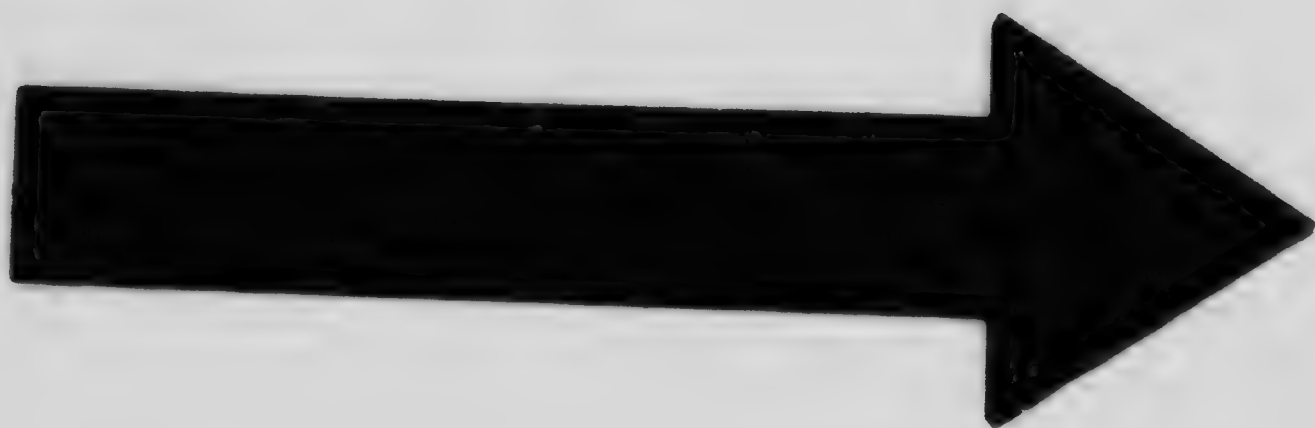
*From PETITE CHAPPELLZ, this fifth of December 1615.*

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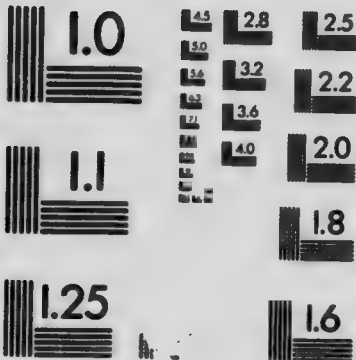
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